



THE
THEOSOPHIST

A MAGAZINE OF
Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY
ANNIE BESANT, P.T.S.

VOL. XLIV

PART I. October, 1922, to March, 1923

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA

1923

INDEX

	PAGE
Annie Besant, by Bessie Leo	95
Bergson in the Light of Theosophy, by Krishnanandan Prasad, M.A., Barr.-at-Law	607
Besant, Mrs., as John the Baptist, by V. C. Patwardhan, M.A., LL.B. (Cantab.)	97
Bhāraṭa Samāj, The—A New Movement in Hindūism, by D. H. S.	283
Brahmaviḍyāshrama, Adyar, by J. H. C. 93, 204, 316, 424, 656	
Christ of the Andes, The, by A. M. G.	644
Concerning Mediumship, through a Mediumistic Theosophist	179
Convention of 1922, The, by A. L. Huidekoper	544
Correspondence 100, 207, 320, 431, 553, 665	
Count Keyserling's School of Wisdom, The Last Convention of, by Dr. Gabriele Rabel	658
Cruelty to Hindū Women, by Bhagat Ram	92
Early History of the T.S., The (with annotations by C. Jinarājadāsa), VI.	86
VII.	645
February 17, 1847, by Annie Besant, D.L.	448 <i>e</i>
Group Soul in Modern Science, The, by W. Wybergh	654

ILLUSTRATIONS :

Christ of the Andes, The	<i>to face</i>	644
England (<i>Continued</i>)	"	331
England (<i>Concluded</i>)	"	441
H. P. B.'s Masonic Certificate	"	645
India	"	567
Judge, W. Q.	"	1
Keightley, Bertram	"	221
Krishnamurti, J.	"	423
Leadbeater, C. W.	"	448e
Mead, G. R. S.	"	221
Sydney Headquarters, A	"	314, 315
United States, The	"	111
Interrogatories, by the Rev. C. Spurgeon		
Medhurst		504, 552
Japan, Past and Present, by Alice E. Adair ...		341
Katha Upaniṣhaṭ, The, rendered by Colonel		
Ralph Nicholson		54
Krishnamurti, J., by Annie Besant, D.L. ...		423
Letter from Switzerland, A, by C. Kofel ...		661
Listenings, by Wayfarer		198
Methods of Magic, by Jacob Bonggren ...		296
Mission of Healing, A, by K. E. W. ...		591
Mystic Intuition, The, by D. Jeffrey Williams ...		623
Mysticism : or God Manifesting as Will, by		
Annie Besant, D.L.		359
Mystic's View of the Lord's Prayer, A, by S.		69, 171
Nation and its Rights, A, by E. B. Yeomans ...		354
New Renaissance, The, by W. R. C. Coode		
Adams		490
Non-Resistance, by F. A. Lamprell ...		246
Notes on the Future of the Liberal Catholic		
Church, by the Rev. E. B. Hill... ..		121
Notes on Theosophical Work in Argentina, by		
Ménie Gowland		412

INDEX

	PAGE
Occult Chemistry and Isotopes, by C. Jinarāja- dāsa	539
Occult Chemistry : Further Investigations, by C. Jinarājadāsa	196
Occult Government of the Western Hemisphere, The, by Dr. Weller Van Hook	395, 511
Our General Secretaries :	
I. William Quan Judge	9
I (a). The United States	118 <i>b</i>
II. England	229, 339, 481
III. India	575
Peep Behind History, A, by Helen Veale, B.A. ...	63
Peruvian Bits of Evidence, by Frances Adney ...	36
Personality of Rocks, The, by Bishop Lead- beater and Fritz Kunz... ..	287
POEMS :	
Advent of Love, The, by D. M. Codd ...	42
Atom, The, by Dudley C. Brooks ...	394
Crescent, by Ethelwyn M. Amery ...	510
Omnia Nihil, by Meredith Starr ...	76
Petition, by Ida Lewis Bentley ...	622
Silence, The, by R. W. ...	643
Song Petals, by James H. Cousins ...	135
To a Scout who Passed Over, by F.G P. ...	306
To Sirius, by L. E. Girard ...	448 <i>d</i>
Two Scrolls, by T. L. Crombie ...	358
Point at which We Stand, The, by Donald H. Steward	483
Presidential Address, The	449
Reincarnation and Karma from the Christian Standpoint, by F. W. Chantrey ...	167
Religion of the Artist, The, by C. Jinarājadāsa ...	577
Religion : or God Manifesting as Love, by Annie Besant, D.L.	495, 599
Resolution, A	422

REVIEWS :

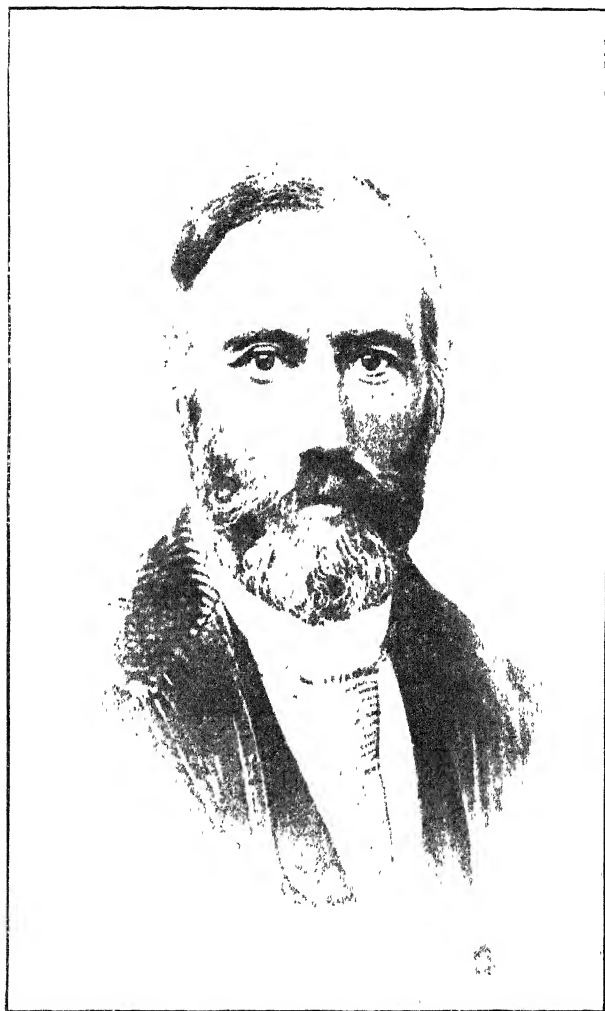
Awakening of Asian Womanhood, The, by Margaret E. Cousins, Mus. Bac....	...	440
Belief in Christ, by Charles Gore, D.D.	...	674
Bhārata Shakti, by Sir John Woodroffe	...	107
Book of Tea, The, by Okakura Kakuzo	...	561
Christ and the New Age, by "A Messenger"	...	566
Christ Drama, The, by the Rev. J. Tyssul Davis, B.A.	...	438
Coming of the Fairies, The, by Sir Arthur Conan Doyle	...	327
Daily Meditations on the Path and its Qualifications, from the works of Annie Besant, compiled by E. G. Cooper	...	437
Education of a Nation, The, by E. P. Hughes	...	109
Encyclopædia of Religions, An, by Maurice A. Canney, M.A.	...	562
Garland of Letters, The, by Sir John Woodroffe	...	323
Gate of Remembrance, The, by Frederick Bligh Bond	...	329
Giordano Bruno, Mystic and Martyr, by Eva Martin	...	676
Harmonism and Conscious Evolution, by Sir Charles Walston	...	673
Human Touch, The, by L. A. Compton-Rickett	...	218
International Relations, by Viscount Bryce	...	559
Law of Births and Deaths, The, by Charles Edward Pell	...	563
Magazine Notices	219, 329,	676
Meaning of Masonry, The, by W. L. Wilmshurst	...	325
New Dictionary of Astrology, A, by Sepharial	...	565
Pages from the Life of a Pagan, by Mrs. Walter Tibbits	...	439
Paradoxes of the Highest Science, The, by Eliphas Levi	...	105
Problem of China, The, by Bertrand Russell	...	669
Real Wealth of Nations, The, by John S. Hecht	...	433
Rhythm of Life, The, by Henri Borel, translated by M. E. Reynolds	...	328
Science of Power, The, by Benjamin Kidd	...	215
Snow-Birds, by Sri Ananda Acharya	...	565
To India: The Message of the Himālayas, by Paul Richard	...	217
Torch-Bearers, The, by Alfred Noyes	...	108
Trades that Transgress, by G. Colmore	...	672
Truth about the Mormons, The, by Sheridan Tones	...	219

	PAGE
Vaidic Jiwan: The Lion of Literature, by Dr. H. Chandra	110
Via Triumphalis, by Edward J. Thompson	670
Way of the Servant, The	566
World's Great Religions, The, and the Religion of the Future, by Dr. Alfred W. Martin	436
Rhythmic Change in the Shape of the Earth, A, by Yadunandan Prasad, M.A. (Cantab.)	159
Simple Theosophy, by W. D. S. Brown	137
Some Thoughts on the Practice of Relaxation, by M. C. P.	638
Spiritual Synthesis The Other Half of Psycho- analysis, by Leo French,	
IV. The "Dull Substances," Their Uses and Abuses	77
V. Construction, Reconstruction, Des- truction, etc.	187
VI. Creative Possibilities, etc.	301
Studies in Occult Chemistry and Physics, by G. E. Sutcliffe,	
V. The Terrestrial Laboratory	43
VI. The Conservation of Power	147
VII. The Geocentric Universe	261
VIII. The Mundane Egg	371
Summer School near Ommen, Holland, The, by John Cordes	312

SUPPLEMENT :

Financial Statement, T.S.	i, iii, v, vii, ix, xi
" " Olcott Panchama Free Schools	i, iv, vi, viii x, xii
Lodge Reopened	xii
Lodges Dissolved	vi, viii, x
New Lodges	ii, vi, viii, x, xii
Supplements (extra)	<i>follow</i> ii, vi
Sydney Headquarters, A (translated)	315

	PAGE
Theosophical Field, The, by J.	88, 200, 307, 426, 547, 651
Theosophy and the New Order, by Annie Besant and others ... ..	... 11
T.S. Annual Convention, 1922, at Adyar ...	220, 319
” ” ” Arts and Handicrafts Exhibition ... ..	... 206
Two Sermons Preached at a Dedication Festival, by Oscar Kollerstrom and the Rt. Rev. C. W. Leadbeater ... ..	... 531
Wadia, Mr. B. P., and the Marāthi Theosophical Federation ... ..	... 318
Wajang or Shadow Play, The, by Coos van Hinloopen Labberton	273, 385
Waking Vision, A, by E. P. T. ... ..	... 411
Watch-Tower, On the ...	1, 111, 221, 331, 441, 567
Young Criminal and the Ancient Wisdom, The, by Margaret L. Lee, M.A. ... ..	... 231



W. Q JUDGE

THE THEOSOPHIST

ON *The* WATCH-TOWER



THE THEOSOPHIST and its Editor enter to-day a new year of life. THE THEOSOPHIST has forty-three years of life behind it, and enters to-day on its Vol. XLIV. Its Editor looks back over seventy-five years in her present life, and heartily wishes to her junior a life which will long outlast her own. There was a critical period in its existence, when Mr. Richard Harte and Dr. Hartmann were undermining the very foundations of the Theosophical Society, and H.P.B. threatened to sever her connection with Adyar. That danger passed, thanks to its Founders behind the veil, and the threatened rupture

between the Messenger of the White Lodge and the President-Founder was averted. The foundation of the E.S. by H.P.B. gave the necessary stable nucleus to the T.S., composed, as it is, of those only who acknowledge the existence of the Elder Brothers of Humanity, who sent Their Messenger, H.P.B., to proclaim once more the Essential Truths of the WISDOM in a form suited to the time. Since then, every serious trouble in the Society has arisen within this body, which is ever the target against which the bolts of the would-be destroyers of the Theosophical Society are launched. Although, ever since H.P.B. created it, it has been assailed with every weapon that subtlest skill could fashion, each assault has failed, and the Society has gone on its way, faithful and strong. Once in its early days, when friends were few and critics many, it was declared that as long as there remained in it three "who were worthy of our Lord's blessing" the Society could not perish. Its continuance has long been assured, and while those who have left it have proclaimed it to be dead, it has ever grown stronger and more vital. It is like the Living Vine whereof spake the Christ; dead branches may be cut off from its ever-living stock, but only that it may "bear more fruit". None can kill it; no deadly wound can be inflicted on it. Like a knight of old, it rides forth, conquering and to conquer, and no weapon that is forged for its slaying can do more than dint its shield.

*
* * *

A proof of the great value of the recognition of Brotherhood comes to me from our German National Society, which has just held its Annual Meeting. While the Great Powers are holding Conferences for the Reconstruction of Europe, and failing because of mutual distrust and even of hatred, a cable comes from this Theosophical Convention, saying that nine General Secretaries of National Societies, gathered at that Convention in Hamburg, send affectionate greetings. Among

those was Charles Blech, the General Secretary of the Theosophical Society in France—France who suffered so bitterly, was devastated so terribly—and he an Alsatian, in the French Army during the whole of the Great War, and an exile from his Province since the Franco-German War of 1870. Thus can Brotherhood triumph over pain. I am very glad also to hear of the re-election of Herr Axel von Fielitz-Coniar as General Secretary of the T.S. in Germany. He remained faithful to Theosophical principles through all trials, and has thus gained strength to “carry on”.



Sunshine and cloud follow each other, and the sunshine of Theosophical brotherhood in Europe is followed by the cloud of the loss of one who has worked well for the Society—B. P. Wadia. For some years he has been slowly drifting away from his old moorings, and has now broken the tie. I print as a Supplement his address to his colleagues and to the members of the Theosophical Society, so that his own explanation of the reasons for separating from us may reach all our readers. Having worked with him for so long, I can only wish him well in the line he has chosen. Even as long ago as the time of H.P.B., those who left the Society declared that the Masters had abandoned both it and H.P.B. Yet it has spread and brought the Light to many thousands. People can gain nought but good from the study of H.P.B.'s writings, but she would have been the last to wish that they should be made into a barrier, beyond which none might pass. Truth does not evolve, but our understanding of it does, and as we climb the mountain-side, we see more and more of the landscape stretching below. We wrong the Light-Bringer if we regard the truths she unveiled to us as fossils dug out of the past, to be carried “wrapped up in a napkin,” till the third quarter of the twentieth century and the coming of another Messenger of lesser rank than the World-Teacher. But how characteristic of that attitude

is the reception which the Lord Vaivasvata met with, as recorded in *Manu*, when He returned to those He had left behind. Human nature repeats itself. Those of us—they grow ever fewer—who knew H.P.B. and caught something of her spirit, are not likely to “turn the Bread of Life” she gave us “into stones to cast at” those who differ from us.

When any leave us, we can be grateful for the good work they have done while with us, and rejoice that, while among us, they shared with us the study of the great Theosophical truths, and carry these with them when they leave us for other lines of work. “Other sheep I have,” said the Christ, “which are not of this fold,” and “God fulfils Himself in many ways”. A brother does not cease to be a brother because he labours in some field that is not ours, and there is but one Life, of which we all partake.

* * *

We begin, with this number, a series of pictures of the General Secretaries of the ever-increasing roll of our National Societies, and we are glad to have been able to obtain one of William Quan Judge, a much-loved friend and pupil of H.P.B.’s, and long the channel of life to the American Branch of the T.S. A highly evolved man, with a profound realisation of the deeper truths of life, he built up the Society in America from small and discouraging beginnings. No difficulties daunted him, and no apparent failures quenched his fiery devotion. When he left the Theosophical Society, nearly all its American Lodges followed him, faithful to the one through whom the Light of Theosophy had dawned on their lives. The policy of his successor was other than his, and the Lodges gradually dwindled in number, and have now, I believe, disappeared. That his great life-work should thus vanish from the country to which he gave his life is indeed tragic, but his work is not lost. The little fragment

of the T.S. which remained, struck its root deep into American soil, and has become a spreading banyan-tree.

* * *

I just hear from Sydney by cable that the cruel attempt to involve Bishop Leadbeater in the web of suspicion based on Mr. Farrer's ignoble attempt to cover his own wickedness by accusations against others, repeated by Mr. Martyn in a letter to myself, and published widely in America and elsewhere—he says not with his consent, but a letter shown by him to his friends, though pretended to me to be private, and said to have been betrayed by one of them—has failed. Even Mr. Farrer did not dare to accuse Mr. Leadbeater in his monstrous allegations; but the utterly unscrupulous assailants, by hints and innuendoes, managed to circulate the idea that he was involved in some dark way. The shrieks of the *Sydney Daily Telegraph*, its opening of its columns to letters of cruel and malicious innuendoes, with disgusting blasphemies against the Holy R̥shis who founded the Theosophical Society, succeeded in driving the Minister of Justice into an “investigation”. Mr. Martyn's most serious attack was directed against Bishop Wedgwood, and I presume this was included in the investigation. Anyhow the “accusers of the brethren” have failed, and the Crown Solicitor states that there is not enough evidence to obtain a conviction on any charge. The State Law Officer gives his opinion that the evidence submitted does not justify the institution of criminal proceedings. Such, after months of burrowing into mud, in the vain hope of injuring a righteous man, is the collapse of a most wicked series of slanders. Nothing else could happen when malicious gossip and calumny were brought under the purview of lawyers. Such slanders can only have weight with people who, without any legal training, or any idea of what evidence means, arrogate to themselves the function of judges. They take a confession of crime by one man as “evidence” against others, and accept

hearsay as "proof". That is why I said that anyone who possessed evidence of crime should give it to the police, that the person accused might have the protection which the law provides. Otherwise, gross injustice is likely to be done, and the character of anyone may be besmirched by idle or malicious gossip. The old precept is sound: "Judge not, that ye be not judged. For with what measure ye mete, it shall be measured to you again."

*
* *

There appears to be some hope of the revival of healthy political life in this country, after the set-back it received from the Non-Co-operation movement. A plan of definite advance in the direction of Home Rule, to be carried out through the Legislatures, is being discussed, and I hope that it may bear good fruit. Steady and rational political work has been pushed from the field by theatrical bonfires, exciting picketing, "Swarāj in a year," varied with occasional rioting.

*
* *

A very interesting letter comes to me from Tammerfors, Finland, from our well-known worker, Ernest Wood. It enclosed a little group of our Finnish brethren, and also a photo of a quaint little two-seater, three-wheeled motor-car, which looks a very convenient vehicle for running about. He and his wife used it for visiting Lodges in England. He spoke in about twenty towns, as well as at the Annual Conventions in England and Scotland, and at Federation Conferences, Northern, Midland, Southern and Eastern. He writes gratefully of the kindness they received everywhere, and the help given him in the arrangements by Major D. Graham Pole, and adds: "But the greatest delight is to see how the Lodges flourish now, and to feel the contrast with their condition in 1908, when I left England for Adyar." Fourteen years of absence enable a man to judge of the progress made; may it continue, as indeed it will.

*
* *

From Britain our travellers went to Finland, where Mr. Wood's little book, *A Guide to Theosophy*, had been translated fifteen years ago. They received a warm welcome: but let him speak for himself:

Riga and Reval (ports on the Baltic Sea, in the new Republics of Latvia and Esthonia) joined in, and the tour is proving immensely successful. Here in every town the largest suitable halls are taken—and filled, though it is not the season for lectures. The Rector of the University of Helsingfors, the capital of the Finnish Republic (here called Suomi) placed the University Hall for five evenings at my disposal, as a “fellow-academician,” as he called it. Two lectures have been given there, on “The Essence of Theosophy” and “Thought and Its Powers”; three will follow later in the week. I am using the same method for interpretation as I did in China last year—giving the interpreter the fullest possible notes for previous study. The Swedish and Finnish languages are used here. In Reval and Riga we used Russian and German. At Abo we had the use of the University Hall; here, at Tammerfors, the Town Hall. I will write you further about Finland later on—we have still about ten towns to visit.

I think you will be interested to hear something of the Baltic States that were formerly parts of Russia. We arrived first at Riga, a beautiful city that still shows traces of the successive attacks and occupation by the Germans, the Bolsheviki and the Latvians. It has changed hands four or five times in the last few years, and its peace is only about a year old. Everywhere there is evidence of poverty, but simple food is plentiful and cheap, and there is enough house room, though many houses have been destroyed, for the city that had five hundred thousand inhabitants has now less than two hundred thousand. With sufficient simple food and a Republic modelled upon the Swiss Republic, a carefully stabilised currency and an eye to self-sufficiency rather than dependence upon foreign trade, and above all a population patient, industrious and tired of war, the Latvians are in a promising condition, though ever in dread of their Bolsheviki neighbours. The T. S. Lodge there is new and small, and beset with difficulties—not the least, that of many languages. It contains five Russians—and others, English, Dutch, German and Norwegian. German is their usual means of communication.

We travelled by land from Riga to Reval—a small, old town, fascinating on account of its unequalled intricacy of crooked streets and ancient towers and churches. On the way to it we passed the border town where Esthonians and Latvians had their own little war, which they wisely brought to an early end by dividing the town down the main street, so that the northern half became Esthonian and the southern Latvian. The whole countryside presents a peaceful scene; every bit of land seems to be in use; cottages and implements are simple—and here and there I noticed the familiar picotah.

The T. S. Lodge in Reval is composed entirely of refugees from Petrograd—and I never came across another such enthusiastic group. They are full of delight, though ekeing out a precarious livelihood—as teachers, for the most part—and kept me busy with members' meetings for five hours a day for a week, much to my enjoyment. In the town markets one observed once more a great plenty and cheapness of food; but clothing is terribly dear, and the winter will surely prove trying. These two Lodges (at Reval and Riga) are temporarily attached to the English Section. Russians are like Indians.

Mr. and Mrs. Wood return to Britain, and visit the Scottish Lodges during September and October. In November, they sail for Canada, and go thence to the United States for six months, for a tour arranged by the General Secretary. It is only fair to Mr. Wood to say that he remonstrated with the Canadian General Secretary for writing about "the astral abominations of Adyar". Residents in Adyar may wonder what Mr. Smythe meant; however, he explained to Mr. Wood that he did not "mean it to be strong". So we can leave it at that. So long as the blessing of the Masters rests on Adyar, it matters nothing what others say.

*
* * *

The Non-Co-operation Press here is jubilant over Mr. Wadia's abandoning the Theosophical Society. They say that it is because of "a serious disagreement with Headquarters". So far as I know, there is no special "disagreement with Headquarters," but with the Society as a whole, which is, he considers, going on wrong lines. Anyhow, as said above, I publish his own statement. Naturally all who seek to destroy the Government, and to separate India from Britain, rejoice over any weapon with which they can strike at myself, who stand for Indian Freedom and respect for Law against mob-tyranny and anarchy. In a few years' time, the quarrel will be decided.

OUR GENERAL SECRETARIES

No. I

WILLIAM QUAN JUDGE

*Late Vice-President of the Theosophical Society and
General Secretary of the American Section*

THE portrait appearing as Frontispiece is the first of a series under the above title, as promised in the "Watch-Tower" of March last. It was thought appropriate to accompany it with a few extracts from "Theosophical Worthies":¹

The third name which rises before the mind, when one thinks of the founding of the Theosophical Society, after those of Helena Petrovna Blavatsky and Henry Steele Olcott, is that of William Quan Judge, one of its Vice-Presidents. . . .

Born in Ireland, his karma led him to America, and there, he tells us, "in 1874, in the City of New York, I first met H.P.B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place." . . .

He was beside H.P.B. through those early days, saw the exercise of her wonderful powers, and shared in the founding of the Theosophical Society. And throughout the remainder of her life on earth, the friendship remained unbroken, and during the later years she regarded him as her one hope in America, declaring that, if the American members rejected him, she would break off all relations with them, and know them no more.

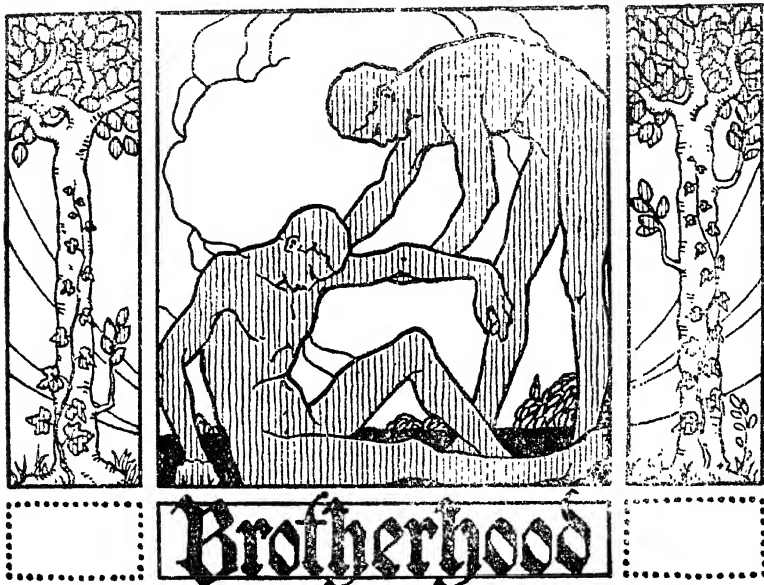
After the departure from America of the two Founders, the interest for a time died down, and W. Q. Judge passed

¹ THE THEOSOPHIST, June, 1909, p. 351.

through one of those terrible times of struggle and inner desolation, of gloom within and disappointment without, which are the destiny of all elect souls. Spiritual and intuitional, he was also extraordinarily capable as an organiser and a leader. But those qualities at first lay hidden, for there was naught to organise or lead. He would go and "hold a meeting by himself" week after week, holding the lonely citadel for the coming days. Gradually a few gathered round him, and the days of solitary working passed away for ever. He travelled over to Europe and knit closer his tie with H.P.B.; went on to India—at the time of the Coulomb conspiracy—and took an active part there in the defence of the Society. His return to America marked the beginning of the upward arc of the Society there.

Then came the revelation of what was hidden under the reserved demeanour of the young lawyer: an unquenchable energy, a profound devotion, an indomitable will. And these were held together by a single aim—the spreading of the truths of Theosophy, the building of an organisation which should scatter the seed over the land. During the succeeding years, aided by a band of willing and capable workers, whom he inspired with his own fiery zeal—Mr. Fullerton, Dr. Buck, Mr. Neresheimer, Mr. Spencer, Mrs. J. Campbell Ver-Planck—he built up a strong and admirably equipped Section, and made it the instrument that was needed for the work. He founded the magazine called *The Path*, one of the most remarkable of Theosophical journals, and in this appeared some of the most admirable articles which have seen the light, the best being from his own pen and from that of his most devoted disciple, Jasper Niemand. He wrote a few vigorous and lucid books, which are still sought after in the Society. . . .

He passed away on March 21st, 1896, at about 9 a.m. His real work, the spread of Theosophy in America, was splendidly performed, and his memory remains as a lasting inspiration. . . .



THEOSOPHY AND THE NEW ORDER¹

WHILE Mrs. Annie Besant and Messrs. Wadia, Telang and Jamnadas Dwarkadas were touring Great Britain as the National Home Rule League Deputation in 1919, the following speeches were delivered on one occasion. It is thought that many will be interested in them, and they are published as delivered. Since then, the German, Austrian, Hungarian and Bohemian (now Czecho-Slovakian) National Societies have again joined up.

MRS. BESANT said: Friends, I must begin this afternoon's proceedings by presenting to three new Fellows of the Society their diploma of Membership, and in giving these I wish to congratulate each of our brethren on their coming into the

¹ One of four lectures delivered in Theosophical Lodges in Lancashire, on August 28, 29, 30, and 31, 1919.

Theosophical Society. For so many of us it has been really the beginning of a new life. Those of us who are now old in the Society, who can count back their membership by many, many years of life, realise, perhaps more than anyone can do who has just come into it, all that membership in the Theosophical Society may mean. A Master once said, speaking of the Eastern habit of admitting people formally into the Society, that when anyone came forward to join it They looked at him for a moment, and that that look formed, as it were, a kind of silver thread between the new member and the Masters. Then He went on to say that whether that thread were left loose so that it was useless, or whether it were drawn tight so that it drew the member towards Them, depended entirely on the individual member. There is no hindrance on the side of the Elder Brothers of mankind; all the hindrances are in ourselves, just as in the shining thought of the inner Self there is no want of light; but we may make obstacles in the way of its shining forth. And it is well, sometimes, I think, to remember that all the difficulties are of our own making and on our own side. Our work is really just like cleaning up the dirty glass of a lamp. However bright the flame inside may be, it does not illuminate very much if the glass be dirty. And so, if we ourselves are not really pure and clean, with pure thoughts and pure emotions and pure actions, then the light of the hidden God within us cannot shine forth. Coming, then, into the Theosophical Society is just like a birthday, the beginning of a new year of life; and my hope is that those to whom I am now to present their diplomas may find that the new life is a more useful one to their fellows, making them greater blessings to the world, and better servants of the Great Cause which we are here to help.

And now, Friends, I am very glad to have the opportunity of meeting you here as members of the Society. As you probably know, my Indian friends and I are going round

Lancashire in order to plead the cause of India. That is our work at to-night's public meeting. And I am trying to take the opportunity of that little Home Rule campaign, as we call it, in order to meet members of our Society in the different parts of England, Scotland and Wales. I have been away from you for a very long time—since 1914—leaving, as I did, just before the outbreak of the Great War. And during that war you have, all of you, had a difficult and hard and anxious time. But to you who are Theosophists, students of the Divine Wisdom, the time ought not to have been as anxious and as difficult as for those who had not studied the regular course of events in the past. Having studied the regular course of events in the past, you, to some extent at least, could forecast the course of events in the immediate future.

Now the study of history, you know, is really like studying a map of the future, because continually the same kind of things occur and then lead to certain definite results. That is specially true when you are students of the history of the inner life of the world as well as of the outer. You know in ordinary history how the way of writing it has changed very much in recent years. At one time, when history was taught in the schools, it was very little more than a list of battles and of kings, great statesmen, wars of all sorts—just the outer surface of things. Then, during especially the latter part of the last century, the history of peoples began to be written—the way they lived and the work they did, and the education or want of education which surrounded them, and all the different things that go to make up a people's life and the growth of a Nation as a Nation. That became the way in which history was written. We in the Theosophical Society go a little deeper still. In looking at the history of mankind we see it as a whole, divided up into very definite branches, as we sometimes call them, and we see a definite succession of growths of the whole nature of man. And we see in the

development of that complicated human nature, how outer nature and the nature of man to a very great extent developed along the same lines at the same time. The configuration of the Earth changes, for instance, when some new race is to be born—using the word “race” there in the sense in which we speak of a Root Race, a great root stock of the particular type which then branches out into the whole of the world, into sub-races, nations, families and so on. Now, just as in the case of the new Root Race you have a re-arrangement of earth and water, and so give to the new Root Race a fresh continent, as it were, or group of continents to live upon, so we find, when we look at the smaller divisions, that these also are correlated together and that the development of a particular part of the human race goes hand in hand with the development of particular countries, particular parts of the world, and that these follow each other in a very definite succession. Putting it as we very often put it, there is a great Plan, a Plan which is given out for a planet by the Divine Sovereign of that planet.

The Plan is divided up, then, into great epochs of time and into great divisions of humanity, and the whole of that is arranged so that human kind may develop steadily and regularly, one quality after another being brought out, one part of human nature being evolved and then another. So that when we have some knowledge of the development of the human being, of any one of us, and the way in which the developments of the different parts succeed one another, then from that small thing that we can look at close at hand we are able to catch the outlines of the bigger environment in which the peoples are developed; and still more, after a time, we are able to get a kind of outline in our mind of the growth of the whole of humanity, and see how the development of one part gears in with the development of another. When we have that general plan in our minds we can apply it to the history of our own times, and we can understand the kind of

way in which the events around us and in front of us are likely to proceed—in the broad outline, not in minute details; we have not knowledge enough for that. And in that way, when things are very troubled and when people are very much distressed, those who utilise the knowledge that they have gained in their study of the Divine Wisdom are able to feel much more serene and calm, and so be more useful to those around them, than if they had remained ignorant of these larger views of life. That has been particularly the case lately—in fact, it is still continuing—when the whole world is going through one of the great transition periods: one of the times of change when changes are very, very rapid, when they are so rapid, sometimes, as to seem catastrophic, and when development along particular lines is very, very marked, and the opposition between the great forces of progress and the forces that make for retardation is very, very strong, and a very great struggle takes place.

Now, when we look back over the past, so as to get some idea as to how we may look at the present and understand a little of the future, if we take only our own great Root Race, the Fifth, as you know it is called, the Āryan—a Samskr̥t word which simply means “noble”—and if we compare it for a moment with the race which went before it, the Fourth Race, we find the types are very different. You still have some very marked Fourth-Race types in the Japanese, Chinese, all the Mongolians and Turanian peoples. The Japanese are the very last family of that Fourth Race. You know, even by the outward look of the Japanese, that they are different from yourselves. The shape of the head, the features of the face, the setting of the eyes, are all different, and that difference goes with the great difference also of the nervous system. The nervous system of the Fourth-Race man is not as highly developed as the nervous system of the Fifth-Race man. The nervous system of the Fifth-Race man

is more delicately balanced, more sensitive to impacts, responds more quickly to touches from outside, and the whole of his body depends very much more on that nervous system for its health and vitality than is the case when you are dealing with the Fourth-Race man. Another type of the Fourth-Race man would be the Red Indian of North America. And they have one characteristic that will show you exactly what I mean. They are not as sensitive to pain, and a serious injury to the body does not give them the same nervous shock that it would give to any one of you. It comes out very much in the case of fighting, where severe wounds are given. A Fourth-Race man who has received a very terrible wound in battle will recover from that quickly and the wound will heal very rapidly. A similar wound on the Fifth-Race man kills him, not by mere loss of blood, but by nervous shock. He cannot recover in the same way from severe laceration. It was shown very much in the war between the Russians and the Japanese some years ago. The percentage of recoveries among the Japanese was extraordinary, not merely because their doctors were skilful—though they were—but because the wound had not the same effect on the nervous system as a wound inflicted on the Fifth-Race man. And that is a difference which goes right through—a broad difference distinguishing the great Root Races.

When you come to deal with the divisions of those that we call the sub-races, the differences then belong more to the inner bodies, the more subtle bodies, than to the physical. You find in those sub-races—we will take our own race, the Fifth Race, the Āryan—you find in the different sub-races a very different temperament, mental and emotional. The easiest way in which you might realise that would be if you would compare a thorough Englishman with a thorough Irishman. You will find at once that you get two very distinct types. The Irishman belongs to the fourth sub-race, or the Keltic, one in which emotions are very powerful, and you may put it, very roughly

and broadly, that he is moved more readily by his heart than by his head. You can do almost anything with an Irishman if you appeal to his emotions in the right way ; but if you rub up against those emotions you can do nothing at all with him : he is the most obstinate creature in the world. Now, when you come to deal with the ordinary, regular Englishman, you will find he is more moved by argument and less by rhetoric, or appeal to emotions. You will find strongly in him what is called the concrete mind, the mind that specially deals with concrete ideas and concrete objects—the scientific mind, putting it in its very best form. That runs through the whole of the fifth sub-race. So that, when you are dealing with the Englishman, if you appeal to his reason you will generally be able, if you are in the right, to get the better of him ; which is not always the case in dealing with the Irishman. On the other hand, if you want to get people to move through the emotions, which is the great motive power, then you will find your Irish people easier to deal with than your English, not as steady, persevering or enduring, but very much more rapid to go forward, to move by what you would call impulse, to a very large extent. I have taken those two particular types of English and Irish, because they are a very instructive instance of the difficulties that you have in one Nation understanding another. And the difficulty we see before us to-day with Ireland—that we have seen for hundreds of years—just turns on this difference of temperament : that the one is a fourth-sub-race man and the other a fifth. They cannot understand each other. An Englishman may try to do his best, but the Irishman takes him all askew. The Irishman may be putting his view forward in what he thinks is a most convincing way, and it will have very little effect on the comparatively colder type of the Englishman ; and so there is continual conflict and difficulty, and it is a difficulty you cannot really get over. Hence, of course, one reason why

you should try to become good friends, while leaving each Nation to manage its own affairs and along its own lines, because that may make a strong friendship, where, if the people were forced into too close a connection and pushed along the same line, it would inevitably lead to friction.

Now, when you look over the last War, which was the method which has been used so often before to bring about changes very rapidly, you come across one phenomenon which is peculiar to it, so far as I know. And that is, that when the War broke out and when nations which were comparatively unprepared for war were suddenly flung against a Nation or Nations which were thoroughly well prepared for it and had been preparing for a considerable time, you then had the Nations that were fighting on the side of progress and on the side of liberty at a very great disadvantage for a time, with the result that you all know—that a great cry for help was sent out to the whole of the people, and was enthusiastically replied to by the young more than by any others. Your Universities, for instance, practically emptied themselves into the Army. Young men of every rank of life came forward to volunteer. Your regiments, the privates of the regiments, were made up of different ranks. A nobleman's son would go side by side with the labourer's son. And they were very young. That is a thing which must have struck all of you at the time, and it ought not to have been difficult for you, as students of Theosophy, to understand why that great appeal was answered in so passionate a fashion, and the whole of the youth of your Nation practically sprang forth to help. Now, if you looked back for a time to find out what was going on behind the scenes, you might have recognised that what they were really answering, those young men, was the call of the Great Leader of our race—that great Being whom we speak of as the Manu, *the* Man; you cannot speak of Him as a

Master ; He is so much higher than a Master ; one who has passed through two of the great stages which lie beyond that of the Master, and whose special duty is the evolution of a particular race—in this case the Fifth Root Race.

Now, when He first led the early families of that Race away from their own Continent and brought them over into Asia, there was one particular thing that took place, time after time ; that after those families had increased and multiplied exceedingly, they would suddenly be attacked by tribes from outside, savage tribes who would practically massacre almost the whole of them, so that only a few, four or five people perhaps, children always, were saved. And after that great massacre another multiplication would take place. That occurred two or three times, the object being to improve the physical type of the Race. After each massacre, the very best of the children having been picked out and great Beings born into the Race in order to mould the physical bodies, a new type was produced for each new sub-race and for the great Root Race itself. It was exactly one of those things that was taking place during the War, only adapted to the different conditions. The world is not in a condition now in which you can lead thousands and hundreds of thousands of people to a particular out-of-the-way place and, as it were, put a pale round them and develop them. Communication is too rapid. The world is too much populated. So a new way had to be found, and this great War, which was necessary for the future of the world, was used as that means—not at all for the first time, remember, for one civilisation after another has perished, and a civilisation perishes when it has done its work and is becoming a hindrance instead of a help for the future evolution of human beings. You need not trouble about it very much, because, you know, nobody really dies. It is only the body that dies, when the body's work is done. The man inside cannot get on and develop and evolve

in that kind of body any longer. It has done its work. And so, in these great civilisations of the past of our sub-races, one civilisation has broken down after another and vanished, and the people in it went on to be born into a higher type, or a more appropriate type of body for the next stage of the evolution, so that mankind might progress.

We have been told for a considerable time past that the time had come for the formation of a new sub-race, the sixth sub-race; the Teutonic, to which many of you belong, being the fifth sub-race. And I know we used to speculate sometimes, the older students amongst us in the old days, how it was to come about. We did not know very much about it, and we used to guess. Gradually we have acquired more knowledge. We began looking out for the first signs of this new sub-race. And as we looked about over the nations, we read in ethnological journals—knowing what we were looking for by the Teaching, of course, so that it made it easier to recognise—that on the continent of America, in the United States, a new type was gradually growing up. I had noticed it myself when I went over to America more than once, and had noticed the increase of it during my different visits, because it is a very marked type, a fine type, and very striking. The ethnologists had their eye upon it as it appeared, and they mapped it out in their own way as to the shape of the head and features, and general setting of the face. It is now recognised in America as essentially the American type. In order to bring it out, they have done what is sometimes done when you try to isolate one particular type. The criminal type will show you what I mean. You get a considerable number of people of the criminal type, the congenital criminal type, and photograph them in a certain way. A number of different people of the same type are put together in such a way that, one after another, their photographs pass very rapidly before a camera,

so rapidly that no one of them is fully photographed, but every one comes on the top of those before it, with the result that all the unlikenesses are eliminated and all the likenesses are brought out very strongly. It is what they call a composite photograph. They did it with this type in America, and they got a composite photograph of the new type by taking a number of marked people, photographing them, and dealing with the photographs in this way, so that the type itself came out more effectively, of course, than in any one person, because the type was continually reinforced by photographs superimposed upon one another, and the unlike things got wiped out in that way. Now that race is not being born in one country alone, although it appeared first in the United States of America. It is being born in different parts of the world.

And to come back to what I have not really wandered from in my own mind, to that great offering of the youth of the nation, of their own lives, for the helping of their country, you have the reason why such enormous numbers of the very young men died—were killed in battle. You must have noticed in your picture papers how very many of those put on the roll of honour were mere boys. It was a most striking thing to see, week after week, these young faces, with a line underneath “Killed at so-and-so” “Died of wounds at such-and-such a place”. That was the way the Manu chose out the best of the people, in order that He might have them for the building of His new sub-race. For what was it that these young men had done, largely unconsciously, probably, but some consciously? They had made an immense sacrifice at the very time of their lives when life was most attractive, when the body was brightest and strongest and most alert, and when life stretched before them as a kind of adventure, looking bright and glowing in the gleam of youth. And they gave it all up. They went into the trenches and

gave their lives away. Now that meant an immense step forward in evolution for those who did it. It meant that they made a great leap forward, because the very essence of the sixth sub-race is the idea of Brotherhood, of sacrifice for the common good, of being willing to subordinate the individual to the larger whole, of being willing to work and to suffer in order that all society together may step onwards in the path of progress. And that was the quality which came out in that sacrifice of the youth of the country, the quality that the Manu wanted for the shaping of his sixth sub-race.

One of the very first who was killed, because he was a very well-instructed Theosophist, was one of the Australians, a Colonel—who came over here, who was the head of one of our Lodges in Australia, thoroughly well trained in Theosophical knowledge. He was killed in the early days of the war. “The Lord had need of him.” His special work was to help those who came over, to prepare them for a swift rebirth, to teach them what they did not know, to help them in the way of reshaping the subtle bodies in order to adapt them to the sixth-sub-race type. And all that has been going on during all these years of the War—the preparation of these younger ones for the work which was before them. And they have begun now to be born on to this earth again, bringing with them the fruits of their sacrifice for the building up of the new sub-race. I used to read sometimes in the papers, when all this terrible slaughter was going on: “What will become of the Nations if all these, the very flower of the Nations, are killed off, and the less self-sacrificing and less physically vigorous remain to be the fathers of the coming generation?” What the journalist naturally did not know was that it was not a question of the fathers of the coming generation, but of those very same young men being the coming generation themselves, so that you could not have had a more splendid preparation, could not have had better material

in which the Manu was to work. And the whole thing, to us, therefore, became not a terrible aimless slaughter, with mighty armies fighting for the victory, but a calling away of those of whom the Lord had need, in order that they might serve the better the world for which they had died.

For that is how death looks, you know, from the Theosophical standpoint. We do not look upon it from the standpoint of dropping the body—death. We look at it from the standpoint of birth, birth into a happier and brighter life, and then rebirth with higher capacities and greater powers for the better service of the race. So that, to those who understood, the sad side of the War was less prominent than the side of its promise for the morrow, and none of us could doubt how it would end. There was no possibility of failure in the War, although things looked black for a time, no possibility of those who were embodying the side of the defence of the right, of the progress of the Nations, being beaten by those who, if they had succeeded, would have turned evolution almost backward for the time. And the danger now—a greater danger, really, than the apparent dangers of the War—is that by the very fact of the triumph and the victory, and the necessary means to lead up to that, there is come into the Nations that have conquered a certain amount of that spirit which we call the spirit of militarism, of undue authority and indifference to liberty that was the reason of the downfall of the great Central Empires. That is the real danger of our own time. There is too much of the Prussian element, to give it the name which you will recognise, in the tendencies of our own times just now—a natural reaction to some extent, but a thing that has to be guarded against, a tendency to repeat the faults against which the Allies had risen up in combat; a certain tendency to treat the enemies as they would have treated us, if they had triumphed. And that is the thing we are all concerned in, and ought to try, so far as each of us can, to check—to realise

that the victory is not won until the spirit is destroyed, until the feeling of revenge has vanished, and until the general feeling is not to do to the enemy as he would have done to us, but to keep the nobler spirit in which the Allies entered into the War, and to treat the enemy, not as he would have treated us, but as we ought to treat him—a very, very different matter.

Now, there is one thing in which the Theosophical Society should be of use at the present time—the endeavour gradually to smooth away the bitter feelings inevitably roused by the War, the effort to draw the Nations together again, and to realise that all Nations must have one object, the common progress of humanity as a whole. Unless we can help that forward, we have not learned the real lesson of the War. We need to learn from it that not combat but brotherhood must be the law of life, that not competition but co-operation is to be the sign of the New Era, and that the sense of duty to the greater whole must become the predominant spirit of all of us; the willingness to help others, that we may all rise together and not desire to pull down some others, simply in order that we may get into their places. When we look abroad at Europe, we can see how very great is the danger, both amongst the victors and the vanquished, that the old spirit may go on again instead of the new, which was the inspiration of the Allies in the combat. And in that matter it seems to me that England and America are peculiarly well situated to apply that truly Theosophical idea, that we are all brothers and must work in a brotherly way. For if you take France, it is very difficult for France, far more difficult than for us. And I have noticed, when talking with French people, even with French Theosophists, the great bitterness which lies behind in their minds, because of the terrible things which have happened to them as a people. They cannot forget how thousands of their young girls were carried away into Germany and lost to them. Many must have died dishonoured. That leaves a bitterness in

the heart of a Nation which is very hard to get over. One cannot blame them for their feeling; that kind of suffering has not come here. You have not been at the mercy of an invader in the way in which they were. And so the frightful destruction of their land, the making sterile of the soil, the cutting down of the trees, the destruction of machinery, the flooding of mines—all these things which were done, and which have placed them at so great a disadvantage as compared with Germany, which has not suffered in that way at all—naturally make them bitter. We cannot quite expect them to go to the front in the great work of reconciliation. It is far easier for England, and still easier for America, because America has suffered least of all. And part of our work, surely, as members of the Society, is to try, so far as we can, to get rid of all feeling of bitterness, and remember only that all are brothers.

You know, probably, that as regards the outside organisation of our Society, it was necessary to cut off the National Societies in the enemy countries when the War broke out, because no communications could be held without breaking what was the law of the land. So in Germany and Austria and Hungary, and other countries, our fellow Theosophists have been entirely cut off from us all these years. They are asking now, again, to reform their National Societies and to link up again with the Society as a great international body, and before very long we may hope there will be some opportunity for that, but not, I think, quite immediately, because we are not yet free to communicate with those countries. Peace is only partially signed, as you know; and, eager as they are, I feel, as President of the Society, that I must not act too quickly, lest the people of the injured Nations should feel that we were going against the Cause for which so much has been sacrificed, in the past. Something, I hope, we may be able to do, but I do not think it can be rushed into

suddenly. Something may be done by private friendliness, but not yet by official action. And I have not thought it right to encourage the idea, which has been very much pressed upon me, to call an international meeting of Theosophists this year, in some neutral country. From one standpoint it would be a beautiful thing to do; from another, a thing at once difficult and dangerous. I do not think we could do much at present by bringing the French into very close personal contact with the Germans. It would be more likely to lead to antagonism and friction. A little time must be given for those bitter feelings to die down before, probably, we could meet internationally.

But the greater lesson, for the moment, to which I would draw your attention, is the need in this country itself to apply the great lesson of brotherhood and of co-operation. If the unrest which is all through the country to-day is allowed to continue and to grow worse, then the danger to the Nation as a whole will be very, very great. We have, if we can, gradually to soften class antagonisms, and not embitter them. And I would urge on every one of you, whatever particular school you may belong to—because you may belong to any school of politics or sociology within the limits of the Theosophical Society—I would ask you to remember that love, and not hatred, is the solvent of all social as of all personal struggles, and that the spirit of hatred should be checked and the spirit of love should be increased. And you may generally distinguish between them, if you see what is the method which is suggested for bringing about a better condition of things. If the method be one of pulling down to a lower level, and gaining equality by that destructive action, then it will tend to, and probably bring about, revolution here, as it has brought it about elsewhere. If the attempt is a common attempt to lift all up to a higher level, so that the principle of it is the sacrifice of the higher rather than the struggle of the lower in the social

order, then we shall advance into the nobler civilisation without the danger of bloodshed and revolution. Where tyranny has been too great, as in Russia, the disturbances we have seen there were practically inevitable. It was like the French Revolution. The people, starving and oppressed, miserable for generations, the very moment the yoke was broken, practically went wild. You could not wonder at it. We saw it in France, looking backwards; we have seen it in Russia, looking around us. But in a country like this, where progress has been not so much by revolution as by reform, the existing problems might be solved by all classes coming together and taking counsel with each other as to the best methods. It is inevitable, because it is right that the social order should be changed, that there should not be any in our Nation who are ignorant and whose lives are lives of hardship, where others have lives of luxury. That is wrong. It is not brotherly. But, in making the change, it should be remembered that all have co-operated in the wrong and that all should co-operate in setting things right, that it should be done by common counsel and not by a general attack of one class upon another.

Some of you may know, probably, from my own past, that I am what is called a Socialist. I became one in 1884, and I have never seen any reason to change that view of the social order. But the Socialism that I have worked for, and that which is coming inevitably—for that will be the type of the Sixth-Root-Race civilisation, and it will come in the sixth sub-race to some extent—is the Socialism of love and of sacrifice, and not the Socialism of hatred—a profound difference. Much has been gained, though at terrible cost, in the growth of the Nation as a whole. It would not be wise to throw away the fruits of all those struggles and, so to speak, to begin again at the bottom and build up again. That which can be saved of what is good should be saved, and that will be saved by wide and sweeping reforms, but with the avoidance of revolution.

And it seems to me that what is wanted most is that sense of social responsibility which you find in a well ordered and well trained family: the sense of the obligation of each to those around, the sense of duty owed by each to the rest, the feeling that those who are weakest in the family are those who have the claim to the greatest help in their evolution and their growth. And that means, to put it in a very general way, that all those forms of work which are hard, difficult, monotonous, tending to deaden the intelligence rather than to evoke it, are the forms of work which ought to be highly paid and have short hours. Why? Because the human qualities cannot evolve during those hours of work, and leisure is needed in order to give to those who do the work the opportunity of developing those powers, emotional and mental, which they possess. Those of us who take part in what is called "brain" work, have a very great enjoyment in our work. In some forms of drudgery, necessary for society, there is no enjoyment, practically, in the carrying on of the work. It is only a drudgery. Now, friends, if you and I had been made to do that kind of work with our developed faculties, we should have sought to find out machines which would do the drudgery part of the work as much as possible, and the dirty part of the work and the disagreeable part of the work. We should have minimised human labour and put machines to do it, which would not have suffered in the doing of it. But we have pushed it off on to others. The more our duty, then, to make up for that by helping our brothers to rise to a higher level of culture and education, of that refinement and grace of life out of which they have been kept all the working part of their lives.

And that has been allowed to go on into their leisure, whereas the leisure should have been a corrective for the drudgery, and should have been larger in proportion, because of the deadening effect of the drudgery through which they

went. Now that is partly an Eastern idea, but I saw it the other day in a sentence of Lord Haldane's. He was speaking of social rewards, and dealing with different trades and methods of living, and he pointed out that gain was not the only stimulus to human effort, and that the more a man had out of his work of power or fame, or the enjoyment of creating objects of beauty, like the artist, the musician, the painter, the sculptor, the less ought he to be paid for the results of his work. A perfectly wholesome doctrine! And I was glad to hear it from Lord Haldane, because he is a great educationist. That is the doctrine of India, that different human beings are attracted by different things, and that the attraction of money or wealth marks a not very high stage of human evolution, while the attraction of fame and power marks a higher stage, and that of service the highest of all. Hence in your New Society you will have a very great change in the positions of people and in the rewards of labour; and the fundamental axiom of the society should be that every child born into it should be surrounded by the circumstances that will bring out and develop to the utmost the capacities he brings with him into the world. Until we have remade our society to that point, it will still be a purely uncivilised society, a society not based on human thought, the best that can be made by the human brain and heart, but one in which the creators are very largely human selfishness and human greed.

Those are some of the watchwords we should have in our work, in the building of the New Social Order. And remember that every one of you, because you know more of the inner side of things than many of your neighbours, every one of you has a greater responsibility to the future to do your work well. There is not one of you who cannot help; not one of you who cannot bring, as it were, a brick to the building of the new temple of humanity. In the great Capitol of Washington, the great Capitol building, as you go up the staircase within it,

you may see on the sides of the walls the names of States of the Union, and the names of cities and towns and villages ; and, if you ask how they got there, you are told : " Oh, they sent a certain amount of contribution to the building of this great temple of the Nation." A beautiful idea. And every one of us can bring something to the building of the future temple of humanity. Some of us can bring greatly ; others may think they can only bring a little, but in these things there is nothing that is great and nothing that is small, but one common work to which every offering equally belongs. We are one and not many ; one in the Divine life within us, one in the evolution towards the revelation of that Divinity in every one of us. And, if we can look at things in that way, looking at the common welfare, the common good, and measuring only the help that we give to the gaining of the common good, measuring it by our capacity to serve, then we shall find that when that temple is builded, and future generations live therein happily and peacefully, looking back to our toiling and struggling generation those far-off children of ours will say : " Our fathers and mothers builded this for the sake of those that were then unborn," and they will enshrine this struggling generation in their grateful memories, because, in the midst of the turmoil and the struggle, it laboured for peace and goodwill.

MR. B. P. WADIA said : Brethren, you have heard from the President of the Theosophical Society a message that will enable you to do your work with a deeper sense of all that it means. You all are aware of a New Order of Society arising in the near future, and all of us are anxious that the Theosophical Society should contribute substantially in the great work of reconstruction. And, perhaps, it may help us all if we think a little over the problems that arise before Theosophical Lodges like your own. I have often heard members

ask: "What can we do in the far-away centres, with ten, fifteen or twenty of us gathered together for study and for work?" We want some kind of programme which will enable them to carry out the duties that a Theosophical Lodge ought to undertake. Now it seems to me that the first important factor that our members in a Lodge like this ought to keep in mind is that to which Mrs. Besant has made a passing reference—that there are at the back of the Society certain great people, the real Leaders, who mould the destinies of the Society and of humanity as a whole. Let these great Leaders of ours give to us, if not in quite a direct fashion, at least indirectly, clues as to the work we can undertake and carry out.

First, then, it seems to me that a Lodge like yours ought keenly to watch over the developments—religious, social, educational—that take place in your own town and your own centre, and to try to mould them and to bring them into line with the Theosophical teachings with which we are familiar. The days that lie in front of us are going to be days of very hard work, which will necessitate all the knowledge that our literature gives to us, all the inspiration that our great Leaders bring to our lives. It is very essential, therefore, that we should try to take charge, as much as we possibly can, of the various activities that are going on in our midst, and give them a Theosophical turn. Some of the new activities which will bring the New Social Order into being will necessarily and naturally derive their inspiration directly from the great body of the Masters who mould the destinies of the human race. They will, naturally, in Their own mighty manner, try to shape civilisation everywhere, not only in National affairs on a large scale, but in small affairs in out-of-the-way places, in small towns and also in humble villages. So that, when They mould in each particular place by Their magic the institutions which will be the institutions of the

new society that is arising, our efforts should be to give to those institutions as much of help, as much of inspiration, as much of guidance and directing force, as we possibly can. In a way, we members of the Theosophical Society are a direct channel through and in which the life of the Masters flows, and through which the message of the Masters goes out to the world. Therefore, it is essential that we should always meet together, and consider and study and think over the great problems, so that we may afford a suitable channel, as suitable a channel as we can possibly offer, to our great Leaders, so that they may use us, and through us make the centre, or the town or the village in which our Lodge is, more beautiful, harmonious, peaceful, radiating messages of hope and joy and wisdom. That, it seems to me, is the work that every Theosophical Lodge ought to undertake and to keep in mind. And so I think that if we could—on an occasion like this, when our President is visiting your Lodge—if we could only make a resolution that in the coming days, in this particular place, we shall so act, the Lodge would offer a suitable channel for the upliftment of the people of the place. I can assure you that in all her busy work the President often and often thinks of the great Theosophical work that is carried on everywhere, even in small centres like your own place. It is not the smallness of the centre which matters; it is the bigness, the intensity of feeling, of emotion, of thought which affect every one, and I would say this, that if we all can work together in the coming days in the spirit of co-operation, our small example may be reproduced in a great and mighty way in the world at large.

MR. P. K. TELANG said: I come from a race which had at one time played a very great part in human history, and which, especially under the inspiration given to it by Theosophy, has reawakened to the great part that it has still to play in human evolution in the future. And I should like just to refer here

to two contributions which, it seems to me, Hindūism has to make towards the solution of the great struggle that is at present going on in the world, and which will go on for some time. The great cry of the day, it seems to me, is the cry of democracy. But the difficulty for democracy is that it has to proclaim an equality of human beings, without what I may call a substantial foundation. It speaks of equality, it proclaims equality, rather as a cry of despair or desperation—a sort of war-cry; but it has not any stronger foundation, or has not yet found it. But I think the foundation will be given by Hindūism, because it proclaims, not the equality of human beings, but something beyond it, the identity of the human Spirit, and makes that the foundation of all science, of all philosophy and all social relationships, and it proclaims it as a law, as a fact in nature which is susceptible, which is understandable, to human experience properly directed and properly organised. And it seems to me that that great message will give the foundation for a true democratic feeling and order in the world, which at present democracy seems to me to be lacking. Hindūism has also one other message to give to the modern world. The demand at present is that we should have a polity in which the great rule would be: "Every one for all and all for every one." But those who are proclaiming this are looking forward to it as a sort of dream, as a sort of ideal, a far distant ideal which ought to come into existence, but about which they are not certain, about the immediate establishment of which they have some hope, of course, but very little. Now in the body of Hindūism there has been a social polity at work for thousands of years—now, unfortunately, fallen into a great deal of chaos, because of certain causes into which it is not necessary to enter here. But there has been at work in the body of Hindūism a polity where this great rule has been actually practised, actually worked out, and in almost every detail of life. It seems to me almost as if the thing was overworked, and so we find that it has turned into a sort of machine, which has

more or less lost the real human touch that it once had, and the purpose of it has been allowed to fall into the background. That is one of the causes of the chaos that has entered into that polity. But the principles of the polity still remain in our books and history, and I think the modern world will have to return again to our ancient civilisation, in order to find that particular principle and that particular polity which will solve all the difficulties that at present are facing it, and bring about that reign of peace and harmony and common happiness to which we are all looking forward.

MR. JAMNADAS DWARKADAS said : One great thing that Theosophy has taught us once more, is that religion is not to be lived on particular days in the week, or at particular places—for example, the church or the temples—but that religion is to be lived on all days, in every minute of our lives, at any place, wherever we may be. The truth, it appears to me, was about to be forgotten—was almost forgotten—that it was not only in matters which are strictly called religious matters that religion was to be practised. Theosophy has taught us that in all matters of life religion has to be lived, religion has to be practised. It does not matter in what particular sphere of life it is our duty or lot to work—some of us may be merchants, others may be lawyers, others may be doctors—it is up to us to practise Theosophy, to live religion, in that particular walk of life in which we are placed. Theosophy teaches us that while our karma may give us the outer garb either of a merchant or a lawyer or a doctor, within we are Theosophists, and are here, not for gaining anything for ourselves from the material point of view, but for making use of the position that we occupy for the purpose of serving the world through that position. That is one great truth, it seems, that has come to us once more in Theosophy, and while the doctrines that our knowledge, the little knowledge that we have gained, teaches us, are the doctrines on which the whole philosophy of life is based, the beauty of Theosophy lies in

giving us the ability to apply those doctrines to life. If reincarnation and karma and evolution are the things in which we intellectually believe, it does not suffice that we should merely intellectually believe in them, but we should identify our lives entirely with those doctrines, every minute that we live we should keep in mind these fundamental principles of life, and direct our efforts in life in accordance with the beliefs that we respect; and we should show that we not only believe in these doctrines, but that we apply them to life, and give what we can of service to the world by applying them to life. In Theosophy there do not exist watertight compartments of service—service which is mainly Theosophical and work which is not Theosophical; but every little piece of work that we do becomes Theosophical. It may be that we may have the opportunity of serving the world through politics. It may be that we may have the opportunity of service to the world by giving that sort of education which we think is the right sort of education. But what it comes to is this: that whatever we do is Theosophy, and that there is nothing in life which is not Theosophy for us. To us has been given the privilege of knowing something about the great Plan. Now we know that behind this Plan are the great Masters of Wisdom who have the power to carry out this Plan. If we co-operate, if we give a little of our help to the carrying out of this Plan, it is good for us, for our future, for our evolution, as was pointed out by the great Shrī Kṛṣṇa to His disciple Arjuna, as we read in the *Bhagavad-Gītā*. The Plan is here, and the Will of the Great Ones is clear, that the Plan shall be carried out. If you hesitate, you lose the opportunity. If you co-operate, you become the instrument through which the Plan will be carried out. And so the opportunity is before us to become instruments in the carrying out of that great Plan, and all that I can wish at this moment, is that the Giver of All Good may grant us the sense to be used as instruments in the proper manner.

PERUVIAN BITS OF EVIDENCE

By FRANCES ADNEY

SCIENCE, moving forward, is verifying in laborious fashion some of the illuminative statements of *Occult Chemistry*. While those who are intuitional require no physical-plane corroboration, either of truths set forth in that work or of clairvoyant descriptions of old civilisations, it is interesting to find recent investigations and excavations in modern Peru, bearing out in a general way statements concerning Ancient Peru published in 1899, in *The Theosophical Review*. When it is understood that the antique kingdom of Peru, with government and civilisation based on that of the then sunken City of the Golden Gates, covered a much larger territory than does the Republic now termed Peru; when it is remembered that the excavations have been quite limited as yet; when the fact is recalled that we do not know what portion of the ancient kingdom our clairvoyant leaders were describing in particular; then the similarities of present-day discoveries to the statements made in 1899 are strikingly complementary, even though they may not stand those stern tests which scientific analysis demands before a bit of corroborative evidence may be accepted as a proof.

In his Introduction to the article published in 1899, Mr. Leadbeater wrote that, except by clairvoyance, it would probably be impossible to recover traces of that very old civilisation. He did not doubt that traces existed, but stated

that very extensive and elaborate excavations would be required to separate them with any certainty from relics of other and later races.

Within the T.S., doubt clothes itself in language differing from that of commonplace critics; and whereas "the man in the street" might be impolite, a member of our Society, in a gentle, cultured manner, will sometimes pronounce over the remains of a splendid clairvoyant account the short epitaph, "Thought-form". To the thought-form cry in 1899 Mr. Leadbeater courteously replied that, through a long series of patient investigations, the clairvoyants had gained knowledge enabling them to distinguish between observations and imagination.

During 1911, in one of the most inaccessible parts of the Peruvian Andes, Professor Hiram Bingham, of Yale University, U.S.A., discovered the ruins of a city which had remained untouched by the despoiling hands of the Spaniards of the Conquest. Excavations revealed many finely constructed stone houses and two splendid temples or palaces. To the most important edifice, which stood on a sacred plaza, the explorers gave the name of The Temple of the Three Windows. Many buildings in this place (which is called Machu Picchu) have windows, which are a rare feature of Peruvian architecture. (Those familiar with the clairvoyant description of the architecture of Ancient Peru will recall the windows.)

This City of Refuge is situated on a narrow ridge, flanked by precipices and guarded on three sides by the windings of the Urubamba River, which runs noisily over its bed, 2,000 feet below. The Canyon road by which the ridge is approached is often shaded by tropical jungles, while snow-capped peaks, and even glaciers, are visible at the same time on the heights. A peculiarity of this particular city lies in the decorated gables of some of the dwellings, projections of huge

cylindrical stones forming the ornamentation. Before recent excavations disturbed them, gigantic trees were growing on the tips of some of the beautifully constructed houses. Stairways (there are over one hundred, large and small, still within this city) form another distinctive feature. Red granite was the principal building material, although in the sacred clan centres and holy places a lovely white granite was often employed. Different clusters of dwellings, which appear to have been clan groups, had each a "religious centre," consisting of a granite block or ledge, carved variously and hollowed into seats and platform, or occasionally of a cave with a semicircular tower. In the last instance there was evidenced a most ingenious cutting of stones to follow a curve—a flattened, not a round curve. On the west side of this almost inaccessible mountain, enormous agricultural terraces, similar to those in the vicinity of Cuzco and Ollantaytambo, had been constructed. Evidently every foot of soil which could be made productive was utilised on the ridge, one tiny garden, eight feet square, having been discovered.

Explorers call the pre-Inca denizens of these lands the Megalithic or Big Stone peoples. These lines appeared in *The Theosophical Review* of 1899, in the article on Ancient Peru :

They cut and fitted their enormous blocks of stone with the greatest accuracy, so that the joint was barely perceptible . . . The whole structure became, when finished, to all intents and purposes one solid block, as though it had been hollowed out of the living rock—a method, by the way, which was actually adopted in some places upon the mountain side.

In 1916, the botanist of a Yale expedition to modern Peru wrote in *The National Geographic Magazine* :

The work that the prehistoric builders accomplished is still beyond our comprehension. Nobody has explained how it was done or how it could be done. Indeed, the modern Indians deny that it ever was done, preferring to believe that it was the work of enchantment. Huge rocks, that could have been moved only with the greatest

difficulty by the combined labour of hundreds of people, are nevertheless fitted together with incredible nicety. To say that there are seams too fine to insert knife-edges, or tissue papers, leaves the story only partly told. There is no room for inserting anything.

With some of the finest work the joints are too fine in many cases to be seen by the naked eye. A lens is necessary to make sure that there really is a seam. Professor Bingham compares the fitting of the stones to the grinding of glass stoppers into bottles, which is the best analogy thus far suggested. But how can anybody credit the idea of grinding together with such accuracy the edges of stones that weigh tons? Obviously the edges must have been ground before the stones were put in place. But the grinding itself does not seem so difficult to explain as the shaping of the stones with such accuracy . . .

The clairvoyant report of Ancient Peru stated that, much of the land being hilly, the inhabitants carefully laid it out in terraces, great care having been given to agriculture and soil analysis. According to our recent explorers, the famous hanging gardens of Babylon were a small and transient toy compared with the durable hanging gardens of Peru, where terraces, laboriously built with walls composed of enormous stones (some of them weighing many tons), are still in a splendid state of preservation. Modern land reclamation projects, in which the U.S.A. has taken much pride, are dwarfed into insignificance beside them. Steep mountain sides are covered with narrow terraces, and watered by aqueducts extending for many miles along precipitous slopes. The work was so well done that many thousands of acres of these artificial lands are still fertile, and support the modern population of the valleys. The soil of the terraces is tenacious, and not readily eroded. A few sods, or a small ridge of earth, will check a stream of water which has a considerable current.

It is probable that the water which irrigated the Machu Picchu areas was also made to serve, at intervals, for shower-baths; for many large stones, deeply grooved lengthwise, lie along the terraces, serving as spouts from which small streams fall through the air to a receptacle below. The Yale botanist, admiringly describing these ruins, pauses to remark

that ancient people were not as deficient in ideas of bodily cleanliness as are their modern descendants—ethnologists being familiar with the fact that the introduction of European clothing has tended in many countries to undermine old habits of cleanliness.

The 1899 article mentioned aqueducts, roads and bridges as the most wonderful work of the strange people of ancient Peru. Scientific explorers of recent years declare that the aqueducts found in modern Peru are unequalled elsewhere. Remains of ancient retaining walls show that sometimes for a distance of five miles a mountain torrent was forced to run a straight course. Many miles of remarkable highways have lately been found, which were hitherto unknown to scientific people; and the uplands of Peru and Bolivia are said to offer still one of the most attractive fields in the world for the explorer.

Machu Picchu having been unexplored by the Spanish, ardent hopes were entertained of finding great treasure in gold and silver. But very few relics of any metal were actually discovered. There were a few bronzes of good workmanship, perhaps the most interesting being a mirror, resembling the mirrors of the ancient Egyptians. Tastefully decorated pottery appeared, with designs similar to the artistic Greek pottery. Other pieces are covered with geometric figures and scrolls, which are very intricate, yet well balanced. It is in the stone carving, however, that indications of great antiquity exist; one exquisite border decoration of a stone disk suggesting an artistic attempt to portray some of the mysteries of the seven rays in the process of world-formation. Representations of the sun, not as a disk but as a radiating centre, indicate some degree of occult understanding; and numerous carvings of the serpent show a knowledge of the Dragon of Wisdom aspects thereof, which, for Christian nations, have been almost totally obscured by a misunderstanding of the Garden of Eden glyph in *Genesis*.

The Incas had virtues similar to those of the Ancient Peruvians, virtues which may have been inherited through many centuries, or else copied from some ideal model lingering on superphysical planes in that magnetised land. Many Spaniards, in order to mask their own knavery, gave evil reports of the peoples conquered in South America. No one dared tell the King of Spain the plain truth. But one of the *conquistadores* claimed the right to relieve his conscience by confession and protestation in his will, letting death be the intrepid bearer of unwelcome truth to a king. He wrote:

The said Incas governed in such a way that in all the land neither a thief, nor a vicious man, nor a bad, dishonest woman was known. The men all had honest and profitable employment. The woods and mines, and all kinds of property, were so divided that each man knew what belonged to him, and there were no lawsuits. . . . We took away their land . . . We have destroyed this people by our bad example. Crimes were once so little known among them that an Indian with one hundred thousand pieces of gold and silver in his house left it open, only placing a little stick across the door as a sign that the master was out, and nobody went in. But when they saw that we placed locks and keys on our doors, they understood that it was from the fear of thieves; and when they saw that we had thieves amongst us, they despised us . . . I pray God to pardon me . . . I now do what I can to relieve my conscience.

Apart from any bearing, direct or indirect, which recent discoveries may have as confirmation of clairvoyant investigations, descriptions of Peruvian lands hold a lure for Theosophists. It was in Peru, about 12,000 B.C., that one of the largest gatherings of those now working for the T.S. occurred. It is especially noteworthy that all Those referred to in *Man: Whence, How and Whither* as Masters, were there. Surya Himself was present. Thought and emotion, straying through exoteric mazes into that remote past, link themselves in reality with mysteries of old days, when Great Ones trod those shores, watching and helping the younger egos to gain a sufficient grasp of the divine laws to become active agents in their civil administration.

Frances Adney

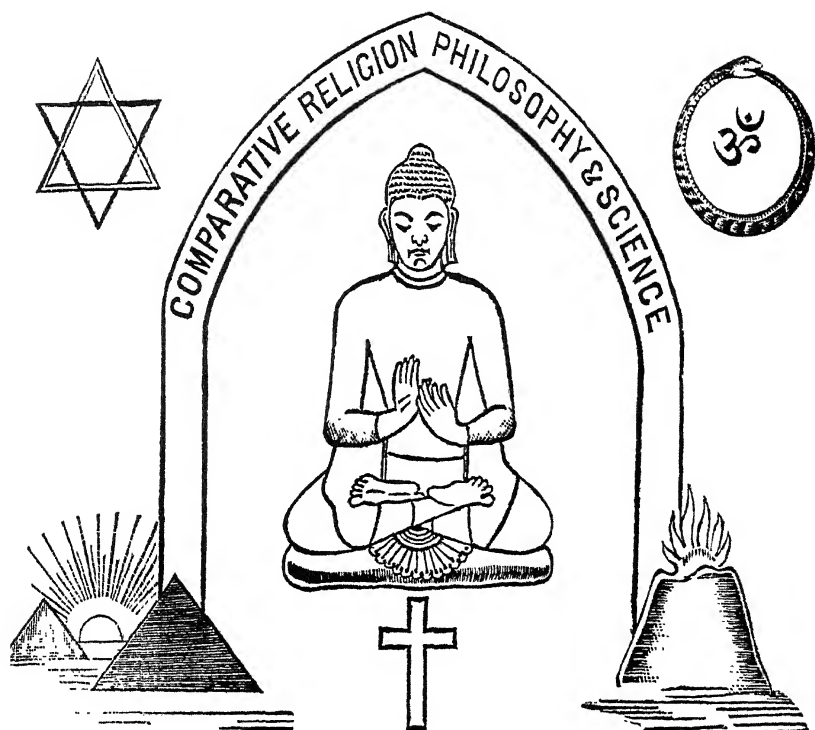
THE ADVENT OF LOVE

LOVE came to me at morn
With laugh and leaping gait,
And cast a noose of golden celandines
About my heart with mischievous designs ;
It broke, and Love in scorn
Did laugh and would not wait !

Love came to me at noon,
His arms were full of roses,
The riches of a hundred lives of pain
And love were in his eyes and mine to gain ;
But lo ! my life in June
Had never need of posies.

Love comes to me again
As day approaches eve,
And brings a golden crown of sacrifice ;
I crown him in my heart, and paradise
Is where he comes to reign
And, coming, will not leave.

D. M. CODD



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from Vol. XLIII, Part II, p. 379)

V. THE TERRESTRIAL LABORATORY

62. In our four preceding studies we have aimed at building a kind of bridge between the results of occult research and those of Western science. It was pointed out in the first of these studies, para. 2, that an obstacle in the way of combining the two systems of research was the use of different units

of mass. Modern physical theories are at present largely concerned with the carriers of the positive and negative electronic charges, known as the proton and the electron, whilst *Occult Chemistry* is based upon the atom, the mass of which has no obvious connection with the units of mass of the West. Our fourth article appears to establish this connection, but in a way which Western science would regard as so startling and unexpected that its recognition would revolutionise the whole of the physical sciences.

The significance of the conclusions arrived at in studies III and IV will be best appreciated if taken together. In the third, we concluded that each proton in the earth's mass had a hydrogen element in the sun's atmosphere coupled with it by a line of force, so that each constituent of the earth's mass and of the sun's chromosphere has a correspondence, each to each.

63. But, according to the science of the West, each proton of the earth's mass has attached to it an electron, so as to neutralise its charge, and we have seen in our fourth article that electrons are negative ions in the sun's gravitational field. Hence these electrons will not gravitate towards the earth's centre, but towards the sun's centre, with the result that there will be a continual stream of electrons from earth to sun. If, on arrival at the sun's surface, they are supplied with two positive atoms, they will become neutral hydrogen. Recent observations of the sun's atmosphere at the Kodaikanal Observatory show that at the centre of the sun's disc, or that part of the sun diametrically opposite the earth, there is a descent of the constituents of the sun's atmosphere, which is rapid in the upper atmosphere, but slows down as it approaches the sun's surface or photosphere.¹ This action can only be interpreted as a kind of repulsion between the earth and the

¹ *Nature*, Vol. 93, p. 224, April 30th, 1914; also Vol. 99, p. 234, May 17th, 1917.

sun's atmosphere, since it acts only along the line joining the earth and sun's centre. These observations of Mr. Evershed have been found so inexplicable to astronomers that every effort is made to avoid the obvious explanation, that there is a constant stream of hydrogen from earth to sun, which, leaving the earth as electrons, as previously explained, arrives at the sun as hydrogen.

64. But, as we have seen, the phenomenon above described, so puzzling to Western science, is exactly the phenomenon for which our researches would prompt us to look, since the great difference between occult teaching and that of the West is that there is a continual circulation of matter and energy between the earth and the heavenly bodies, and particularly between the earth and sun, which the West as yet does not recognise.

For the same reason we should expect to find evidence of a negative current of electricity from earth to sun, which would show itself as an upward current in the earth's atmosphere.

In Humphrey's *Physics of the Air* (pp. 416-7) we read that at least four different currents exist in the atmosphere, one of these being

due to the downward flow of one set of ions, usually the positive, and the simultaneous upward flow of the other, in response to the vertical potential gradient. It generally is less during the day than at night, and less in summer than in winter; but always of such value that the sum total of the current for the entire earth is roughly 1,500 amperes. How this constant current, always, on the whole, in the same direction, is maintained, is one of the greatest problems of atmospheric electricity.

Here again we have an observed phenomenon, which occult teaching would lead us to expect, but which is inexplicable to Western science.

65. When an electron is transformed into a negative ion by the process summarised in para. 61, its mass is increased

more than 1,600-fold, and when a negative ion is changed into an electron its mass is reduced in the same ratio. Hence the transfer from one gravitational field to another, involves the creation and destruction of matter, which is in contradiction to the law of the conservation of mass. Thus the interchangeability of the ion and electron, when recognised in the West, will be revolutionary. It is possible to reconcile these changes, however, with the law of conservation, if we stipulate that the two opposite processes are always equal, just as, in the case of an electric current, the positive current may be accompanied by an equal and opposite negative current. There are, in fact, already indications that the West is awakening to the necessity of some process which creates matter. Prof. Eddington says :¹

Some mechanism seems to be needed, whereby either gravitation creates matter, or all the matter in the universe conspires to define a law of gravitation.

Our conclusion, that gravitation does actually create matter, would therefore seem to be what the West is in search of.

66. As such creation of matter is the special subject of this study, it may be well to collect here some guiding hints on the subject from occult writings.

Our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which every atom and molecule changes and differentiates from its primordial nature.²

When the laws of the solar system are completely developed, the atmosphere of the earth and of the other planets becomes a crucible in which is formed matter in the three states known to science—solid, liquid and gaseous—represented in occult writings by earth, water and air ; and the combining equivalents, or chemical properties, etc., are

¹ *Space, Time and Gravitation*, p. 163.

² *The Secret Doctrine*, Vol. I, p. 638.

different for these on each planet, whilst between the planets and outer space there is a continual interchange of atoms. "Atoms are called Vibrations in Occultism; also Sound—collectively."¹

67. The kinetic theory of gases accounts for the phenomenon of the atmosphere, and other gases, by random molecular motions and collisions. But Prof. Jeans has recently shown that the properties of gases can be equally well explained as the energy of trains of sound-waves,² which is a distinct move in the direction of the views taught by occultists. For the present we will base our investigations on the kinetic theory, with a change of the fundamental assumption. In the kinetic theory, the molecules of matter are supposed to be perfectly elastic, so that, when two molecules collide, they rebound from each other in such a way that their joint energy remains unchanged. Now it is possible to change this assumption in such a way that the phenomena based on it are in no way disturbed or invalidated. The requirements of the assumption are that the energy before and after collision shall not be changed. The kinetic theory fulfils the requirement by the assumption of perfect elasticity: we propose to fulfil the requirement by the assumption that, at every molecular collision, the energy is completely destroyed, or vanishes, and is recreated, or made to appear in exactly the same amount.

As far as the effects on the kinetic theory of gases goes, these two assumptions are interchangeable, without disturbing anything. It is only when we come to the problem of radiation, where Western theories have broken down, that the difference in the two assumptions becomes important. The "perfect elasticity" assumption imprisons matter in the planet or heavenly

¹ *S.D.*, I, 165-6.

² *The Dynamical Theory of Gases*, p. 387; also *Phil. Mag.*, Vol. 17, p. 239, 1909.

body to which it happens to belong, whilst the assumption of destruction and recreation of energy allows matter and energy to circulate freely between the sun and the planets, according to the teachings of Occultism.

68. But, in place of the random molecular collisions of the classical kinetic theory, we shall in general find it more suitable to follow the orderly sound-wave theory developed by Prof. Jeans. The sound-wave will have a wave-length, equal, on the average, to the mean free path of the air molecules. The length of this free path at normal pressure and temperature is 0'0000096 centimetres,¹ and the velocity of the wave will be the length of the free path multiplied by the number of molecular collisions in unit time.

If we imagine a layer of air close to the earth's surface, of a depth equal to the mean free path, or 0'0000096 centimetres, then the amount of matter created and removed by these molecular sound-waves, in the interval between molecular collisions, will be the amount of matter in this layer, which can be obtained by taking the product of the earth's surface, the air density, and the mean free path, all of which are known. If now we multiply this by the number of collisions in unit time, we obtain the creation of matter per second by the earth's atmospheric crucible.

Since the product of the mean free path and the number of collisions is the molecular velocity, we can obtain the creation per second by the product of the earth's surface, the air-density, and the molecular velocity. But, since the second is an arbitrary time-unit, it will be better to measure this matter-creation in some time-unit established by Nature, such as the day or the year. We can obtain the yearly creation of matter by multiplying that created per second by 31,558,000, the number of seconds in a year.

¹ *Physico-Chemical Tables*, by Castell-Evans, p. 670.

69. The molecular velocity varies with the temperature; and, as our terrestrial laboratory is at the outskirts of the atmosphere, or in the isothermal layer, where the temperature is constant, at about 50°C. below zero, which on the absolute scale is 223°K. , we may adopt this provisionally for our calculation. The arithmetically mean value of the molecular velocity of air at this temperature¹ is 40,400 centimetres per second, or two-fifths of a kilometre, that is, a quarter of a mile. Hence the amount of matter created and removed by our atmospheric laboratory, per second, is equal to a layer of air one quarter of a mile deep over the whole of the earth's surface. In order to obtain the creation of matter annually, we take the product of the following figures :

- | | | |
|-----|---|----------------------------|
| (a) | The earth's surface in sq. cent. | $5\cdot101 \times 10^{18}$ |
| (b) | The molecular velocity of the
isothermal layer | 40,400 |
| (c) | The density of air at average
temperature and pressure | 0·0012229 |
| (d) | The number of seconds in a year | 31,558,000 |

70. We have, however, still one point to take into consideration before proceeding with our calculation, and that is the variation of mass with the gravitational field. The density of the air is the mass contained in unit volume, and this mass has been ascertained by weighing the air at the earth's surface, where the gravitational field intensity is that of the surface. But when this matter penetrates into the earth, between surface and centre, the gravitational field becomes less. The mean gravitational field intensity inside the earth, averaging from centre to surface, is only three-fourths the surface value, hence this created mass, when in the body of the earth, will have only three-fourths the value as measured at the surface, and this we must allow for.

¹ *Smithsonian Physical Table*, p. 399.

Taking, therefore, three-fourths the product of the above figures, we have for the mass of matter in grammes created by our terrestrial atmospheric laboratory in one year :

$$6\cdot006 \times 10^{27} \text{ grammes} \quad (9)$$

The earth's mass is ¹

$$5\cdot98 \times 10^{27} \text{ grammes} \quad (10)$$

which is practically the same as that given by (9), so that the earth's atmospheric laboratory produces exactly the mass of the earth in the time of the earth's revolution around the sun. This annual output of our laboratory can be represented by a simple algebraic formula, within the range of the average schoolboy :

$$M = (3/4) S a v \gamma = E \quad (11)$$

where M is the mass created per year, S is the number of square centimetres on the earth's surface, a is the density of the air at normal temperature and pressure, or at 15° C., the average surface temperature of the earth, v is the molecular velocity in the isothermal layer, which is the position of the earth's laboratory, and γ is the number of seconds in a year. The factor (3/4), as explained above, is due to the gravitational field inside the earth's mass being only three-fourths the intensity of the surface field. E is the earth's mass in grammes.

71. From the list of the velocities of ions given in para. 51, under an electric force of one volt per centimetre, which is technically termed the ionic mobility, the average mobility of the air ion is $\frac{1}{2} (1\cdot78 + 1\cdot40) = 1\cdot59$, which is the

¹ *Physical and Chemical Constants*, by Kaye and Laby, p. 13.

average of the positive and negative velocities of the air ion. This is at the atmospheric pressure at the earth's surface, which is a pressure of about 760 millimetres of mercury. Now this ionic mobility varies inversely as the pressure,¹ so that at the bottom of the isothermal layer, at a height of about 11 kilometres, where the pressure is about 176·2 millimetres of mercury,² this ionic mobility would be increased in the ratio 760/176·2, and the average ionic velocity would be 6·858 centimetres per second. If, instead of one volt per centimetre, we applied an electric force of 6242·1 volts per centimetre, the ionic velocity would be

$$6242\cdot1 \times 6\cdot858 = 42809 \quad (12)$$

centimetres per second, and would be very nearly the same as the molecular velocity of the isothermal layer, 40400, as given in para. 69. Since the measurements of ionic velocity can be only obtained very roughly, these two results may be regarded as equal.

72. In order to obtain the above equality, we have used a special electric force, *vis.*, 6242·1 volts per centimetre, and a volt contains 10^9 absolute units of electric force, so that this electric force in absolute units is

$$6\cdot2421 \times 10^{11} \quad (13)$$

It was stated in the first of our studies, para. 5, that the earth's gravitational potential is the product of the surface gravity (= 979·75) and the radius (= $6\cdot371 \times 10^8$); and

$$979\cdot75 \times 6\cdot371 \times 10^8 = 6\cdot2421 \times 10^{11} \quad (14)$$

which is identical with (13), or the value of the electric force

¹ *Smithsonian Physical Tables*, p. 405.

² *Ibid.*, p. 421.

required to make the ionic velocity of isothermal layer equal to its molecular velocity.

73. From the above result some very important conclusions can be drawn. For it indicates that gravitational potential operates in the same way as electromotive force, and may be regarded as identical with it. When an electromotive force is operating along wires, say in the lighting of a room, and a few of the lights are switched off, the electromotive force for these lights is screened off and the lights go out. When, in a similar way, the earth's gravitational potential is switched off a few of the atmospheric molecules, their motion stops and they become ions. Hence we may define ions as gaseous molecules switched off from the gravitational potential. If this be so, it is an important generalisation, and may solve many mysteries.

The molecular velocity is being continually generated by this gravitational potential, which causes a continual stream of matter from outer space into the earth with the molecular velocity, in the form of sound-waves. The amount of matter entering the earth from space in the time of the earth's orbital revolution around the sun, or in one year, is just equal to the earth's mass, as shown by [11]. Thus the earth is created annually, or its substance renewed, by the power of sound.

74. Hence we may regard the gravitational potential as continually generating air on Nature's sounding-board, the ether, in the way above explained.

Sound is the characteristic of Akasha (ether): it generates Air.

The magic potency of Occult Sound in Nature and Æther—which . . . calls forth . . . the illusive form of the Universe out of Chaos.¹

The Pythagoreans asserted that . . . the World had been called forth out of Chaos by Sound.²

¹ *S.D.*, I, p. 226.

² *Ibid.*, p. 161.

³ *Ibid.*, p. 467.

Where there was no *Æther* there would be no "sound," as it is the vibrating sounding-board in Nature.¹

We say and maintain that Sound, for one thing, is a tremendous Occult Power; that it is a stupendous force, of which the electricity generated by a million Niagaras could never counteract the smallest potentiality.²

The knowledge which enables us to operate on Nature's sounding-board, and utilise a portion of the tremendous activities at work there, is known to occultists as the science of *Mantra-Vidyā*.

CONCLUSIONS AND SUMMARY

75. There is a continual stream of electrons from the earth to the sun. These electrons, on arrival at the sun's surface, are supplied with two positive atoms, which, with the 16 atoms already contained, which are negative, transform it into neutral hydrogen. The stream of hydrogen from the earth is seen as a descent of the gases of the sun's chromosphere, in the centre of the sun's disc.

There is a continual creation or emergence of matter in the isothermal regions of the atmosphere, the amount of which in one year is equal to the earth's mass.

The molecular velocity of the atmosphere is continually generated by the earth's gravitational potential, which is identical in operation with electromagnetic potential.

When molecules of gas are ionised, they are switched off from the operation of the earth's gravitational potential.

The molecular motions of the atmosphere do not conform to the methods contemplated in the kinetic theory of gases, but rather to the equivalent sound-wave theory developed by Prof. Jeans. These sound-waves have creative properties, and the science of their operation is that known to occultists as *Mantra-Vidyā*.

G. E. Sutcliffe

(To be continued)

¹ *Ibid.*, 585.

² *Ibid.*, 606.

THE KATHA UPANIṢHAṬ

BEING AN ATTEMPTED RENDERING AND EXPLANATION

By COLONEL RALPH NICHOLSON

(Concluded from Vol. XLIII, Part II, p. 598)

FIRST SECTION. PART III

1. Both¹ reaping² the due reward of their works in this world, seated in the cave of the heart, in the upper part, the knowers of Brahman call them shadow and sunlight. So also those who observe the performance of the fivefold fire, and those likewise who perform the threefold Nachikētas sacrifice.

2. Now know we that Nachikētas fire, that bridge needful for those desirous of crossing over the ocean of the world to reach the other shore; also the imperishable Brahman, that place where no fear is, and the refuge of those who wish to cross this ocean.

3. Know thou the Self as the lord of the chariot, the body as the car, the reason as the driver, the mind as the reins.

4. The senses they call the horses, the objects of the senses the roads. He who enjoys is the Self, endowed with body, senses, mind, say the wise.

5. He is unwise, whose mind is uncontrolled, his senses uncurbed, like the unruly horses of a driver.

¹ Here both the individual and universal Selves.

² Drinking.

6. But the wise ones are those whose mind is controlled, the senses subdued, like the well-trained horses of the driver.

7. Whosoever is unwise, unmindful, ever impure, gains not that goal¹ but is born again and again.

8. Whosoever is wise, subject to reason, with mind controlled, constantly pure, he reacheth that goal whence he is not born again.

9. But the man, subject to reason, with the mind controlled, arrives at that goal, the highest place of the Supreme.

10. Higher than the senses and their objects is the mind; higher than the mind is the reason; the Self is higher than the reason.

11. Higher than the Self is the Unmanifested.² Higher than the Unmanifested is the Universal SELF.³ This is the last limit and the highest goal.

12. He is the SELF hidden in the heart of all beings, unmanifest; by the subtle reason of subtle men is He beheld.

13. Let the wise subdue the senses by the mind; the mind by the reason; the reason by the Self.⁴ Let him sink the Self in the one SELF.⁵

14. Arise; awake! Seek out the great Teachers, and learn! Sharp as the edge of a razor, hard is that path for mortals to tread—say the wise.

15. Whoso understandeth the nature of Brahman, who is soundless, unapproachable, formless, indestructible, tasteless, odourless, eternal, without beginning and without end, higher than the reason, firmly fixed, escapes from the bonds of death.

16. He who hears, and he who repeats the eternal story which Nachikeṭas received, and Death related, is revered in the world of Brahman.

¹ The world of Brahman.

² The formless—the Monad.

³ *Puruṣa*—the eternal Spirit.

⁴ The Ego, the Individual Self.

⁵ The Supreme or the Universal SELF.

17. Whoso, pure in heart, expoundeth this deep lore in the assembly of pious men, or during the Shrāddha ceremony, thereby obtaineth reward of eternal bliss, obtaineth thereby reward of eternal bliss.

SECOND SECTION. PART IV

1. The self-existent¹ caused the senses to be turned outwards towards external objects. Therefore man sees only external objects, not the Self within; but the wise, with the gaze averted from the objects of the senses, and striving for liberation, beholds the Supreme SELF.

2. The foolish, following after their desires, turn to external objects; they fall into the widespread net of Death. So the wise, rightly understanding that which is of an immortal nature, are not attracted by fleeting things here below.

3. To the Self, through which are known form and smell, sounds, touch and love, nothing remains to be known. This is That.¹

4. That by which he comprehendeth the dream consciousness, and the waking consciousness, recognising That as the Infinite SELF, the wise one does not grieve.

5. Whosoever knows the Self as that embodied one,² subject to the effect of its works, the living SELF, as always near, the ruler of the past and of the future, from it he strives to hide³ no more.

This is That!

6. Whosoever perceives that⁴ which was first produced by the creative power⁵ of the Supreme, even before the waters of space, who enters the cavity⁶ with all creatures and dwells there.

¹ Brahman or the Supreme SELF.

² The reincarnating Ego.

³ Knowing that as his real Self, and that he cannot be separated from that.

⁴ *Hiranyagarbha*.

⁵ Through the self-imposed penance of Brahman, descending into manifestation.

⁶ In the ether of the heart.

This is That.

7. Whosoever perceives Aḍiṭi, the nature of all the Gods, who through life¹ sprang forth from the Supreme, who was born with all creatures, and entering the cavity dwells there.

This is That.

8. As the fire lies concealed in two pieces of wood,² as the embryo hidden within the mother, so is that fire which is to be praised day by day by men, who carefully perform their daily duties, and with offerings of butter.

This verily is That.³

9. Through whom the Sun rises, and in whom it sets. In that do all powers find their source. Nothing can be separated from that.

This verily is That.

10. What is here, the same is there, and what is there, the same truly is here.⁴ He goes from birth to birth who sees herein any difference between these two.

11. That can only be comprehended through the mind; then no difference is perceived. He escapes not from the circle of births and deaths who here sees any difference.

12. The SELF,⁵ of the measure of a thumb, dwells in the centre of the body,⁶ is the ruler of the past and the future. Knowing that, the wise one does not seek to hide from Him.⁷

This verily is That.

13. The SELF, just as flame without smoke, the ruler of the past and the future, the same to-day, the same will He be to-morrow.

¹ *Hiranyagarbha*.

² Which, that is, when rubbed together, produce fire.

³ Brahman or the Supreme SELF.

⁴ i.e., the Spirit in man is the same as the Universal Spirit.

⁵ *Puruṣha*, Pure Spirit.

⁶ In the ether of the heart.

⁷ Knowing that as his real Self.

This verily is That.

14. As water, falling on high ground, runs off into the valleys, so he follows after transient things, who regards the qualities as different from the Self.

15. As pure water poured out on pure ground remains the same (pure), so also, O son of Gauṭama, is the Self of the wise man¹.

SECOND SECTION. PART V

1. There is a city with eleven gates,² the dwelling-place of the SELF, unborn and of the highest intelligence. Worshiping that one, the wise suffer no more grief, and, freed from ignorance, obtain liberation.

This verily is That.³

2. As that which moves onwards, He shines in the heavens;⁴ as the wind (*Vāyu*) He pervades the air, as the fire (*Agni*) He dwells in the Sacrifice; as the guest He dwells in the house; He dwells in spiritual beings, He dwells in man; He dwells in the ether; He is in those which are born in the water and in the earth, and in those which are born in the mountains; He is in the sacrifice also; He is that Infinite One Himself.

3. The dwarf, seated in the centre,⁵ who raises the vital air upwards from the heart; who causes the same to descend also. To Him do all the powers pay reverence.

4. When the incarnate Spirit, dwelling in the body, with the tendency to depart, is separated from the body, what of it remains there?

¹ That is, his Self is one with the Supreme Spirit, notwithstanding it is enmeshed in matter.

² The body.

³ Brahman or the Supreme SELF.

⁴ The Sun.

⁵ In the ether of the heart.

This verily is That.

5. No man whatever lives by the vital air which rises upwards, nor by the vital air which descends, nor by any sense; man lives by something else, on which both the two vital airs and the senses depend.

6. Now again will I declare to thee that Eternal Brahman who is concealed, and, O Gauṭama, how, by the knowledge of Him, a man becomes detached from the world, and also how the ignorant, not knowing Him, after death are reborn again.

7. Some enter the womb again after death, to be born; others pass into non-existence, according to their deeds and to their knowledge.

8. That Perfect One¹ who is the cause of all desires, who is awake in those that sleep; That is pure, That is called Brahman; That truly is deathless. All the worlds are rooted in Him; none exist apart from Him.

This truly is That.

9. As the fire, though in itself one, when entering the world, assumes a form similar to the forms into which it enters; so the one SELF appears in form like unto all the forms into which it enters. It is the Spirit which ensouls all beings and yet is independent of them all.

10. As the air, though in itself one, when entering the world, assumes a form similar to the forms into which it enters, so the one SELF appears in form like unto all the forms into which it enters. It is the Spirit which ensouls all beings, and yet is independent of them all.

11. Just as the sun, the eye of the whole world, is not stained by the defects of the eye, or of outer objects, so the SELF, the Spirit within all beings, is not soiled by the pain of the world, because it is apart from it all.

¹ *Puruṣa*, Pure Spirit.

12. He is the only ruler, the Spirit concealed within all beings, who manifests Himself in manifold forms. The wise who know Him as dwelling within themselves, they alone obtain eternal bliss.

13. The wise who see the SELF as eternal in the midst of the transient; as intelligence among the intelligent; who, though one, grants the desires of the many; who see Him as dwelling within themselves, they alone obtain eternal bliss.

14. The wise know that Supreme Bliss, indescribable, to be the SELF. How shall I then know whether that shines of itself, or through other things?

15. There, neither the sun shines, nor the moon, nor the stars, nor do the lightnings appear; how then can the fire show itself? When He manifests, all things are manifested through Him; by His appearing the whole world is manifested.

SECOND SECTION. PART VI

1. That eternal tree,¹ like the sacred fig tree, whose roots are above, and the branches downwards, this verily is pure, this is Brahman (all comprehensive), this is immortal; in it all the worlds are contained. None can exist apart from it.

This verily is That.

2. This whole universe comes forth from that; all live and move within it. It is a great fear, as an uplifted thunderbolt. They who know That become immortal.

3. Through fear of That fire burns; through fear of That the sun gives forth his heat. Through fear of Him Indra and the Air, and Death as the fifth, move on their way.

4. If, here in this life, one is able to understand Him, before the death of the body, he is liberated from the bondage

¹ The world.

of the world. He who is unable to comprehend Him is doomed to rebirth.

5. As an object is reflected in a mirror, so is the SELF in the body; as in a dream, so is it in the world of spirits;¹ as objects are reflected in water, so is it in the world of the Gandharvas; as light and shadow, so is it in the world of Brahman.

6. The wise man, who knows the nature of the senses, as separate from the mind, how they are produced and disappear, grieves no more.

7. Higher than the senses is the mind; above the mind is the reason; beyond the reason is the Self; above the Self is the Man.²

8. Greater than the Man is the Unmanifested, all-pervasive and causeless; knowing that, a man attains to liberation, he gains immortality.

9. The nature of the SELF is not within the range of vision. He cannot be seen with the mortal eye. By the reason, in the heart controlled and tranquil, through meditation is He revealed. They attain to immortality who know Him thus.

10. That state, when the five organs of knowledge (the senses) are in abeyance, the mind tranquil, the reason quiescent, that they call the highest state.

11. This they call Yoga, the firm subjugation of the senses. Then a man should be watchful,³ for it is not easy to fix the mind in Yoga.

12. The SELF is not to be apprehended by explanation, nor by the mind, nor by sight. He can only be realised by one who understandeth Him as pure existence.

13. The object to be realised is that the SELF is existence, and also without relation to anything else. The true

¹ The Pīṭṛs.

² The Monad.

³ i.e., immersed in contemplation of the One SELF.

nature of the SELF can only be realised by that one who understandeth Him as existence.

14. When a man hath stilled all the desire which arises in his heart, then does he attain to immortality ; then, verily, is he united to Brahman.

15. When every attraction of the heart is overcome in this life, then a man becomes immortal. This is the only teaching.

16. From this heart there are a hundred ways of exit, and one besides.¹ That one passes through the centre of the head. Rising by this way, at the moment of death, a man gains immortality. The others lead in various directions.

17. The Spirit, the inner Self, of the size of a thumb, dwells always in the hearts of men. Let a man with patience draw it forth from the body, as a stalk from grass.² Let a man know That as deathless and pure. As deathless and pure let a man know That.

18. Nachikēṭas, thus having gained that knowledge declared by Death, having learnt all the rules of Yoga, obtained union with Brahman, free from all sin and free from death. Thus, also, will any other obtain union with Brahman, who in the same manner comprehendeth the Highest SELF.

May He, the Supreme Ruler, protect us both, and support us both ; may both of us strive with all our strength ; may our study be propitious ; may there be no dispute among us.

Aum ! Peace, Peace, Peace !

¹ *Sushumna.*

² *Cause it to manifest itself.*

A PEEP BEHIND HISTORY

By HELEN VEALE, B.A.

NOT without some shock do many of us come to realise that the truest history is not that which is written; that the thing "which ought to be believed" is, as often as not, a deliberately contrived screen to some inconvenient truth, which would naturally reveal itself to men through the avenue of their own sense-perceptions, were it not for the artfully published "version of facts," which may even be entirely accurate, yet wholly misleading, because omitting some one master-fact, the key to the whole, furnishing its canon of proportion.

If any be disposed to doubt this statement, let them take the trouble to set side by side commonly received versions of passing events, as they are reported in the daily Press, and let them remember that what usually survives in history is not a judicial selection from such conflicting statements, no composite impression, such as a well-balanced observer tries to obtain from *ex parte* evidence, but rather one such partial version, which has survived by total suppression of the rest, having won favour in high quarters, often more for what it hides than for what it reveals.

But truth is mighty and will prevail, and many have been the expedients devised for defeating this hush-a-by history, with its obsequious plausibility and ulterior aims. Through ciphers of many kinds, mystery-dramas, allegories, symbols, the truth has been handed down through generations of lying lips, to be read and understood by the eyes of the heart. Words, as ever, have served to conceal; but there are other signs, not to be effaced, and the hidden inevitably becomes the revealed.

In an essay of this length it is unnecessary to quote authorities for every statement, nor would it be easy to collect together all the books—many of them on Masonic history and symbolism—which have contributed to a mental impression which now seems to stand out as incontrovertibly as an observed fact. It is enough to say that reading gives hints from which a connected whole may be synthesised, probably full of mistakes in minor details, but substantially true, since corroborated by each additional ray of light as it enters through the slowly yielding shutters.

Theosophical writers have proved to the world that Christianity is no unique religious revelation, sole-begotten in time and for all time; but an orderly development of spiritual consciousness, a link in the mighty chain of love whereby the world is bound to God. Christendom, then, must be the victim of a vast conspiracy, for which the Roman Church has in the past been mainly responsible, to distort the message of the gentle Galilean, and erect a monstrous edifice of belief on half-truths and false interpretations, not entirely without use to men—else had it not been suffered so long—but far yet from being the gracious Temple of the Architect's plan. But the Architect is not impotent. His plans have remained in the hands of some few Master Workmen throughout the generations; and the true Temple is being built in silence, "without noise of hammer," while the pseudo-temple shows signs already of crumbling, being gradually swept away by the floods of time, because it is built on shifting sands instead of on the rock of truth.

In this age-long drama, it seems as if those Isles, termed British, have been cast for a prominent part. More than once or twice, thence have arisen forces which were destined to defeat the power of Rome, and prevent her claims from being riveted on Europe. English history of old was monk-written, so we must not expect to reach this view by a perusal of only

orthodox authorities; but even these leave unexplained certain inconsistencies which cannot be entirely ignored, and which immediately fall into a harmonious perspective when illuminated from other sources.

The researches of antiquarians have proved without doubt that in Pre-Christian times the British Isles were linked religiously with Egypt, and also with the still older mysteries of Chaldea, the name of which comes down in certain Masonic traditions as Culdee. Without going so far as to believe, with a certain learned Mason, that the lost tribes of Israel may be traced to Britain, bearing with them Jacob's Pillow, and finally a royal descendant of the house of David, in the person of Princess Tara, of Irish fame, nevertheless the evidence he brings forward is exceedingly interesting, as going far to prove some degree of colonisation of Ireland from far distant Syria and the valley of the Euphrates; and there seems nothing more likely than that, in view of the disturbed conditions of Europe and Western Asia, due to Āryan migrations, these far-distant Isles of the West should have been deliberately chosen, as an Ark of safety, to preserve some of the most sacred truths and their hereditary custodians. Later, with the rest of the Roman Empire, Britain became Christianised, but it seems as if this Celtic Christian Church did not cut herself off to any great extent from earlier religious traditions, nor were the older mysteries discontinued, though often suffering change of names. The student of literature easily sees this early Christian influence at work on the Arthurian and Grail legends, and generally in Welsh and Irish traditions; and it was probably a wholesome influence on the masses, opposing degenerate practices of black magic, while yet some of the higher mystic rituals, as the Mithraic, remained long undisturbed.

Now history would have us believe that all this was entirely swept away by the Anglo-Saxon invasions, and that

the annals of Christianity in Britain may be said to date from the coming of missionaries from Rome in A.D. 597; but it is being generally acknowledged of late that this is true only of the South and East of England—possibly not entirely even there—while the continuity of religious tradition in the north of England, as in Ireland, Wales and Scotland, remains unbroken, centring in England round the ancient city of York, which has always maintained some amount of independence of Canterbury, the centre of Roman Christianity in the South.

In Rome itself, as the Christian Church grew more powerful and intolerant, other religious cults had been forced to retire from the field of open conflict, and form themselves into secret brotherhoods, for which they had a model in the few surviving mysteries. Hence had come a new use of the word "mystery," to mean the religious or industrial secrets belonging to any association of an eclectic nature; but these mysterious fraternities, like the Indian castes, were made up of men of no philosophical or ascetic bent of mind, but of craftsmen, of the great industrial communities of the Roman Empire, who evidently resented the attempts of the Church, under the protection of the Crown, to deprive them of the religious practices of their forbears. These fraternities never entirely disappeared in Britain, and soon appear among the Anglo-Saxons under the name of Guilds, the Masons being specially strong in the old centre of York.

A curious fact, to which attention has been drawn, is that the builders of the oldest cathedrals in Europe have often indulged a freakish humour at the expense of monks and priests, difficult to reconcile with their supposed attitude of reverence and unquestioning faith. In England these building Guilds were generally powerfully protected by kings, both Saxon and Norman, who were themselves only half-obedient sons of Rome, so they remained extraordinarily independent of the Church which so largely employed them, and continued

incorporating many a cherished pagan symbol in their Christian architecture. It is significant that, as this rudely independent spirit in the Guilds was gradually broken, and they were tamed to the Papacy, they lost their vigour and use in the national life, and their place of opposition was taken by Wyclif, the Morning Star of the Reformation, and his Lollards, the first Socialists in Europe. Until this time, the fourteenth century, literature had not sufficiently advanced in England to be a medium for resistance to Rome; but yet, by way of the minstrels and bards, a golden thread had been kept unbroken with the heroic past of paganism, and it seems as if the Troubadours of Europe formed with the Bards of Wales and Ireland, and the minstrels of England and Scotland, a recognised occult fraternity, into which initiation might be sought. These generally veiled their teachings under the language of love and chivalry, and Chaucer's *Romaunt of the Rose* shows him to have been an initiate of the Gay Science. Under the influence of Wyclif and his Lollards, helped by the poems of Chaucer and Langland, the spirit of healthy criticism grew, and a resistance to the spiritual pretensions of Rome, side by side with the assertion of individual and civic freedom. Not that these things manifested only in Britain; European history is one, and the same movements may be traced elsewhere. But yet it is true that, from her geographical position and other favouring circumstances, popular tendencies in Britain have been freer of control than elsewhere, so that movements which were crushed in Europe could not be crushed there.

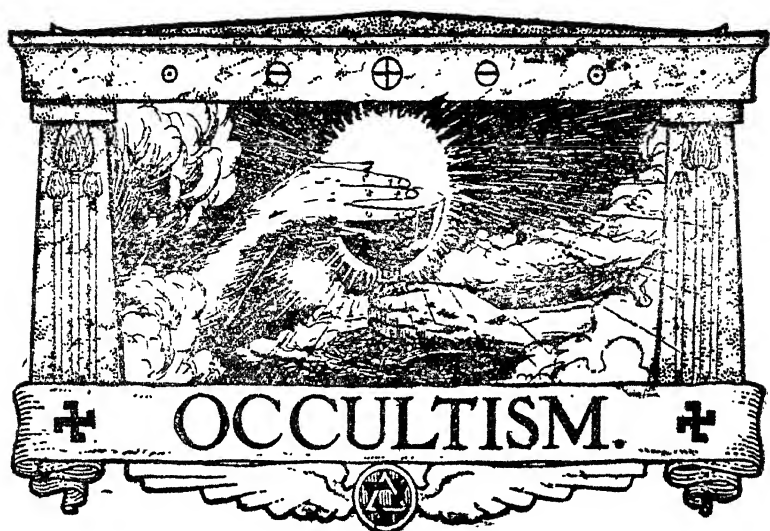
Hence, when the Reformation followed, the revolt of the Church of England from papal control, though apparently the act of a petulant king, carried with it the support of the nation, because it was a necessary step in the orderly nation's progress towards freedom, political, social and religious, and so also a step towards the establishment of a pure Christian Church, which is yet to come. But the battle was not yet

won, for the English Church, in claiming freedom from Rome, did not free herself entirely from the typically Roman type of organisation, and from the attitude of mind which sets authority higher than experience. So a Roger Bacon and a Francis Bacon, with many worthy coadjutors, had to rekindle the torch of science in England, and to lead it into practical channels, where it would be effective in breaking up the old social chains, though there was danger, not yet averted, that it would forge new ones. To counteract this resulting materialism, mystic brotherhoods were revived, Rosicrucian and Masonic, bringing the ancient mysteries little by little out into wider circles, as education fitted larger classes to derive some advantage from them, and so increasing idealism in the world.

Rome all this time has not been blind, but has recognised each of these movements as a peril to herself, to be fought with all her power. But in England her weapons have always been curiously blunted, owing to the fact that the State itself has always been a compromise, leaving more and more to the popular side, and open continually to new adjustments, which Rome abhors from her soul.

So the struggle has gone on till now ; and the war through which we have just passed, in which England has been in the vanguard, was as much against false Christianity as false economics—the two are the same—nor is it without significance that a new Pope sits in the Vatican, said to be of liberal principles, and that the Church of England is making great strides towards greater inclusiveness and tolerance. Roman Catholicism itself, perhaps, is being conquered for her own ultimate good ; and the true Church of Christ is coming to its own, the noble structure emerging from the scaffolding that has hitherto hidden and disfigured it. So will the whole world be blessed.

Helen Veale



A MYSTIC'S VIEW OF THE LORD'S PRAYER

By S.

IT must be understood that the following statement is imperfect and fragmentary, for the writer is but "a babe in Christ," and that it is almost impossible to describe fully the things of the spirit in terms of the intellect. Moreover, in an article such as this, only brief reference can be made to some things that are of so sacred a nature that they may not be mentioned openly, and some that may not be mentioned publicly at all.

The Lord's Prayer is found, in its fullest form, in the sixth chapter of St. Matthew's Gospel, where it forms part of "the Sermon on the Mount". This Sermon contains a

summary of the occult or secret teachings of the Christ to His disciples, so far as such teachings have come down to us in literary form. The Sermon abounds in words and phrases taken from the Ancient Mysteries; but the translators of our Bible, who evidently knew very little of such mysteries, have rendered the ancient Greek into English words that obscure the meaning. They are not to be blamed for this. They tried to give us a fair translation from a literary standpoint; but every one who translates a foreign language into English knows quite well that almost every word in one language can be translated into several different words, with quite diverse meanings, in the other language. The crucial point, in any such translation, is to know the sense or point of view of the original writer or speaker, and what he was seeking to impress upon his readers or hearers. Then, and not till then, can there be a true translation.

The translators of the Gospels have only given us what they thought the words of the Christ were meant by Him to imply, and in doing so they have been seriously influenced by the prevailing ideas of orthodox Christianity, which knows little of the Ancient Mysteries and still less of the fact, so clearly stated by some of the earliest of the Church Fathers, that there is an occult or mystic meaning behind the mere words of the scriptural narrative. Whereas, if the translators had given us a really accurate translation of the original Greek, the mystical or occult nature of the teachings would have been more apparent. Notwithstanding all this, the translators, from the first, have truly and clearly made the narrative in *St. Matthew* set forth the fact that the Lord's Prayer is not for public use; yet the Churches, one and all, use it publicly, and some of them go so far as to repeat it several times in one Service.

As against all this, the Christ gives precise and specific instructions as to the use of this prayer, and no one will ever

understand its inner meaning unless he obey the Master's instructions.

The Master says: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; . . . After this manner therefore pray ye: Our Father which art in heaven," etc., etc. The Greek word translated "closet" means a treasure-house or subterranean vault for concealing valuables. This clearly refers, mystically, to that great centre of feeling and realisation in us which we speak of as our "heart". It is not the physical heart: it is the great chakram or centre of energy in us through which our feelings and emotions express themselves. It is the very centre of our consciousness, where lie hidden all our most secret likes and dislikes. It is the organ of devotion, and the centre in us where normally dwells the divine spark that makes us human, and therefore sons and daughters of the Most High. It has also other purposes known to the mystic and occultist.

To "shut the door" means to insulate ourselves magnetically, so that things of sense do not intrude into this secret chamber and disturb therein the things of the spirit. This can be done, at first, only by our isolating ourselves from others, by retiring for the time being to some secret place or room, where we are not likely to be disturbed, while we try to control our thoughts and emotions, and centre them upon divine things. It takes lives of effort to attain fully the power of complete control of the mind at any or all times; but some success in this direction, if only for a few moments at a time, must be gained before it is possible to "commune with the Father in secret," as the Christ directs.

In other words, the plain direction of the Master, which, so far, is in accord with all true mystic or occult teachings, must be followed.

To still and control the mind is no easy thing to do, and few people have the patience and perseverance required for success; yet there is no other way, and until some success in meditation has been obtained, the facts of the higher life will remain closed to us. It does not mean that full success must first be gained, but it does mean that for a short time, and from time to time, the power to control and still the mind has been developed by us.

Coming now to the prayer itself, it is clear that all such preparation as this is quite unnecessary, if the few words that form such prayer are to be used as prayer in the ordinary sense; for they can be said in a few seconds, without shutting oneself up at all. Again the prayer itself is imperfect, viewed only as a prayer, for it omits to mention many things that one would expect should be mentioned, and its wording is, to the ordinary mind, full of difficulty in some places. The fact is that it was not designed for use as a public prayer. It comes at the end of the occult teachings of the Master to His disciples, as to the qualifications which they must develop in themselves ere they can enter the Kingdom of Heaven. He then, in the form of a prayer, gives them a formula, by following which they may develop their own consciousness and life, and thus enter upon this mighty kingdom. There are, no doubt, other methods by which the consciousness may be developed, until it touches the buddhic plane (which is the entrance into the kingdom), but the method indicated in the prayer is the method of the Christ to His disciples. The other methods may differ in form, but they are not different in essence, and all lead to the same goal. The method of the Christ is essentially the way of the Christian mystic.

As already implied, the translations of the Gospels, as they appear both in the old and revised versions, are not altogether literal translations of the original Greek. The most

literal translation of the prayer that is available to Theosophical students is that contained in Pryse's *Sermon on the Mount*.¹ This translation reads as follows :

Our Father who art in the skies,
Thy Name be intoned ;
Thy Realm return ;
Thy Will come into being ;
As in the sky, so on earth.
That Bread of the Coming Day, give us to-day ;
And free us from our obligations, as we also have freed those
 under obligation to us ;
And bring us not to the test, but deliver us from uselessness ;
For Thine is the Realm, the Force, and the Radiance,
Throughout the on-goings. Amen.

The first thing to understand is that the prayer is a formula for the use of instructed persons, by following which the consciousness may be raised to that plane of existence, or stage, where the Kingdom of God can be sensed in actual experience.

It is therefore of no more use for uninstructed people to expect that they will arrive at its hidden meaning and power by repeating it over again and again (as is generally done in Christian churches) than it is for a person who has never studied, say algebra or chemistry, to expect that by repeating a well known algebraical or chemical formula he will thereby understand its meaning or be able to apply it in his studies or experiments. In such a case one has to learn, first of all, something of the science of algebra or chemistry ; then only can he understand and apply the formula.

The Lord's Prayer is something like this, excepting only that, while it discloses fully the required stages by which the consciousness may be raised to a very high plane, it contains also within itself a subtle inspiration and power whereby, once the aspirant has sensed its hidden purpose and honestly tries to apply it to himself, something of the

¹ Elliott B. Page & Co., New York, 1899.

glory of the Kingdom of Heaven floods his soul, as stage by stage he endeavours to live the prayer in his own experience.

The science of the spirit, or knowledge of divine things, to be necessarily gained before the prayer is likely to be a living thing in one's experience, is now spread broadcast over the world in the teachings of Theosophy, and what follows herein can probably be understood only by those who have made a careful and sympathetic study of such teachings, especially of those which deal with the nature of the Holy Trinity and the Spirit of God in man. The writer acknowledges with deep thankfulness his indebtedness to those teachings, and especially for the help and encouragement given by the great leaders of the Theosophical Society, notably Annie Besant and C. W. Leadbeater.

The next thing to be mentioned is that the prayer must be lived in actual experience, if it is to be understood; and that the result of a serious attempt to live it will be to raise the consciousness of the person making the attempt above the mental to the buddhic plane, if he persevere and live the life of a disciple of the Masters of the Wisdom, who normally function on that exalted plane.

That such an attempt is possible, even before the first great Initiation has been gained, is clearly taught in C. W. Leadbeater's book, *The Monad*; and what one has done, as therein stated, others may also do; but no one should make the attempt until he or she has had some practice in meditation and concentration, for success requires strenuous effort and perseverance, as well as purification of the life; and no one who is a member of a real occult school should attempt to adopt the form of meditation herein indicated—in view of that indicated and taught to him in such a school—while he remains a member of it, unless and except with the express permission of his teacher.

As already indicated, the prayer is intended to lead one on, stage by stage; and, this being so, the experiences of one who has tried to live the prayer are here grouped under the various headings of the prayer, using Pryse's translation, already set forth in this article, thus:

Our Father who art in the skies.

Now the ego is the source of the personality, and is therefore in a sense its father. The monad is the source of the ego, and similarly may be viewed as the father of the ego. The monad is part of the life of God the Father. Each of these higher aspects of man's nature and being functions respectively on planes of existence higher than those to which normally the personality or the individual (as we know him in the physical world) can reach. This is what is meant by the "Father who art in the skies" (plural). The first effort of the aspirant, as he seeks to live this prayer, is therefore to reach the ego on the buddhic plane, then, through that, to reach the monad on a still higher plane, and finally, through the monad, to contact divinity itself.

Few people at our stage can consciously reach the ego, or higher self, and fewer still can reach the monad; and none but Masters of the Wisdom or very high Initiates can consciously link themselves directly with divinity; but there streams, through each of these several aspects of man's higher nature, something of the divine essence and power. This being so, he who can consciously (even for a few moments at a time) join his consciousness to his own ego, knows thereby much more of the divine glory than he who cannot reach that stage. Yet every one who is really aspirational and tries to live the Christ-life, does occasionally sense something of the divine glory, and is thereby uplifted in a wonderful way and for the time is filled with bliss. At that time he has unified himself with the ego. This, therefore, which the aspirant

may infrequently and at long intervals have experienced, he now seeks to reach consciously and at will. The prayer, therefore, is a sort of ladder by which the consciousness may climb from earth to heaven.

When, therefore, with this knowledge, one retires to his secret chamber or treasure-house and seeks to live the prayer, he centres his thought upon the ego, then from that to the monad (the divine spark within himself), and therefore through that to God the Father of all.

S.

(To be concluded)

OMNIA NIHIL

THINE absence, Lord, is worse than death to me ;
Thy presence, heaven itself. When thou dost come,
My soul and body, like men stricken dumb
With speechless rapture, melt in ecstasy.
Yet what am I that Thou should'st visit me ?—
An emptiness, a nothing, less than dust !
Though I be utterly vile, love thee I must,
And loving, serve Thee through eternity.

O Form of Light ! O Flame of utmost Love !
My soul is blotted as Thy face I see ;
Thou art my life, I live not save in Thee ;
Drawn inward I am rapt by Thee above
My pitiful state on earth, and in thy Light
Know Thee as I am known, Love Infinite,

MEREDITH STARR

SPIRITUAL SYNTHESIS: THE OTHER HALF OF PSYCHOANALYSIS

By LEO FRENCH

(Continued from Vol. XLIII, Part II, p. 527)

IV. THE "DULL SUBSTANCES," THEIR USES AND ABUSES

If the dull substance of my flesh were thought,
Injurious distance should not stop my way ;
For then, despite of space, I would be brought
From limits far remote, where Thou dost stay.

TO genius belongs sovereign alchemy, power to universalise the personal, to personify the universal. A love poem is no less, rather more, expressive, because it includes the cry of the very stones of earth for "more life and fuller". No love, save one that has beaten its wings against the confines of infinity, can

Discern infinite passion and the pain
Of finite hearts that yearn.

Distillation is one of Love's major mysteries, for Love's supreme vintage is the elixir of life. Neptune is lord of this vineyard; Venus, Mars, Saturn, labourers therein; Jupiter, master of the vintage harvest revels, appointing unto each guest his measure of "the new wine's foaming flow". The secrets of nectar distillation must be learnt. Parnassian wine can be made only by those whom Parnassians have appointed, from the master-vintner to the lowliest labourer. The price of a revelation of each process is that of the quickening of the

immortal at mortality's expense. Students of planetary analysis and synthesis will do well to remind themselves that all occult activities are mirrored and figured in Nature's processes. In the mysteries of science, no less than in the Sacrament of the Mass, divine imagining reveals and justifies itself.

Yet life's utmost splendours and secrets leave darkling and uninstructed those who neither possess, nor will cultivate, clear *vision* and *audience*—the seeing eye, the listening ear. To the eye that gazes o'er mortality, the ear that hears spiritual "ditties of no tone"—to these alone heaven opens, the music of the spheres is unsealed, the Gods appear, ascending and descending the aerial ladder of the planetary correspondences. Material and immaterial means of grace combine, here on earth; only by that mystic communion, whose shadow falls to earth in the principle of relativity, can heaven's kingdom come on and to earth.

Moreover, relativity must be both perceived and practised, if Nature's mutual adaptations of organism, environment, and "proper functions" are to be studied in their true proportions and correct perspective. In dealing with a student who is at the microscope stage of perception and vision, it is folly and waste of time to invite him to look through the telescope, and the same applies *pari passu*.

This universality is no less catholic than apostolic. "The laying on of hands" must be recognised as cosmic ordination; while the enclosed Orders guard and perpetually adore the Host, little brothers and sisters of the poor carry paten and chalice with them, in each act of humblest ministration. So long as man is human, every stage of development and expression, symbolised in the four kingdoms, must be represented. The mole and beaver must throw up earth-works and build dams; birds must pour forth their music and beautify their nests; wild beasts of the forest must roam

and roar, seeking their meat from God, grudging if they be not satisfied. While Saturn explores the earth's crust, Mars devastates, leading Psyche herself captive, learning from her how to stalk, and thus more surely secure his prey!

Wisdom is a principle of unity in diversity: each spiral of evolving consciousness possesses its own code of ethics, a morality adapted to its own expressive and progressive evolution. If this were realised, the tangled knots of complexes would be approached, not only in a bolder, but also in a more truly scientific spirit. To disentangle too soon is to disconnect; to let in light too suddenly spells blindness to the patient not yet ready to respond to "that pure severity of perfect light," or "that perfect, clear perception which is truth". Discrimination and discretion must work together here, adding knowledge to power, skill to love, that "patience" may "have her perfect work".

It is the business of the mole and beaver to burrow and build dams; precisely the same functions and processes pertain to, and hold good at, these stages in human mental development. "Speak to the Earth and she will teach thee," for her lessons are graduated to the intelligence of every individual scholar in life's school; nor does she neglect the group object-lessons given in class-teaching. Here, once again, each "dull substance," at a certain time, within certain spatial conditions and relations, is shown both in its unrelieved, heavy opacity—the rock, clay, clod—and "as earth shot through with heaven"—granite, quartz, glistening like a city of ten million lights beneath the moon's revelation of the radiant aspect of rock; while clay, submitted to fire, compression, etc., comes forth as a semi-transparent vessel which, when held up to the light, can be "seen through".

Thus are the seeds of immortality planted in silence and darkness, and there must remain, until Saturn is due to yield place to Mercury—the faith stage followed by direct vision.

Without Saturn and Mars, under this dispensation, the human spirit could not acquire that strength and self-dependence which the "enduring of hardness" alone educes. Tempered clay exhibits sufficient plasticity and malleability, without the "vice" of brittleness. So and no other wise is it, must it be, in the human realm. Psyche's battle-fields exist solely that she may win and hold her supreme kingdom—conquer the realm of air, hers by right, yet temporarily lost to her—that she may once more enter into her own, this time in full spiritual consciousness. Many and grievous those falls and bruises, woundings and wrenchings, that are part of the normal experience of the aviation pupil of Psyche. But what matter when, in the end, he learns to fly and wins his wings? As the angle of reflection is to that of incidence, so is the depth of fall commensurate with future flight.

In the above connection it is advisable to remember that the brunt of many a neophyte's fall is borne by the helper, who should be prepared to receive it, nor stagger beneath blows of unjust accusations. The patient, at a certain stage of treatment, relapses into primitive Martian demonstrations, that of a young child who will sometimes hit the furniture which "causes" him to fall, or the ground which receives him *en surprise* when he has violated gravitation or balance.

But if the transformations, transmutations, transferences, substitutions and sublimations are faithfully followed out and performed, pathological symptoms gradually give place to that renewing of might in the inner man, herald of the complete restoration of Psyche to health. As the purification proceeds, a "buffer" is no longer necessary; yet those who find themselves appointed as such, may thank their lucky stars that they have earned the kârmic opportunity to pay back some ancient debt. In that simple phrase—"the transference to the physician"—lies hidden the mystery of atonement by sacrifice of vicarious suffering, that paradoxical aspect of

karma which, while resolving one problem, raises another, mocking while it stimulates human perception and understanding. For it is this very realisation of the limits of finite comprehension and inclusion which heightens and widens human horizons, till at last man, the thinker, "troubles the gold gateway of the stars," finding in golden revelations what neither iron nor leaden experiences and records have graven and written in human history.

The various substances, generated and given off by the elemental interplay, speak no less eloquently to the illumined insight which follows as a natural consequence, if the star-student has dared the preliminaries and leapt borderlands of dubiety. Thus, fiery egos, on the homeward path of return, while engaged in purificatory discipline, are "bound" to demonstrate in scoriæ. But scoriæ possess specific values, for our metallurgical textbook declares them to "contain useful metals, which may be extracted at a high temperature";¹ those scoriæ will be "plumbiferous, cupriferous, or ferruginous, according as the predominant base is lead, copper, or iron oxide". In other words, the prevailing nature of the soil of manifestation, in any given horoscope, will be that of the predominant planetary influence, be it Saturnian, Venusian or Martian—corresponding "values" of lead, copper and iron, respectively.

Earthy Natives produce "slags"; and, though a metallurgical consideration dismisses them curtly, as "containing no useful metals," both agricultural and pharmaceutical chemists know the value of silicates.

In the realm of air, the various life-giving and death-dealing gases and ethers reign supreme, from oxygen, offspring of purest fire and air (as physical forces), to the death-dealing fumes of the latest emanation of "the spirit of murder" at work "in the very means of life". None save those whose inner

¹ *Elements of Metallurgy*, by W. J. Harrison, p. 28.

vision and perceptions are partially opened and unsealed, know the literal truth of the powers of life and death, healing and smiting, blessing and blighting, committed to the denizens of air, both *deva* and human; even here, our textbook gives a "lead" to those who know the shadow-plays enacted through metallurgical and chemical processes.¹

By regulating the supply of air, either an oxidising, a neutral, or a reducing atmosphere can be produced at will.

Similarly, "water-gas" is shown as a necessity in certain processes; it is "much more combustible, and produces a much higher temperature than carbonic oxide alone. *It passes from the 'producer' into the furnace.*"²

No student of spiritual alchemy can afford to neglect these physical expressions of corresponding interior occult and mystic processes and mysteries. Such technical terms as regenerative and reverberative furnaces are pregnant with significance to the imaginative mind and intuitive intelligence. For, when these chemical and metallurgical operations, etc., are transferred and related to the corresponding inner realms and spheres of constitution and occupation, the various cycles and adventures (corresponding to fixed and cardinal rhythms respectively) are seen in their true light and relevance, as shadows of realities, symbols of the dramatic interplay of the four elements and the sacred *akush*, the elemental "overtone" of this system. So long as this manifestation endures, so long will the bodies of the elements demonstrate through burning, blasting, exploding, erupting, quaking, etc. "It is their nature to," in its daimonic aspect. How, therefore, should man, constituted and composed of these same elements, escape the natural *kārmic* consequences of the universal fall into matter? Such an escape would lack grace of congruity, and prove the cosmic powers themselves guilty of unnatural favoritism!

¹ P. 40, *et seq.*

² Italics are the quoter's, not the author's.—L. F.

Man, indeed, was made "a little lower than the angels," *i.e.*, the radiant etheric-bodied devas; and though, at last, glory and honour will crown him, even coronation must be earned: such is an inherent part of the divine right of kings. Kingly souls are born by kârmic royal descent, from those who pass the severest tests to which human spirits are subjected—saved from devastation's might, yet only "so as by fire". As useless for gold, silver, iron or lead, to complain and cry out against their ordeals by fire and water, compression and solution—all the manifold operations which must be performed before the pure, radiant, strong, firm, life-spirit of each metal issues therefrom, the result of the sum of all disciplines—as for students and disciples of spiritual and psychological alchemy and chemistry to kick against the pricks of the various tests to which they must be subjected ere they can justify that divine life-purpose for which alone they were "called to be saints," *i.e.*, summoned forth to leave the group-soul of their mineral stratum and attain individualisation. So long as Mars and Saturn are the appointed correctives and chasteners of our system, so long will fiery spirits submit themselves to sulphur dioxide purification, and those of the air choose to "lose their breath" and to be blasted by poison-tempests of murderous accusations and cruel misunderstandings: so long will children of water be "scalded" and swept off their feet and away, far out of their depth into maelstroms of temporary destruction and no less penal Lethe-oblivion, by those ruining waters whose fall alone gives to their votaries an opportunity to rise again on the very current that once swept them down and out. Nor need any child of earth think to escape experiences of the might of avalanche, earthquake, immuration, each at its kârmically appointed season.

The sun, our life-star, visible physical body of the Logos of this system,² is the "living illustration" of trial by fire, and survival of the spiritually fittest. Air's preliminary

subjection to water's vaporising, earth's densifying ordeal-experiences, produced the Song Celestial, the voice born of music's breath. Water's baptismal chrism announces the spiritual might and cosmic mystic message of that element. Transubstantiation and transfiguration, each in their separate and respective glories, prove and proclaim earth's triumph, the resurrection of the body, combining both. It is sown a natural and corruptible body; it is raised a spiritual and incorruptible form, a perfect image of the Heavenly Man, wrought in human flesh by the Master Architect.

By baptism, fasting and temptation, by death and burial, as well as by fall into generative birth, does man rise to, achieve and attain the Godhead "here below,"—by, not *without*, these limitations and exclusions, as they seem when viewed from one point of view. For how should water's lord need baptism, or he to whom the universal granaries belong, gain by abstention from mortal food? Shall he before whom the angels veil their faces, suffer temptation at the instigation of the head of hierarchies called into being by His creative manṭra? What power has Death, Māyā's transition-illusion, to bow the head of the Life-giver?

Spiritual alchemy is the sovereign power which may reveal these mysteries to the student who is willing to put all to the test of practical experiment, including himself. He who wills to vibrate to and with the sun's light and fire, must extinguish all lesser beams and heats. He who would breathe and inhale the breath of life, must let each zephyr pass him by and fly free of him. He who sets out to win freedom of water's realm must not begin by the dancing, luring stream, but must seek the open sea, aye, and the maelstrom, with its hidden down-sucking vortices. He who knows that man's future destiny is lordship of earth, must come forth from the gardens and playing-fields of childhood, and enter the subterranean caverns and chambers, must *work* his way up from mine to mountain,

from the valley of the shadow of death to earth's summit-apotheosis.

In all these pilgrimages and adventures, Psyche must take part. By analysis Psyche learns how, when and where to go; by synthesis the future mental creative epoch is determined, the specialised creative opportunities and powers open and reveal themselves. To those who *will* to fare forth and learn, who *will* to know, the secrets of limitation-transcendence are revealed, and to these alone. Knowledge, power, love—these are won and earned. To desire them is the first, to acquire, the last step on the path. Between these stretch the lowlands and highlands of human experience. Psyche must know both, ere she win back her lost inheritance, the kingdom of light.

Leo French

(To be continued)

THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARĀJADĀSA)

VI

In the first Scrap-Book of H. P. B., she has pasted a significant cutting which I print below. Contrary to her usual methodical way, she does not mention the paper from which it is cut, but it is most likely "The Spiritual Scientist". The cutting bears the date May 27th, 1875, and is as follows:

May 27th, 1875. It is rumoured that one or more Oriental Spiritualists of high rank have just arrived in this country. They are said to possess a profound knowledge of the mysteries of illumination, and it is not impossible that they will establish relations with those whom we are accustomed to regard as the leaders in Spiritualistic affairs. If the report be true, their coming may be regarded as a great blessing; for, after a quarter of a century of phenomena, we are almost without a philosophy to account for them or control their occurrence. Welcome to the Wise Men of the East, if they have really come to worship at the cradle of our new Truth.

What is significant for our history is H. P. B.'s comment. She has underlined in red pencil the word "Spiritualists," and

written in the margin, lengthwise up the page, also in red, as follows :

At . . .¹ [and] Ill . . .² past³ through New York and Boston; then through California and Japan back [to India]. M. appearing in *Kama-Rupa* daily.

Two months later, in July, she wrote an article in "*The Spiritual Scientist*" of July 15th and 22nd, 1875, entitled "*A Few Questions to Hiraf, Author of the article on Rosicrucianism*". H. P. B.'s article was a reply to one by a writer who signed himself "*Hiraf*". The article of H. P. B.'s is cut out by her and pasted in her *Scrap-Book*, and she writes at the end of it, in ink :

Shot No. 1, written by H. P. B. by express orders from S.

The purpose of her article was to introduce cautiously the general idea of a hidden occult knowledge, still to be found by those who sought it. It is too long to publish here, but ought some time to appear in a complete edition of all H. P. B.'s writings.

¹ This may be Atrya, referred to by the Master K. H. in the letter published in *THE THEOSOPHIST*, April, 1922, p. 90.

² I do not know who this is.

³ For "passed".

THE THEOSOPHICAL FIELD

THIS title has been chosen because we want to watch the signs of growth in the wide field of the world, and record them in these notes, month by month. So we want reports from all the workers in different parts—we want to hear of a special harvest in some place where possibly that harvest is a discovery which is to benefit humanity, or perhaps a line of thought which is growing like a great tree and sheltering many under its branches; or it may be that some worker, engaged in closer study, has discovered a little flower bursting into bloom under the shadow of its sisters, the larger leaves, and will tell us that it is a gem, and sends out its fragrant scent by day as well as by night. We want to know what strikes the different countries in this field—that which blossoms and blooms, and what new growth is appearing. Every one is asked to help us with these pages; only by every one's help can we be of use to all.

One of the greatest tragedies is still going on in Russia, and while I read *Russian Life* it is difficult to credit the sufferings of that great people. In spite of these sufferings, and famine which has led many to cannibalism, we read:

There is an oppressive apathy in the mass of the population of Russia, but there is hopeful movement amid the apathy. In spite of all the destruction, Russian culture is not dead. Green shoots are appearing amid the ruins. Andrei Biely, an original poet and thinker, has recently come out from Moscow into Germany, and gives an interesting account of his life.

He has had a terribly hard struggle for existence; he wrote late at night when weary with the toil of the day, and says:

During these years it fell to my lot to meet different groups of people and representations of the most varied tendencies, in connection with all sorts of cultural efforts. I had to work, on the one hand, with Berdiaiev (a prominent religious philosopher) and the "Circle of Spiritual Culture," and, on the other hand, with Tvanov-Razummick (a Light Social Revolutionary) and the Wofilas' Groups, with theatrical workers, etc., etc. . . . The conditions in Russia are such

that every one meets everybody else, and in unifying work, in cultural work, there are none of those barriers, there is nothing of that party friction and mental animosity, that are so marked among Russians abroad. I must say that the minds of cultured workers in Russia, who have had to endure incredible difficulties, are much broader and purer. Russians in Russia, I should say, have a finer ear, a greater sensitiveness and tact.

He goes on to tell us that the independent minds in all classes and professions, and of all ages, have abandoned the fruitless and endless disputes about words and theories, and are turning their attention to realities.

The Russian refugees, especially the women, have had a terrible time, and in Constantinople the conditions are such that, if a woman wishes to prevent her children from starving, she has to sell herself, the choice being to see her children die or sell her honour.

“Germany appears to have won the war, for defeat is forcing her to find her soul”—this was said with reference to education. No other country has gone ahead to such a degree, during and since the war, as Germany has done in her educational world. The *Volkschule* (State Elementary School) has been ultra-modernised in all departments; no punishment is allowed, and self-expression is the rule, the key-note, of the schools. Many of the teachers belong to the *Wandervogel*; and, when you ask what that means, you receive many and varied replies—“wandering birds,” a return to Nature, a return to religion, a league of youth, a body wide enough to include Bolsheviks and reactionaries, simplicity in dress, bare legs and sandals. But none of these replies quite expresses what it is, and we have to read between the lines. Count Keyserling points out to us how his country is struggling to “grasp its better self”; and in the educational world he also says there has been a great move forward, *every one* ardently desiring knowledge, so that he or she may *be* something, and that something a true thing.

From Germany let us jump to the United States. There we find that “The Friendly Lodge” at Kansas City strikes a new note—no, not a new note, only the same note restruck. In “The Friendly Lodge” there is a total absence of “discussion, controversy and personalities”. They express themselves to be more concerned with the well-being of the Lodge than in friendly discussion. It might be for the good of the Lodge to have discussions, and I wonder how they get rid of personalities! That does seem an achievement that we might try to copy. Friendliness to each

other, and to any stranger that comes to their meetings, is a specialty.

Summer time seems almost universally the favourite time in Europe for Conventions. There is nothing particular to record in these reports. The *Revue Théosophique* records the spreading of intellectual food for the National Society and at the Headquarters in Paris, and also at the Provincial Conferences; subjects such as *La Théosophie*, the Druids, intelligence in the higher animals, Socrates, literature and philosophy, show that France is well and worthily occupied, and lives up to her national reputation.

England strikes her own practical note, and we find at the Convention that special interest is shown in psychoanalysis and the Coué treatment for various disorders. The French even remark on the "always practical English"!

From the effects and strain of the war thousands are left with us who are nervous wrecks; some totally disabled physically, some mentally; but for the ones for whom the nervous tension has been too much we have great hope, for we hear of some leading nerve-specialists trying to teach relaxation of body as well as of mind. Sir Maurice Craig, the well-known authority on mental cases, is developing this treatment, both in hospital and in private practice. We have great sympathy with this form of treatment, and believe that it is a seed growing up in the field which may bear much fruit. We scarcely realise at what tension we are all living; even when one lies down, even when one is asleep, the tension still remains, though sometimes possibly modified. It needs training to rest and to relax, just as it needs training for work and exercise.

For re-creation of body (following over-strain, over-tension, over-work, under-nourishment) the physical-plane organs must be relaxed; the soul consciously turns its attention to receiving the life-forces, and directs the subconscious activities of breathing, digesting, etc., to function rhythmically and regularly. The soul-conscience decides that the body shall be positive towards any evil influence, and recipient, or negative, towards divine life. The body then re-creates itself in silence, while the soul keeps guard.

For re-creation of soul or mind, the emotional or mental bodies must be given the opportunity for relaxation, thus opening their doors for the inflow of divine energy. For emotional re-creation, the Self directs the body to be active and full of glad movement (as in games, dancing, etc.). The emotional body in silence relaxes, and is re-created by the divine life inflowing. To re-create the mental body, the Self

may direct the divine energy to play actively through the body or the soul, or both, and this teaches the mind to relax, and in silence and stillness to re-create itself and become re-charged with divine life. The divine energy playing through the body will make it move swiftly, as in games and dances, etc., or, playing through the soul, will express itself in religion, emotion and art.

The whole man requires re-creation in all parts in turn; there should be no continuous rigidity in any of its parts, or the divine life is shut out from ingress, and the bodies shrivel. The life-force, moreover, must be allowed to pass right through the paths, fructifying and generating fresh power as it flows, and not shut in; or the condition may be likened to that of a closed and over-full boiler with a fire under it.

In Italy there had been a forced suspension of Conventions for several years, but they were able to hold one this summer. The National Society is past its 20th birthday; out of thirteen founders only eight remain. They count Mrs. Cooper-Oakley among their original members. They have great difficulties to contend with, especially from religious prejudice, but in spite of this they number 500 members.

Austria sent us a very pleasing report of work. We regret that space prevents us from mentioning many things. There also, the difficulties have been almost insurmountable, and yet they *have been* surmounted. The General Secretary has "kept going" in spite of tragedies and struggles. He is now busy arranging for the European Federation Conference to be held next year, at or near Vienna. He specially mentions in his report two groups: one doing Braille work and translating Theosophical literature for the blind, and the other group consisting of young children as members of the Round Table, both groups growing apace.

Here I find myself back again in Germany. A delightful report of good work has just been received from the General Secretary. He tells us of work sprouting up everywhere, after the relentless cutting back of the last few years, and a great revival of interest in Theosophical work springing up all over the German part of the field.

Wales must needs follow Scotland and Ireland and have a separate National Society. So now we have the perfect square in Great Britain and Ireland, and shall expect great things—it would be nice to hear of a quadruple Convention. We hear a whisper that Ceylon hopes shortly to follow suit and have its own National Society. The Ceylon report speaks chiefly of spread in education.

Portugal has gone ahead magnificently, if we may judge by numbers. In 1921 she had 64 members, in April, 1922, she has 150.

*

*

*

We hope very much that every National Society will help us in these monthly notes, so that they may be of use Internationally. We want to record striking events of interest everywhere and anywhere, and forward movements outside the Society as well as in it. This will incidentally bring us into closer touch with each other. Let each look for growth somewhere in the field, and send us any signs of the budding of the flowers and fruit.

J.

CRUELTY TO HINDU WOMEN

MR. BHAGAT RAM, Secretary, Animals' Friend Society, Ferozepore, has requested us to publish a printed appeal issued under the above title; we have selected the following extract:

When a boy is born into a Hindu family in India, there is great rejoicing. Hundreds and thousands of rupees are squandered on this occasion; but, if a girl is born, there is usually severe mourning, because from the very beginning she is considered to be another's property. On account of this selfishness there is very often little thought given to her up-bringing. Sometimes her life also gradually comes to an untimely end. However, if in the providence of God her life is spared, it is a miserable life in many cases. In comparison with the boy, she is given very inferior food. All the delicacies, fruits of the season, etc., are largely given to the boy. Even in the coldest weather, the poor girl is usually provided with but a single garment of muslin or longcloth. Oftentimes she is deprived even of the privilege of the comfort and cleanliness of bathing. The male members of the family mostly make her conform to their old superstitions, and forbid ablutions on several so-called inauspicious days, to which customs they themselves have never conformed. . . .

In short, at every stage of an ordinary Hindu girl's life there are great injustices to be seen—the result of which is that the sons of a family, reared in an atmosphere of partiality, naturally grow up to exercise the same partiality to the male and injustice to the female, and do not hesitate to treat their wives in a cruel way, similar to that which they have seen practised from childhood. It is also very apparent that selfish men have for their own selfish purposes helped and encouraged the practice of such wrongs, to the righting of which the great and noble souls of each age have everywhere consecrated their lives.

The fact could also be admitted that there is a certain portion of Hindu society which bestows an equal amount of care and love upon their daughters as upon their sons, but their number is quite small.

In a society where such injustices are practised and such unfair distinctions are made, can there be any real progress? Never! If we expect any concessions or privileges from those who are in authority over us, is it not only reasonable but absolutely necessary that we should also consider the rights and claims of the wives and mothers, who are so dependent upon us for their protection, sympathy and love? Until we come to a place where we are willing to recognise these things and endeavour to right these wrongs, which for many long years have been inflicted on the weaker sex, it is useless to expect God to help us in the achievement of better recognition and higher privileges at the hands of those above us.

BRAHMAVIDYĀSHRAMA

THE first six months' course of lectures is now practically complete, and work will be in full swing by the time these notes are published. The following is a summary of the groups of lectures arranged :

MYSTICISM

Zoroastrian Mystics—J. R. Aria ; Sufi Mystics—C. S. Trilokekar, M.A. ; The Mysticism of the Old and New Testament—J. H. Cousins ; Christian Mystics—Bernice T. Banning, M.A., Ph.D. Lectures on Indian and East Asian Mystics are being arranged.

RELIGION

(a) Vedic Religion and (b) Hindū Religion—Pandit A. Mahadeva Sastri, B.A. ; Buddhist Religion—F. L. Woodward, M.A. ; Zoroastrian Religion—J. R. Aria ; Early Greek Religion—F. L. Woodward ; Old Celtic Religion—J. H. Cousins ; Christian Religion (Gnostic)—Miss M. W. Barrie, M.A. Lectures on Jainism, Hebraism, Islām, etc., will be included.

PHILOSOPHY

Veḍāntic Philosophy—Pandit A. M. Sastri ; Taoism and Confucianism—J. H. Cousins ; Greek Philosophy—F. L. Woodward ; Western Philosophy—D. Gurumurthi, M.A.

LITERATURE AND DRAMA

(a) The Life and Growth of Language and (b) The History of Writing—I. J. S. Taraporewala, Ph.D. ; Samskr̥t Literature—Pandit A. M. Sastri ; Indian Vernacular Literature—C. Ramaiya, B.A., and others ; Persian Literature—C. S. Trilokekar ; (a) Japanese Literature, (b) Indo-Anglican Literature, (c) English Literature—J. H. Cousins ; Greek Literature—F. L. Woodward ; English Literary Criticism—M. V. Venkateswaran, M.A. ; (a) The Nature and Function of the Drama, (b) Japanese Drama, (c) English Drama—J. H. Cousins ; Javanese Drama—J. Huidekoper ; Samskr̥t Drama—R. K. Kulkarni, M.A. ; Greek Drama—F. L. Woodward.

ARTS AND CRAFTS

(a) The Evolution of *Æsthetics*, (b) Buddhist Architecture and Sculpture in India, Burma, China and Japan, (c) Indian Painting, (d) Japanese Painting—J. H. Cousins, and others; Javanese Architecture and Sculpture—J. Huidekoper; (a) Greek Architecture, (b) Gothic Architecture—F. L. Woodward; Music, Eastern and Western—Mrs. M. E. Cousins, B. Mus., and others.

SCIENCE

Astronomy—C. S. Trilokekar; Geology and Geography—N. S. Rama Rao, B.A.; Meteorology—J. H. Cousins; Biology and Zoology—N. S. Rama Rao; Botany—Miss E. B. Noble, L.L.A.; Physics—Y. Prasad, M.A., B.Sc.; Chemistry—N. S. Rama Rao; Medicine—Dr. G. Srinivasamurthi; Anthropology—C. S. Trilokekar; Genetic, Analytical and Abnormal Psychology—C. S. Trilokekar and K. K. Kulkarni; Psychical Research—C. S. Trilokekar and J. H. Cousins; (a) Civilisation, (b) The Science of Government, (c) Economics—B. Rajagopalan, M.A.; Feminism—Mrs. Cousins; Education, East and West—Miss Barrie, Mrs. A. L. Huidekoper, B.Sc., F. L. Woodward, J. H. Cousins, and others.

Students will attend all the lectures, but in library study will take up one or two subjects for research. A complete file of the entire course will be preserved, containing a report, or synopsis, of each lecture, and references to books on the subject. Late-comers will have this file at their disposal; and it will ultimately become an index to world-culture to which students the world over can refer for information. Newspaper and magazine cuttings, giving new but especially synthesised information on any of the topics mentioned, will be welcome. Friends can help the work by sending us new books. We need, for example, books in English on European (Continental) literature, American architecture and poetry, and the cultural developments of South America and Africa.

JAMES H. COUSINS,

Registrar.

ANNIE BESANT

ONCE again I have the privilege of wishing Mrs. Besant, now Dr. Annie Besant, many happy returns of the day. For over thirty years I have known this wonderful woman, and we have published her horoscope many times, as an illustration of the truth of Natal Astrology; and with every year of her life her horoscope becomes more illuminative and instructive. It is undeniably the horoscope of a pioneer, reformer, orator and occultist, a woman of many parts, which she plays equally well. She has an exceedingly strong character, and her life has been unceasingly devoted to the service of humanity in many forms.

Her nativity shows a person strongly loved and also strongly hated, for none can be indifferent to the personality of Mrs. Besant. She is both magnetic and electric in magnetism, and so either attracts or repels those with whom she comes into contact.

Mrs. Besant is a progressive individual, and those who remain in a rut do not appreciate her new phases of thought and action, as, in common with all persons born in Cardinal Signs, Mrs. Besant can change her perspective many times to advantage; but her changes are always made to suit the *time* at which they occur. In this way she becomes an historical character, more than a personality; she always adapts herself to the need of the moment, lays herself open to catch the spirit of the hour, as all true reformers and pioneers are bound to do; but Mrs. Besant works from a plan or fixed centre, shown by the ruling planet placed in a fixed sign. Pliant, changeable and adaptable personally, individually she is as fixed as a rock to her ideal, service to humanity; and for this she works with untiring energy from dawn to midnight. "He that is greatest among you, let him be as the younger; and he that is chief as he that doth serve," said the Christ; and she has proved her greatness, and therefore has not escaped calumny and slander. Many people seem to think they know Mrs. Besant's business better than she does herself, but no astrologer worthy of the name could misjudge her. Think of her influence over thousands of people of all lands. This power for good has been wholly tinged by the benefic planets Venus and Jupiter, to which the luminaries made application at birth; only a soul covered with the mantle of Uranus could have stood the shocks, disillusionment, pain and sorrow that life has brought; but Mrs. Besant's indomitable will (Uranus rising) and her magnificent intellect has hewn a way in the

path of progress for the upliftment of the people, behind which others of a less powerful calibre can easily walk.

To secure freedom for a nation ! To speak for those who cannot speak for themselves ! What does the outcry or disapproval of smaller souls matter, when the issue is so great ? For many lives she has met death calmly enough ; now she meets slander, but she goes on with her work just the same ; and yet she is human, and, being still human, has some faults ; but if she were faultless she would be a saint and beyond my human understanding, and it is just because Mrs. Besant is so human that we love and admire her so much.

I am glad I am a student of the stars, for I do not expect any of the great leaders of the Theosophical Society to be infallible ; but I hope I shall never forget the gratitude I owe to her and to them, as the channel through which the light of Theosophy has reached my soul. Many can pull down, few can build up. My husband, the late Mr. Alan Leo, and I have had much destructive criticism and calumny launched at our work, both in the past and in the present ; but, as only the work matters, he went on—and I follow in his footsteps. The “courage of conviction” is invincible.

Mrs. Besant is carrying out, as best she can, some part of God's Plan for the future of humanity, and I send her with a full heart my love and gratitude, and heartily wish her : “Many happy returns of the day.” Her life with its golden splendour has touched mine, and, in the hour when the agony of loss and desolation fell upon my soul, if I braced myself to endure and carry on Mr. Leo's life work, it was my knowledge of her courage and endurance that helped me to go on and do likewise as far as my feebler powers allowed, for truly the world needs helpers, whether they be small or great.

Mrs. Besant is above our criticism—we do not understand her motives—but she is not beyond our grateful thoughts ; and I could wish that every reader of *Modern Astrology* should send her a kind thought during this her birthday month.

BESSIE LEO

MRS. BESANT AS JOHN THE BAPTIST

AN APPRECIATION

By V. C. PATWARDHAN, M.A., LL.B. (CANTAB.)

EVEN as in the past, so now, humanity has once again reached a big stage—the stage when the world needs the presence of the Son of Man to set its feet firmly on its path of evolution.

If, in a true sense, the Theosophical Society is the modern John the Baptist, in another and a more personal, but not less real sense, Mrs. Besant fulfils the same function. Her life is a continuous dedication of her powers to the great Plan—the endless march of the evolution of mankind, whose stages, conceived in the womb of the Infinite, are ever being unfolded in an unceasing succession. That precious life of hers, a duration of three-quarters of a century this day, so full of persecution and storm, yet for mankind a thrice-blessed presence, may be scrutinised, may be carefully studied and subjected to classification and analysis, in a variety of ways; and when future biographers come to grips with their task, that same variety will prove to be their bewildering source of enrichment. And so, while the entire beauty and truth about that life will escape any single product of individual labour, each such attempt will faithfully enough do her partial credit. Perhaps such is the fate of all pillars of humanity. It is certain to be Mrs. Besant's.

Mrs. Besant, I have observed, is the modern John the Baptist. In that simple characterisation is locked up the real clue to the purport and message of her life. It is the briefest biographical sketch of which others, yet to be chronicled, will be amplifications.

From times immemorial, India has been the favourite haunt, if not always the home, of great spiritual Teachers. If in our own age, when the world is expectant for the Coming of a great Teacher, India, among the rest of the nations of the world, has a mission to fulfil; if she is to justify again the rich and manifold heritage of her philosophy, religion and social science, long since discredited abroad and even discounted at home; if she is not to be precluded from making her own contribution to the general thought and progress in the New Age

of Internationalism which is dawning upon us, or from participating in the momentum which humanity will acquire when the World-Teacher appears again; then India must be restored to her place before the eyes of humanity as a free nation. That is the explanation of Mrs. Besant's activities in the political sphere, which within recent years have become the chief absorbent of her time and her abilities. Even her earlier toil in other fields of activity in India may be easily seen to subserve the same ends as preparation for the later work. Regarded in that light, even the heroic service she rendered to Socialism in England in its early days, ere she came to this country, was the apprenticeship which furnished her with a training and experience in parliamentary methods of carrying on political campaigns, and which serves her as a sure guide in the course of the present phase of her work—the achievement by India of her political emancipation.

It may be that the future historian and biographer will detect in her latter-day rôle, of the liberator of our country, the purpose and fulfilment of a life of glorious and utterly self-abnegated service. For, whatever the contemporary opinion, the judgment of posterity about her will crystallise and remain unchallenged, as one who wrought in a measure surpassingly greater than any other single individual to unloose and break the shackles of foreign domination, and who made the country safe for democracy and an enduring freedom.

Others, in the task of appraising her, might rather turn back their captivated gaze a quarter of a century from now, and dilate on her inexhaustible resources and powers in the rôle of the preceptor *par excellence*. With that criterion they will meet the true and faithful description of her as an outstanding figure among her contemporaries, who inaugurated and shaped the stages of religious, educational and social revival of modern India, and in her wondrous and unique exposition of the profound teachings of different Faiths, and of the storehouse of Divine Wisdom, otherwise known as Theosophy, which is their ancient and common source.

But whether our successors gauge her greatness as a teacher who has applied the torch of the Ancient Wisdom to rekindle and awaken in men the slumbering vision of truth, or in her later phase as a great political leader whose one-pointed devotion and unceasing service held even scales with a penetrating insight into and vast knowledge of men and institutions, which are the title for that exalted office, Mrs. Besant will stand supreme in the eyes of posterity. And the future chronicler, who seeks a synthesis of the life of this exemplar among men and women, will acknowledge and proclaim her as the modern John the Baptist, in which office she stands vindicated.

In appraising an individual, it is essential to consider the qualities of the heart as well as of the head. For in the composition of those qualities themselves, and their balanced combination, lies the soul's true secret of its ultimate worth. But here we are at once faced with

a difficulty of the first magnitude. For, unlike the mind, which admits of a ratiocinating medium, the heart will only acknowledge direct appeal. No amount of hearsay will altogether supply that appeal. Soul must contact soul, although there need be no correlation, of course. That is really not possible, except at about the same level. In the absence of contact, however, no communication nor appreciation is possible. With Mrs. Besant that contact is immediately established, for no one is outside the pale of her sympathies; that is why her very presence is a benediction. As those know who have been in her presence, something of the wondrous beauty and purity of that kingly soul peeps through the eyes, the enchanting windows which open into fathomless depths within. Her qualities of the heart are balanced and harmonised to perfection, just as those of the mind are marshalled in a precise focus.

It is this unique combination of the colossal powers of the mystic soul, conserved and directed into channels of ceaseless service of humanity, that makes Mrs. Besant what she is—almost a legend, while yet in flesh and blood. Not that she is so far removed from the “common touch,” but, wherever she goes, she is so much greater than any of those who happen to form her *entourage* that, if the evidence of the senses were ignored, the very contrast would convey her to the realm of heroic fable.

It is one of the principles of the Order of the Star in the East which enjoins on its members the duty of making Gentleness, Steadfastness and Devotion prominent characteristics of their daily life. They are the three jewels of the heart which, in Mrs. Besant, the Protector of the Order, find their highest embodiment. Gerald Massey, in one of his lyrical poems addressed to her, gave genuine utterance to that fact when he wrote:

You have soul enough for seven,
Life enough the earth to leaven,
Love enough to create heaven.

If that was Mrs. Besant in 1889, that she still is—but greater.

V. C. Patwardhan

CORRESPONDENCE

THE PROTON AND ELECTRON

I HAVE been much interested in Mr. Sutcliffe's article which appeared in the July THEOSOPHIST, under the title of "The Proton and Electron". He has arrived at a very surprising conclusion as to the nature of the electron and of negative ions. He says: "The negative ion and the electron are interchangeable, by an interchange of the terrestrial and solar gravitational fields. By a change from the terrestrial to the solar, the ion is changed to the electron"; and *vice versa*. I must say that I should very much like an explanation of how this interchange of the gravitational fields takes place; but this is not the most serious obstacle to accepting Mr. Sutcliffe's hypothesis.

One obvious difficulty is as follows: electrons have been produced from every class of element, consequently it is assumed that they are contained in the "make-up" of every element; also, all electrons are identical, and therefore are of the same mass as each other; from this it follows that, if they are interchangeable with the negative ion, all negative ions must be identical and be of the same mass as each other; we know that this is not so, because the mobilities of the negative ions, derived from different elements, are by no means the same. It still seems to me to be more in accord with the observed facts to assume that an electron is either an ultimate physical atom or a definite small number of them; and in reading Mr. Sinnett's Introduction to the new edition of *Occult Chemistry*, I certainly gained the impression that he considered the electron to be identical with the ultimate physical atom.

Also it seems clear that Mr. Sutcliffe made a slight mistake at the beginning of his article: he says that the chemical atom of hydrogen consists of 16 negative ultimate atoms and 2 positive ultimate atoms. The reason seems to be his assumption that all the ultimate atoms are negative in the four triangular triplets shown in the drawings of the hydrogen atom opposite p. 7 of *Occult Chemistry*. I submit that it is hardly advisable to base definite calculations on those drawings, as they do not seem to me to be either on a sufficiently large scale, nor of sufficiently clear definition; but, further, there is nothing in them to justify the assumption that all

four triangular triplets are negative. Even if they were, that by itself would not be sufficient evidence for concluding that all the atoms in each triplet would be negative, especially as it is stated in *Occult Chemistry* that the atoms in the linear triplets are not all of the same sign.

In a passage on p. 11 of *Occult Chemistry*, which is quoted by Mr. Sutcliffe, it is stated that :

Speaking generally, positive bodies are marked by their contained atoms setting their points towards each other and the centre of their combination, and repelling each other outwards; negative bodies are marked by the heart-shaped depressions (of the ultimate atoms) being turned inwards, and by a tendency to move towards each other, instead of away.

This indicates that the sign of a group of ultimate atoms depends on the arrangement of the atoms in the group, rather than on the sign of the atoms themselves.

The matter seems to be cleared up, however, by the diagram on p. 175 of Mr. Jinarājadāsa's *First Principles of Theosophy*, which shows clearly that the chemical atom of hydrogen is built up from 9 positive and 9 negative ultimate atoms, combined in three negative triangular triplets, one positive triangular triplet, and two positive linear triplets.

From these considerations, I can only regard Mr. Sutcliffe's suggestion as to the process of ionisation, supposing it to be correct, as an inspired guess; and, in conclusion, I cannot help feeling it to be a great pity that an article, in which Theosophical knowledge is being used in an attempt to further exoteric as well as esoteric science, should be open to such obvious criticism.

D. P. CATHER,
Lieutenant, R. N.

OCCULT CHEMISTRY

THE September number of THE THEOSOPHIST, 1922, contains an article by Mr. C. Jinarājadāsa on Occult Chemistry. As he mentioned therein, he has gathered sufficient material for an enlarged edition of *Occult Chemistry*. But in this case money is the obstacle; therefore I appeal to readers of THE THEOSOPHIST, and to those who care for this most important branch of science, to send in donations for the work to be done on this line, and so to make its publication possible. I hereby offer a donation of £5 to Mr. C. Jinarājadāsa for this, and truly hope that others will be forthcoming.

Adyar

H. E. v. M.

QUESTIONNAIRE ON THE ESSENTIALS OF
SELF-GOVERNMENT

I HAVE seen in THE THEOSOPHIST for August, 1922, the note by Mr. H. L. S. Wilkinson regarding the fifth of the questions published in the June issue. I have no serious objection to accepting his definition of the object of good government. But there are many words in it which require much explanation.

What Mr. Wilkinson has in mind is probably the peculiarity, the individuality, the special genius, the *Sūtrātma* or oversoul, of each nation, which makes it a nation distinct from others, as one individual human being is distinct from others, and manifests itself in that nation's special culture or civilisation, *i.e.*, its special ways of thinking, desiring (or feeling) and acting, its chief intellectual pursuits, its religion and sentiments and ideals and fine arts, and its ways of living (of talking, eating, dressing, housing, locomotion, trading, fighting, amusing itself, etc.); all connected with and acting and reacting on each other. And he seems to think that this peculiarity of each nation pre-eminently needs to be fostered by its government. He has therefore worded his definition in the way he has done.

It may be readily agreed that to some extent this peculiarity needs special fostering. Yet, broadly speaking, peculiarities (spontaneous variations, as the evolutionist may call them) manage to develop and manifest themselves right enough, in the individual as well as the nation, if only the *general* conditions and surroundings are made favourable, or even simply negatively unobstructive. The *Yogabhāshya* has a very apt illustration (iv, 3), which, however, must not be pressed too far. A plot of land is sown with seeds of different kinds. The cultivator has only to let the water run into the field at the proper times, to keep the plot free of weeds, and see that the sunlight is not obstructed. The seeds themselves do the rest. They all sprout and flourish. Each selects from the common soil what is needed for its peculiar as well as its general features, and grows into its own proper plant and fruit. Indeed, if the cultivator tried to do more, to introduce water and light, etc., into each seed with his own hands, he would do more harm than good.

So it is, largely, with the wise head of a family. So it may well be with the wise head, the "higher self," of a good self-government. This is the element of truth in the doctrine of *laissez faire*, the individualist view of political science, which believes that the State should interfere as little as possible with the liberty of the individual. But there is an error in it also; and that error has to be corrected by the doctrine of energetic direction, the Socialist view, regarded and used as supplemental to the other, and not contradictory. The error consists, as usual, in the extreme of non-interference with an individual, even when he is interfering with others, when he is exploiting and hurting others, by his extra cunning of mind as by

extra strength of body. Special manuring for some, and pruning and lopping for others, are therefore also part of good husbandry; but watching and protection generally are the main work for the rest.

So, while we may not seriously dispute Mr. Wilkinson's definition, we may still prefer to say that a government amply justifies its title to the adjective "good," when it does what is required of it in the words of question No. 5.

In any case, the wording of the question is simpler and more easily and widely intelligible. Also, it may be pointed out that not only is it in no way inconsistent with Mr. Wilkinson's definition; but already contains too, by clear implication, all the best contents of the latter; since it suggests that the essence of good government is the making and putting into effect of laws which would result in such an equitable division and balancing of rights and duties, as would give a fair chance (a) of necessities to all who are willing to do work *suited to their psycho-physical constitutions*, and (b) of special rewards to *special qualifications* (e.g., extra honour to the man of knowledge, of extra power to the man of action, of extra wealth to the man of desire, of extra amusement to the unskilled labourer).

If conditions are made such, by a government, that the special (but not morbid) psycho-physical constitutions and temperaments and tastes and inclinations of all its citizens find scope for operation without insurmountable difficulty, and special qualifications meet with special and appropriate rewards, and everybody is not allowed to grab at everything (by allowing which it comes about that a few seize hold of everything, and the vast masses get nothing, so to say) in any given nation, then, surely, that nation, as a whole, will "function with the greatest possible efficiency as a living organism, both nationally and internationally," and also "especially with regard to the spiritual destiny of itself and mankind"—whether we interpret the word "spiritual" as referring to "superphysical" developments of subtler sensor and motor organs, and greater and greater refinement or even etherealisation of the material sheaths of human beings, or as meaning the "metaphysical" understanding and realisation of the universal Spirit to which all sheaths are alike. It is obvious that, in order that the spiritual (and therefore also the finest material) destiny of nations and of mankind may be duly cared for, spiritually-minded persons, inspired more by humanism than nationalism, should be at the head of each State. So only can political Self-Government and spiritual Self-Government merge into one, and all nations become bound together in a World-Federation.

The many schemes, now being discussed in the West, of State-Socialism and Guild-Socialism, Anarchism (philosophical, not nihilistic), Communism, etc., are all liable to the two great objections, that (a) a central authority cannot be dispensed with by any scheme, any more than a head can be by a body, but there is no adequate provision made for ensuring the uprightness of it by any scheme; and that (b) special

ambitional inducement of some kind or other is needed by most human beings (and of different kinds by different human beings) in order that they may do their special work and put forth their special talents, even as appropriate and different stimuli are needed by the different organs of the human body to put forth their several secretions, but adequate inducements of this kind (which may be in accordance with the laws and facts of human psychology) are not provided by any of the schemes. All kinds of very elaborate and ingenious, but external, devices and plans are sketched, showing great intellectual skill, but these *psychological* difficulties, which are at the root of all the present confusion, are not touched.

A "Good Government," by the "higher self" of the community concerned, would solve these difficulties first. The *beginning* is difficult. How manage to find and put such "higher self" into power, in any given time, place and circumstance? Steady education of public opinion, as to the need and the nature and the fruits of "good self-government," seems to be the only way, in the absence of, or pending, an Incarnation. And if the education *can* be done effectively, then that is the best work that even an Incarnation could do, to judge from past history. It is open to the Theosophical Society as the whole, world-wide and unique organisation that it is, to regard *itself*, in all humility of spirit, as a multiple incarnation, born and grown up on this earth for the purpose of gradually, by means of such education of public opinion, merging the political government of each nation into spiritual self-government, and merging all the nations into a world-wide Federation—of which it ought to be itself the sample and even the seed. Once public opinion advances so far, in any given community, as to choose more wise persons for legislators than otherwise, action and reaction, or, rather, interplay, between legislator and public will do the rest.

In the end, I would like to say that further discussion and criticism of the subject-matter of the twelfth or last question is very much needed. Suggestions are made therein as to the qualifications which should be required in electors and elected, in order to make it at least *probable* that the elected shall be of the quality of the "higher self". These suggestions are obviously tentative and quite imperfect. Mr. Wilkinson seems to accept them as they stand—too readily, I fear. I would invite criticisms.

BHAGAVAN DAS

REVIEWS

The Paradoxes of the Highest Science, by Eliphas Lévi. With Foot-notes by A Master of the Wisdom. Second Edition. (Theosophical Publishing House, Adyar, Madras, India. Price Rs. 2.)

In his Foreword to the Second Edition of this work of Eliphas Lévi, Mr. Jinarājadāsa writes :

There appear, in the early volumes of THE THEOSOPHIST, several fragments called "Unpublished Writings of Eliphas Lévi". . . . One of these "unpublished writings"—which, however, was not printed in THE THEOSOPHIST, but separately as a pamphlet, in the series "Theosophical Miscellanies"—was commented upon in foot-notes by "E. O.", "Eminent Occultist". Eliphas Lévi's essay, together with E. O.'s foot-notes, was then published, and the present publication is a reprint of this "Theosophical Miscellany" printed in Calcutta in 1883

There would be no point in reprinting this old "propaganda literature" of the early days of the Theosophical Society, but for the fact that "Eminent Occultist" is the Master of the Wisdom now well known among Theosophists under the initials "K. H."

As regards the text, Eliphas Lévi's style is well enough known to students of Occultism to render any detailed description or criticism superfluous. Throughout most of his treatises on Kabbalistic magic one is continually reminded of his previous training in the Roman Catholic Church. This essay is no exception; it strikes one at first as a curious medley of high-sounding phrases concerning the higher progress of man, limited and coloured by theological preconceptions. It is quite likely that the writer, even after severing his official connection with the Church, wished to avoid offending his former spiritual guides; it is also possible that he considered that more harm than good would result to his readers by a clear statement of all he knew, as tending to shake their religious beliefs; it is even more probable that he still clung to many of those beliefs himself. Such speculations supply a psychological undercurrent of intense human interest, and are almost inevitable to an understanding of the essay itself; otherwise the reader may easily reject the grain, with the chaff. For a little discrimination will soon reveal genuine gleams of insight that are ample reward for wading through platitudes and sophistry. The central idea, though old, is ever fresh: namely, that the deepest spiritual truths can only be conveyed in apparent contradictions. But only when such paradoxes are set in a

frame which bears the stamp of actual experience, can this method bring into play the intuition that is "beyond the pairs of opposites". To a certain extent this may be said of the essay.

The foot-notes by E. O. are naturally the chief attraction of the publication, and the reader may best be left to study them for himself. In Mr. Jinarājādāsa's case the result of such study is expressed in the conclusion of his Foreword :

Reading these notes of the Master has inspired me and given me an insight into His mind. I have urged their republication, hoping that others may receive from them what I have received.

The interest of these foot-notes is greatly enhanced by those of the Translator, who frequently criticises and even respectfully disagrees with E.O. We are not told who he is, but it is clear from his Preface that he recognises in E.O. an authority on the subject, great enough to welcome an opposite viewpoint. This instructive attitude is defined in his own words :

An eminent occultist, E. O., had added a few notes to the MSS. before it reached my hands, and these, which I have reproduced (though some of them will seem scarcely *relevant* to the uninitiated), merit the most careful attention. I too have here and there ventured a few remarks, which must be taken for what they are worth. I do not always agree with E. O., and, though perfectly aware that my opinion is as nothing when opposed to his, I did not think it honest to reproduce remarks, which I could not concur in, without recording my dissent.

A good example of these outspoken comments may be found on p. 31, where Eliphas Lévi's statement: "Man has no right to kill man, except in self-defence" is challenged by E.O. as follows: "And not even then, for where would be the difference between the two?" To this the Translator adds :

The difference would be that the one seeks to kill in violation of his neighbour's right to live, aggressively, and not in defence of his own inherent right, whilst the other, if he does also infringe his neighbour's right to live,¹ does so only defensively in vindication of his own inherent right to live. There is a broad distinction between the two cases that no sophistry can level: both *may* be wrong, but even so (a moot point with the highest moralists of all ages) there is a vast difference in the degree of criminality in the two cases. E. O. condemns suicide unconditionally, and rightly so, but to allow a man to kill you, when you can prevent this by killing him, is, it seems to me, suicide to all intents and purposes.

Here, then, is a question that concerns every one, and one which every one must decide for himself; there is nothing specially "occult" about it. And yet there is the higher and the lower morality, both equally right for people in different positions, the one for the *Sanyasin* and the other for the householder. Does the Translator detract from the value of E.O.'s view by submitting his own? On the contrary he amplifies it.

¹ The word "kill" in the book should obviously be "live".

Most illuminating of all, perhaps, is the foot-note on pp. 121-3, on the Septenary, especially when read in conjunction with the Translator's foot-note which follows. It brings out the subtle but very substantial gulf between what may be called the scientific mentality and that of the "esotericist," as one gathers an impression of it from a work like *The Secret Doctrine*. Who knows but that a seed of immense promise, as well as difficulty, for the future may not lie hidden in the Translator's bold plea for unrestricted investigation?

W. D. S. B.

Bhārata Shakti, by Sir John Woodroffe. (Ganesh & Co., Madras. Price Re. 1-8.)

The author of this book needs no introduction to our readers. His scholarly works, especially those relating to Tantra, have given him an eminent position among writers, both Eastern and Western, on Indian philosophy. To understand the religious and philosophical motives inspiring a race, and to have acquired an intimate knowledge of a people by participation in its life for many years, is to possess oneself of an "Open Sesame" to the culture of that people. In such a manner has Sir John Woodroffe, the sympathetic student of Indian literature and Indian life, possessed himself of the secret of *Bhārata Shakti*, Indian Culture.

The present volume is the third edition of a collection of addresses; the letter relating to "Seed of Race," and a long "Post-script," have been added to the original, increasing both its interest and its size. Agriculture, Education, Manners, Schools, Woman's Education, Patriotism, Free Thinking, Independence, Islāmic Culture, Matter and Consciousness, Vedānta and Tantra Shāstra—all these are subjects of the addresses. The range is a wide one, stretching from the base in the soil—"Food is Power"—to the "Religion of Power," showing how completely the author has apprehended the soul of India and how deeply has entered into his being the realisation of its dominating idea—the One Life everywhere, in the sod as in the highest intellect of man. The Author writes:

India is an Idea. It is a particular Shakti, the Bhārata Shakti, distinguished from all others by Her own peculiar nature and qualities.

Those who wish to understand India will find a place for *Bhārata Shakti* on their bookshelves.

A. E. A.

The Torch-Bearers, by Alfred Noyes. (William Blackwood and Sons, Edinburgh and London. Price 7s. 6d.)

Pleasant surprises partake of the nature of ecstasy: this, every reviewer knows! Previous acquaintance with the work of Mr. Noyes would not have led us to predict him in office as torch-bearer. We hereby salute him as one, with special joy in acknowledgment.

The Torch-Bearers is the first of a trilogy. This, in itself, is good news, if the following two "fitly companion" the present volume. The inspiration doubtless descended to the poet during what he describes as

an unforgettable experience—the night I was privileged to spend on a summit of the Sierra Madre Mountains, when the first trial was made of the new 100-inch telescope. The prologue to this volume attempts to give a picture of that night, and to elucidate my own purpose.

Few happier auguries of the reunion between all who live to serve, to joy in, to suffer for, this universal, as distinct from this mortal life, have appeared of late years, than these seven poems and their prologue. Copernicus, Tycho Brahe, Kepler, Galileo, Newton, the Herschels—these are names to conjure with, for any poet who knows the truth that Truth is one, and truths many as the tellers thereof. Right well has Mr. Noyes, so far, accomplished the task he has set himself, *i.e.*, to show in the laws of Nature, as revealed by science, that poet and scientist—indeed all who look on life universally—meet. The prophecy of Mathew Arnold, that poetry, "where it is worthy of its high destinies, must carry on the purer fire, and express in new terms eternal ideas," receives continual fulfilment in this dawn-light of the New Age.

The quintessence and *raison d'être* of each among these seven shining lights of science is given in spiritual and biographical form. The picture of Tycho Brahe, astrologer-astronomer, lover of poetry and all beauty, dwelling in his island home off Elsinore, an aristocrat in every sense of that much-abused word, with his beautiful peasant wife, chosen and married in despite of family opposition, with his telescopes, observatories, gardens, pleasaunces—all that made life worth living to a pioneer scientist and adventurous lover—is, in the writer's opinion, a permanent addition to poetic portraiture, and is at once fuller, subtler, and more satisfying than the others, which are nevertheless excellent, each possessing special features of unusually skilful delineation. "The Shepherdess of the Sea"¹ is a notable astrological contribution to that mystic and physical

¹ Song, from "Tycho Brahe".

communion, the natural magnetic affinity between moon and ocean, proven by many a child of both, and here recorded in charming lyrical form.

The incidental "lesser martyrdoms" of the great, illustrated by Newton's sufferings from petty malice—Newton, perhaps the greatest man among these seven, yet human enough to wince beneath the hate of little men who

Flung their dust into the sensitive eyes, and laughed to see
How dust could blind them.

—these are indicated with a firm yet delicate hand, wherein restraint and poignancy combine—sign-manual of the artist, as distinguished from the "poster" touch.

The marginal sketch of Pepys as "Little Samuel," who "with his rosy face came chirping into a coffee-house one day like a plump robin," with his tale of Newton's "disordered mind," presents an admirable foil, and the old story of "pettiness belittling a stature out of reach". Temptations to quote are innumerable. Let all watchers of the sky, for these star-portents of the New Day, possess themselves of *The Torch-Bearers*.

LEO FRENCH

The Education of a Nation, by E. P. Hughes. (A. & C. Black, Ltd., London. Price 8d.)

This is an extremely useful little book, and might well be in the hand of all teachers. Mr. E. P. Hughes writes with thought and insight, and puts his ideas clearly; he says: "The duty of a teacher is *not* to convert his pupils to a certain set of ideas." What would our forefathers have said! He claims reverence for our public schools, and mentions Eton, Harrow and Rugby; and, though he allows serious faults when judging them by advanced modern ideas, yet he claims that the history of Britain has been profoundly moulded by them.

He tells us that "if we are to have a truly national education, it must be possible, *when desirable*, for pupils to move freely from one kind of school to another, or, as it has been expressed, we should have 'lateral avenue,' and for teachers also to have free movement as regards both locality and grade of school. It is necessary to emphasise that there must be freedom of movement in *both* directions."

He claims freedom for self-development for each child, "released from cramping and deadening pressure of autocratic authority, rigid

discipline and mechanical instruction". He describes an interesting experiment at Glamorgan, which is somewhat on the lines of self-government. In so small a book he has been able to express very useful ideas; he loses no time in superfluity of words, and his remarks are very much to the point. He quotes Ruskin on education: "The entire object of true education is to make people not only do the right things but enjoy the right things" and: "The first and last closest trial question to any living creature is—What do you like? Tell me what you like and I will tell you what you are."

We should like to write more fully, but the low price of this book should place it in the hands of almost everybody. It will be of interest and help to all who have the care of children, and also to those who are interested in educational problems.

W.

Vaidic Jiwan: The Lion of Literature, by Dr. H. Chandra. (Published by the Editor, at the Vaidic Jiwan Ashram, Dehradun, India. Price Rs. 2.)

This is a miscellany in English and Samskrit, illustrated with photographs, and is the organ of the Vaidic Jiwan Ashram, founded by the editor in memory of his father, with the object of "turning out a well-reasoned and authoritative series of Dharmic books". It contains several essays by the editor and others on topics of education; also verses, both comic and serious, with regard to which we may remark that lines whose last word rhymes are not made poetry thereby, or even verses; we give an example from the vegetarian song, as it is most amusing:

No chickens, eggs, nor fish will do
 For me at dinners pray:
 I like my bread and potato
 With butter and salt I say.
 No whiskies, wines nor beer is wanted
 For me the whole of day:
 I drink pure water—that nature granted—
 And live well in this way.
 If fruits are fresh and offered some
 With ice-cream, buns or cake:
 I always say "welcome"
 So dainty a dish they make.

This is well; but why buns? *Potato* evidently rhymes with "*lot-o'-dough*"! The number contains a sensible essay on "The need of social intercourse among the educated people of India," and on "The Indian industrial situation".

F. L. W.



ALEXANDER FULLERTON 1896—1907



WELLER VAN HOOK 1907—1912



A. P. WARRINGTON 1912—1920

PHOTO NOT RECEIVED

THE THEOSOPHIST

ON *The* WATCH-TOWER

I MUST begin this month's notes with a quotation from *The Adyar Bulletin* of October 15, which summarises my birthday greetings:

Cables and telegrams have come from all parts of the world, from National Theosophical Societies, from Federations, from Lodges, from Co-Masonic Lodges, from Star groups, from Round Tables, 163 in all, and also letters, uncounted, sending resolutions from T.S. Lodges. All breathe one note: love and trust and confidence, and faithful unswerving loyalty and devotion to the Theosophical Society and its thrice-elected President. No one can be worthy of such richly poured-out affection, but I can try to be not wholly unworthy of it. The birthday celebrations seem to have been peculiarly joyous. The address from the residents of Adyar, those who live round me and see my daily life, was specially beautiful, I thought. It will be found

elsewhere for those who, far away, hear but the rumblings of blind hatred, which thinks no slander too coarse or too vile to fling at one whom they can only see in a distorted mirror. It all looks so unintelligible and so grotesquely unreal, that it cannot give even a second's pain.

In fact, when I think of my colleague's radiant purity, which so shines out that all who are not blind notice it, and wonder: and when I think of my own life, so full of work and service freely given; and when I remember that we are both in our 76th year, when most people are spared this form of slander, I can but marvel at the eyeless malignity which seems more demoniacal than human. On the other side is the result which is the natural outgrowth of life and work which help others, at least. I take one specimen which expresses the feeling found in all the messages. It comes from four South Indian Lodges that met to celebrate my birthday, and send me this with a long list of signatures. They send good wishes for many years yet

of usefulness, and hereby solemnly put on record our deep gratitude for her labours on behalf of Theosophy, and take this opportunity to express our confidence in her, the chief teacher of the present day.

We desire to testify that Dr. Besant, the pupil of our Great Founder and Teacher, Madame H. P. Blavatsky, has expanded and illustrated her teachings by her researches and contributions, and as the result of her services the message of Theosophy is now realised by the world with a fullness which could not have been achieved but for her great work.

We pledge ourselves to pass on to the succeeding generations the magnificent contributions of our leader to Theosophy, and to uphold the wide and tolerant spirit of Brotherhood shown by her in her life.

*
* *

Here is the "Birthday Message" of this year, gone out to many :

My birthday greeting to you, Brothers all the world over, is written from amidst the encircling Himālayas. But not a vestige of them is visible, thick-shrouded as they are in earth-born clouds. Shall I then doubt that the mountains are there, that their green slopes, their mighty crags, their heaven-piercing peaks of snow, are but dreams, imagination-fashioned?

Nay, verily, for I have seen them, I have trodden them, and I KNOW.

With equal certainty, with equal surety, I know the unshakable truths of the Ancient Wisdom, of the Hierarchy who guides, the World-Teacher who inspires, the Embodied Will who rules. The Himālayas may crumble, but These abide in the ETERNAL. I see the Star that shines ever over the White Island. Lift up your eyes, my Brothers, and you shall see it; then face fearlessly the raging of the storm.

1st October, 1922.

ANNIE BESANT

How then should I—living in this knowledge—mind the opinions of the ignorant?

*
* *

Here is an editorial note from *The Star in the East*, Australia, that has given me much joy, which I wish to share with others. It tells of the impression left there by Mr. Krishnamurti.

The Head of our great Order has come and gone. Gracious, beautiful, and of an exquisite courtesy, he has won all hearts, and by his own intensity of life and purpose has fired our enthusiasm anew. There is no compromise in his attitude, which is that of Watts' motto: "The utmost for the highest." "Be a God and laugh at yourself," he writes in an autograph book, and those who were fortunate enough to live in the same house during his short visit know how selfless, strong, humble and consecrated was the example he set. These words: "I am among you as he that serveth," came to mind again and again at sight of his constant acts of service, great and small, in which all thought of self seemed lost in the consuming desire to help others. Many of our members, on hearing our Head speak, expressed what the others felt, that they desired nothing better than to be under such leadership, and could follow him to the ends of the earth; for he drew out our love and tenderness to a remarkable degree, and also a spirit of fiery aspiration, through which petty limitations seemed to drop away and the soul to be set free. The only regret, heard on many hands, was that opportunity did not allow us to hear him oftener, for when he spoke it was the unexpectedness which genius brings, and with the directness of truth which pierces like a rapier. That he understood almost before they had said a word, was remarked of him by several who sought his counsel, and they added that they could open their hearts to him more freely than to any other.

But he, our Head, was also like a flame of fire, which in the same breath destroys and brings to birth. It is as though at such visits each man's work is tried and tested, and he is shown where he stands, and sent out anew with fresh hope and inspiration.

The time before us is short, and there is much to dare, and do, and be. "Count every moment wasted which is not spent in preparation for the Coming of the Lord," was once said. Can we do this? It is only for a few short years.

*
* *

I am in a mood for quoting, apparently, so here is an interesting paragraph from a letter sent to Mr. B. P. Wadia by an old member, Mr. N. P. Subramania Iyer, in replying to the circular letter sent out: it may help some of the younger ones:

Having enjoyed the inestimable privilege of knowing H.P.B. personally, and of having lived under the same roof at Adyar for about six months with her in the agreeable company of Damodar, Bhavaji, and others, I yield to none in my reverence and loyal devotion and affectionate attachment to her blessed memory. She called me "child". When I recall past incidents, it sends a thrill through my being. I crave permission, however, to say that it is not given to those who came into the Society in recent years to call us *insincere*, and to brand those whose membership extends over a period of thirty-five years as *disloyal* either to Theosophy or to H.P.B., because they seek for more light on points dealt with in *The Secret Doctrine*. Without further elucidation, many passages therein will remain obscure. If otherwise, there would have been no necessity for you or for others to form classes for a study of that book. We are in a position to better understand her teachings and more warmly appreciate her greatness, because of the explanations offered by the leaders, and for this we cannot be too grateful to them.

I was a personal friend of W. Q. J., Dr. Hartmann, Cooper-Oakley, and a host of others, as well as the leading lights (Indian) of Theosophy in the eighties and nineties; but I do not know what became of those who turned against the T.S., and had a following of their own at the time.

There are a few still of her old pupils in India, and it is they who value most the explanations given of her teachings, and given, so far as I am concerned, in obedience to one of her last requests.

*
* *

It is natural that old members, who joined the Theosophical Society in the very early days, and stood by H.P.B. through all difficulties, should feel hurt when a younger member charges them with insincerity and disloyalty. Many find it easier to exalt a leader who is out of the body, and who

cannot therefore cross their own idiosyncrasies, than they would have found it to follow H.P.B. when she was with us. We, who rendered to H.P.B. the obedience and loyalty she demanded from all who sought her inner teachings, and who knew how she drove away many who could not accommodate themselves to her drastic methods, cannot but smile over the complaints made of autocracy now.

*
* *

And here is another quotation, from a letter of H.P.B., bearing on the question of the end of the cycle. Every one can judge by the test given by her, whether the T.S. has failed; for if so, then Indian Nationality has disappeared, all Indians will be Eurasians, and Hindūism will be dead in 1925, three years hence. The end of the cycle came, and saw the great revival of Hindūism, and, among other things, the founding of the Central Hindū College, now the Hindū University; with that the new cycle began. The quotation was printed in "Echoes from the Past," in THE THEOSOPHIST for November, 1907, pp. 170, 171.

H.P.B., writing, in 1890, to Colonel Olcott, on his wish to resign, speaks with solemn emphasis: "If you refuse, and persist in your resignation, when you *must know* that there is no one to take your place *now*, then you will have doomed all India to the fate it cannot escape, if the present cycle (5,000 years of Kaliyuga, closing between 1897 and 1898) ends on the ruins of the T.S. in India. Let the karma of it fall upon you alone, and do not say you were true to the Masters, whose chief concern *is India*, for you will have proved a traitor to them and to every unfortunate Indian. No more selfish act could be committed by you than such as you contemplate. You will be free *only at the end of the cycle*, for it is only then (seven years hence) that fate, and the Hindūs themselves, will have decided whether their Nationality and the true wisdom of the R̥shis is still alive, or whether the whole of India finds itself in 1925 transformed into Eurasians, their religion dead, and their philosophies serving only as manure for the followers of Herbert Spencer and his like. Olcott, I tell this to you seriously and solemnly. It is no speculative theory, no superstition, no invented threat—but sober fact. Do this, resign, and the karma for the ruin of a whole Nation will fall on you."

*
* *

Students of Mysticism will remember the remarkable statement of Plotinus, as to experience on the buddhic plane, the plane of union, on which the consciousness is in touch with the life in all forms from within, and includes it in his own, while still preserving his own centre of consciousness. His sheath is not an *enclosure* but a radiating star; he does not observe the life through its enclosure but unites with the life as part of his own. To use a familiar image: the drop does not become the shining sea; the shining sea slips into the drop. I have come across a singularly vivid description of an experience similar to this. I do not say exactly the same, for it seems to me to convey the fact better than the famous words of Plotinus. It runs as follows (it will be noted that the person was conscious also on the physical plane):

There was a man mending the road; that man was myself; the pickaxe he held was myself; the very stone which he was breaking was a part of me; the tender blade of grass was my very being, and the tree beside the man was myself. I almost could feel and think like the road-mender, and I could feel the wind passing through the tree, and the little ant on the blade of grass I could feel. The birds, the dust, and the very noise were a part of me. Just then there was a car passing by at some distance; I was the driver, the engine and the tyres; as the car went farther away from me, I was going away from myself. I was in everything, or rather everything was in me, inanimate and animate, the worm and all breathing things. All day long I remained in this happy condition.

Unintelligible? Well, dream over it, then.



I mentioned last month the Convention of the T.S. in Germany. The newly re-elected General Secretary, Herr Axel von Fielitz-Coniar, writes:

Our Convention has been very harmonious and joyful. Its keynote was quite an International one . . . The German members felt, for the first time after many years of darkness, that they are no longer isolated, and that a new period of intensive international work for the good of mankind has begun.

M. Charles Blech, to his great disappointment, was ill, and could not attend, but sent as his substitute M. le Docteur

Demarquette : I mentioned his going, knowing it beforehand from himself, and the cable did not mention the change ; so also Belgium sent, as proxy for M. Polak, the General Secretary, M. le Sénateur Wittemans. The General Secretaries from England, Scotland, Holland, Sweden, Denmark, and Austria were present in person, and so, of course, was the host, the General Secretary of Germany. Letters from Germany all speak of the gloom of the country, natural enough for a Nation which had long dreamed of a World Empire, and awoke to find itself crushed. The indomitable strength of the German character shows itself in the silent energy with which the people have set themselves to rebuild their shattered prosperity, the manual workers toiling twelve hours a day to increase the productive output. We rejoice that a gleam of light has pierced the gloom, in the Brotherhood practised, as well as professed, by the Theosophical Society. Mr. Knudsen (United States), who has done so much work for the T.S. in Germany since he left Adyar, Mrs. Musæus Higgins (Ceylon), Mr. Tru (Burma) were also there, increasing the sense of World Brotherhood. The German General Secretary added :

At the closing of the Convention we separated full of joy, strength and goodwill, refreshed for the labours of the coming year. We parted in the hope of meeting all again at Vienna next year.

From Hamburg I travelled together with most of the General Secretaries to Ommen, where we are continuing our work for Internationalism and practical Theosophical communal life.

* * *

Mr. Yadunandan Prasad sends me the following note on his most interesting article in this month's issue, pp. 159—166. It was already printed off before this reached me, so I insert it here :

Since writing my article I have come across the following :

"Professor Wegner, of Germany, states that the continents are slowly drifting from the poles and from east to west. America is going west faster than Europe, and the longitude of Cambridge,

Massachusetts, is increasing, while Greenland is moving in the same direction still more rapidly."

This supports my view that in the Sixth Root Race there will be a preponderance of land at the equator, while it further supports the view put forward in *Man*, that the Sixth Root Race continent will be chiefly on the Pacific Ocean.

With what was the land of the Colony on its eastern border, I may add, the northern part of America having for the most part disappeared in the great convulsions.

* *

We are requested by Dr. Weller van Hook to state that, if stenographic notes of two lectures delivered by him in New York City, some weeks ago, were taken and afterwards circulated, the acts were committed against his expressed wishes, that such reports have not been seen or corrected by him, and that he will accept no responsibility for them. We have seen the shameful twisting of sentences from the above, but no one who knows Dr. van Hook could for one moment believe that the statements made were his. The journal they appeared in is a guarantee for the mendacity of the writer.

* *

Here is a Song of Triumph once written by an Initiate, in the first thrill of supernal joy.

HYMN OF THE INITIATE TRIUMPHANT

I have stood in Thy holy presence.
I have seen the splendour of Thy face.
I prostrate at Thy sacred feet.
I kiss the hem of Thy garment.
I have felt the glory of Thy beauty.
I have seen Thy serene look.

Thy wisdom has opened my closed eyes.
Thine eternal peace has transfigured me.
Thy tenderness, the tenderness of a mother to
her child, the teacher to his pupil, I have felt.
Thy compassion for all things, living and non-living,
the animate and the inanimate, I have felt.
Thy divine love for the criminal and for the
saint, I have felt.

Thy joy, indescribable, has thrilled me.
Thy voice has opened in me many voices,
Thy touch has awakened my heart.
Thine eyes have opened mine eyes.
Thy glory has kindled the glory in me.

O Master of Masters, I have longed, yea, yearned
for this happy hour, when I should stand in Thy
holy presence.
At last it has been granted unto me.

I am happy.
I am peaceful, peaceful as the bottom of a deep,
blue lake.
I am calm, calm as the snow-clad mountain-top
above the storm clouds.
I have longed for this hour : it has come.
I shall follow humbly in Thy footsteps along that
path which Thy holy feet have trodden.
I shall humbly serve the world, the world for which
Thou hast suffered, sacrificed and toiled.
I shall bring that peace into the world.
I have longed for this happy hour : it has come.

Thine image is in my heart.
Thy compassion is burning in me.
Thy wisdom guides me.
Thy peace enlightens me.
Thy tenderness has given me the power to sacrifice.
Thy love has given me energy.
Thy glory pervades my entire being.

I have yearned for this hour : it has come, in all
the splendour of a glorious spring.
I am young as the youngest.
I am old as the oldest.
I am happy as a blind lover, for I have found my love.
I have seen.
I can never be blind, though a thousand years pass.
I have seen Thy divine face everywhere, in the stone, in
the blade of grass, in the giant pines of the
forest, in the reptile, in the lion, in the
criminal, in the saint.
I have longed for this magnificent moment :
it came and I have grasped it.

I have stood in Thy presence.
I have seen the splendour of Thy face.
I prostrate at Thy sacred feet.
I kiss the hem of Thy garment.

OUR GENERAL SECRETARIES

We have now thirty-six Sections, or National Societies, and some of the older ones have had several Secretaries. If we put in one a month, the series will last for years. So I am having vignettes made, in order to put several on a page. This month we have the four who followed Mr. Judge in the United States. Mr. Rogers did not send a photo, and we have done the best we could with a very poor picture. —ED., THEOSOPHIST.

I (a). THE UNITED STATES

ALEXANDER FULLERTON, born in Philadelphia, graduated from Princeton in 1864, and was ordained as deacon and priest in the American Church, where he remained for ten years, until he left on account of doctrinal disagreement. He then entered the legal profession, and was called to the Pennsylvania Bar in 1877, but never practised. After five years spent in Europe he returned to the U.S.A. in 1882, where he worked for three years with the Civil Service Reform Association. He then came across Theosophy, and joined the T.S., making a short stay at Adyar. In 1888 he became Assistant General Secretary to the American Section, under W. Q. Judge, also a member of the Executive Committee, and, later, Treasurer till 1895. When Mr. Judge seceded, he remained firm with the T.S., and was General Secretary from 1896 to 1907, and his courage was rewarded by the increase of the Lodges to seventy.

WELLER VAN HOOK, of Dutch extraction, was born near Louisville, Kentucky, U.S.A. He graduated in Arts at Michigan University, taking his medical degree at the College

of Physicians and Surgeons at Chicago, where he was appointed Professor of Surgical Pathology. He then studied at the Universities of London, Berlin, Vienna and Paris, and on his return to the U.S.A. occupied the Chair of Surgery in the North West University, acting as Head Surgeon at Wesley Hospital.

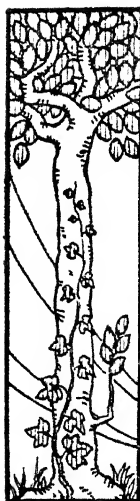
He came into touch with Theosophy through his wife and Mr. C. Jinarājadāsa, and entered the T.S. in 1906. He was elected as General Secretary in 1907, and remained in office until 1912. His well-trained mind and strong character have carried him far in knowledge and power, and these are ever employed in the service of Theosophy. His Reincarnation and Karma Legion has done much to spread a knowledge of these great truths, and his clear and trenchant articles have, from time to time, cheered the workers and strengthened the wavering.

ALBERT P. WARRINGTON is a native of the Southern States of the Union, with the soft, modulated voice, gentle manners, and inborn chivalry which are the inheritance of the "Southerner". He was a lawyer in good practice when he came into contact with Theosophy and assimilated it: and, when the call came, "he left all and followed" it. He became one of Mrs. Annie Besant's most earnest and devoted pupils, and she chose him to find a centre in America for the Esoteric School, left in her charge by H.P.B. After much search, he fixed on the spot named by him "Krotona"—in memory of Pythagoras—in southern California, near Los Angeles, and this was accepted by Mrs. Besant. It was vested in the name of Mrs. Besant and her successors in office in the E.S., with a small body of Trustees, so as to meet the demands for registration of the State law, and also secure it from any change of aim, the Trustees holding office at the pleasure of the head of the School.

When Mr. Warrington succeeded Dr. Weller van Hook in 1912, the Headquarters of the American Section was moved

from Chicago to Krotana, the Section renting part of the house and grounds. Mr. Warrington had built up there a centre full of life and energy, and the arrangement seemed to be the most convenient. This, however, proved not to be the case, for, while admirably suited to its original purpose, it was not sufficiently central for the work of the National Society. However, all went well for many years, thanks to the deep devotion of the General Secretary and of those he gathered round him, until the next cyclic convulsion in the T.S. found its centre in the United States, and Mr. Warrington its scapegoat. Long years of unwearied and ceaseless toil had undermined his health and exhausted his nervous system, and he was persuaded to resign by those who loved him, and who knew the priceless value of his life here to the Theosophical Movement. He went to Australia and then to England and France—attending the 1921 Theosophical World Congress at Paris—and accompanied Mrs. Pesant to India on her return to Adyar. Thence he went back to Krotana *via* Australia, in 1922, and took up again his old work.

MR. L. W. ROGERS came into the Theosophical Society from work as a Labour leader, and brought with him the energy, business capacity and power of organisation developed in that training-ground. He is a loyal and devoted friend of Mr. Warrington, and took up his work, as the officer next in rank, on Mr. Warrington's resignation. He was confirmed as "National President," the American title of the General Secretary of the Section, or National Society, the T.S. in America. The Headquarters of the Society has returned to Chicago, in the centre of the States, and has there the advantage of having the immediate help of Dr. van Hook. The storm having quieted down and having done its work, the Society is again springing forward, as it always does when the periodical convulsion is over.



Brotherhood

NOTES ON THE FUTURE OF THE LIBERAL CATHOLIC CHURCH

By THE REV. E. B. HILL

THE rapid disappearance of prejudice from the religious thought of the day, and the appearance of such a Church as the Liberal Catholic, which for the first time since the commencement of Christianity evidently intends to base its teaching on the Esoteric Wisdom rather than on exoteric orthodoxy, are signs of the times which cannot but awaken much interest in those who look for a great forward movement in the evolution of humanity in the immediate future. It

might perhaps be profitable to endeavour to forecast the future of a Church so small and insignificant at the present moment, but, as we think, possessed of so great a potentiality.

Let us, then, first consider what the constitution of this Church will be. Let us ask: What will the Liberal Catholic Church teach, and what forms of worship—comprising under that term congregational prayer, praise, and ritual acts of worship—will that Church adopt, if it is to offer to the Christian public, as we believe it will offer, a distinct improvement on the teaching and worship of the historic Churches? That is a question obviously of great interest, when we consider that the subject of religious reform has never received scientific attention in either Catholic or Protestant Churches, and that in any case any proposed changes up to the present time in either doctrine or practice would have been practically impossible through the conservatism, the prejudice, the apathy, of the teaching sections of these Churches. It would appear that a Church liberal enough to make a new departure, to reform obvious errors and abuses, had a very useful work to do; a work, too, by no means difficult, for it is obviously too late in the day to attempt any startling departure from long-established precedent. All that would appear necessary is to select, from Churches representative of opposing schools of thought and practice, such distinctive excellences of doctrine and practice as are easily perceived by unprejudiced and informed onlookers, and so construct a creed and a public worship which will have the distinctive merits of each Church and the defects of none. All the more important is this work, when we consider that real injury is now done in the name of religion by the defective teachings and practices of the present Churches. In practically all, freedom of the intellect is more or less forbidden and, in many, emotional feeling is unhealthily stimulated, or demanded when it cannot be given.

Let us then consider first what we may suppose the doctrine of this Church, that stands for truth and liberty, will be, and then pass on to consider, in a very superficial way, what forms of worship it may select as most edifying for its members. We may feel sure that a Church which stands for liberty, and which exists to bear witness to the truth, will both permit freedom of thought to its members and at the same time expect them to accept its creed. This, however, will only be possible if the creed consists of a series of truths, each one so organically related to the whole system of thought, that its omission will be readily seen to affect and to render imperfect all the other truths. Each basic Christian doctrine will thus be felt to be true, not relatively but absolutely; not as one of those provisional statements which, at some later period, as the result of greater knowledge, will have to be re-stated, but as a rock on which the faith of each succeeding generation may securely rest.

It may assist in the consideration of this subject if we make a departure for a few moments to consider how truth, or permanence amid change, is apprehended and appreciated by man under the form of Four great Identities. For the sake of brevity I shall give illustrations from the material world only, these of course having their correspondences in the worlds of thought and action: (1) *Self-identity*. *A remains A*, not "*A is A*" — a formula of modern philosophy, called by a modern scholastic philosopher, surely not without reason, "a foolish truism"; but not so if we read it "*A remains A*," for in the defiance of A to change in time and space we ceaselessly realise its quality of permanence. (2) *Identity of forms*. Such groups of identical forms everywhere in evidence around us always please the eye, for they suggest in their repetition the unchanging. (3) *Identity of mass*. Here forms differing in size are grouped in opposing mass-formations in which we discern identity, the one, as we say, "balancing" the other.

This form of identity, richer in experience by the introduction of difference, is also very pleasing to the eye, which here discerns difference within identity. Finally we have (4) *Identity of function*—forms, it may be, all different, but all possessing the same identical function of exhibiting and sustaining the unit of which each part in action is the true representative, for the whole is involved in it. It is to this class of identity, the organic unit in the physical world, that our set of doctrines in the metaphysical world will correspond. Also, as from the nature of our spiritual being we do not really begin with the parts and pass on to perceive their combination, but rather begin with the unit and pass on to consider the revelation of itself in its parts, so may we expect to find that our creed, if it is compiled with real orthodoxy, consists of some fundamental doctrine from which all the other doctrines logically proceed and of which they are partial expressions. Such a creed should be found to comply with all the essentials of such an instrument. It will be short and simple, for it is for the real, not the pretended edification of all. It will be definite, in the sense that all will know exactly what they are asked to believe, and also self-evident, because the minds, left perfectly free to form their own judgments, must yet all come to the same conclusion.

Suppose, *e.g.*, that we take as the unit of this creed such a declaration as "God has essential relationship with man". Every doctrine that has a legitimate place in the creed will be found to be a partial statement of this great truth, a logical deduction from it; such, *e.g.*, as, God's revelation of Himself to man; therefore revelation in Christ; who therefore from time to time dwells among men; who therefore teaches and inspires men; who therefore, before He leaves the world, founds a Society or Church; which Church therefore holds and dispenses gifts and blessings to its members for the blessing of the world. The above is

only the suggestion of the moment, but it appears to me obvious that on some such lines the cardinal doctrines of the Liberal Catholic Church must be drawn up. It has been so customary to crowd together in the creeds of the historic Churches alleged truths of entirely different orders, that the obvious fact that any creed claiming universal acceptance can only contain assertions of one order, *viz.* the organic, has been quite lost sight of, even by the most prominent leaders in modern religious thought. Such statements in the creed as, *e.g.*: "For us men and for our salvation [Christ] came down from heaven and was made man," are such organic truths, and therefore essential parts of the creed. They are not historical happenings but necessary, inevitable events in history, guaranteed by the eternal truths of the nature of God and the nature of man; whereas statements as to the manner of Christ's appearance in the world, and other details of His life on earth, are for us accidental, and only of the nature of interesting information. It will be a distinct gain, intellectually and morally, when these distinctions are realised.

Speculative thought is not suppressed but stimulated by organic knowledge; by the realisation that, even if investigation weakens many of our secondary beliefs, it is of no consequence. Occult investigation and historical research will supply more beliefs than they take away, and always we shall have the invigorating consciousness that, in any case, we possess that which cannot fail us.

What forms of worship will the Liberal Catholic Church select from the Churches, long-established and venerable from their historic prestige? To attempt to answer this question we must consider some of the practices of such representative Churches as the Presbyterian, the Anglican, with its "high" and "low" Church sections, and the world-wide Roman Catholic Church; and first the Presbyterian, a worthy representative of the Protestant or, shall we preferably say,

the Puritan Ideal of worship. Here indeed we find forms of worship reduced to a minimum. Ritual has almost disappeared, for the Presbyterian doctrine of the Sacrament of the Lord's Supper affords no scope for elaborate ceremonial. Of the praise, the hymns, etc., in use in this Church, as also of the forms of praise in the other Churches, I shall not say anything; for here music comes in, and, as music calls forth and sustains in a very reliable manner the religious fervour of the worshippers, the praise is probably the most sincere and healthy part of modern religious worship, and may be regarded as approximately the same in all the Churches. It is the theory of prayer, held by this Church in common with all Protestant Churches, which calls for special attention. It is the very great merit of Puritanism to recognise, instinctively at least, as the reward of that peculiar sincerity which is its noble characteristic, that emotion is essentially capricious and cannot be controlled, and that it is therefore safer and better, more reverent, more beautiful, more artistic, to let the genuine feelings of the moment dictate, whenever practicable, the words used in the approach of a congregation in prayer to God. This demand of Puritanism for freedom of the emotions, no less than freedom of the intellect, fully justifies that expression which in these days we do not hear as often as we should do—"the salubrity of Protestantism".

This realisation the evangelical Anglican largely shares with his Presbyterian brother. He highly values his liturgy. Its exaggerated forms of expression, far beyond the capacity of an ordinary congregation, have been little realised by him, partly because this class of Churchman has been noted for exceptional religious fervour, and partly for the reason that he has not exclusively used it; that, he holds, would endanger sincerity, but in the pulpit and at special services, etc., he has freely used extempore prayer. The liturgy has therefore

had a freshness and a value for him which it could not have had if exclusively used. I have spoken in the past tense, for this class of Churchman has almost disappeared.

When we pass on to consider the views of the high Church Anglican and Roman Catholic on this subject, we find ourselves in a very different atmosphere of thought. For them, correctness of form is the all-important thing, provided, of course, there is the right intention. This theory, applied to prayer, excludes other than formal prayer. I would only say here, without criticism of the theory, that this passionate devotion to formal prayer by such a very large section of the Christian Community suggests that liturgical prayer has its own place in the Church's worship; *e.g.*, in the great Sacramental Service, in which form and ceremony assume a quite exceptional value, liturgical prayer would appear better; for even the demand on the attention incidental to extempore prayer, though desirable at the informal congregational service, might well at such a time prove a distraction. Generally speaking, then, extempore prayer may very suitably be practised at informal services; indeed it is difficult to see what appeal the Liberal Catholic Church could have to the Protestant communities without it. For the mystery service of the Mass, liturgical prayers would appear most suitable, provided that in their composition it is borne in mind that they are forms whose sole beauty and utility depend on the sincerity and feeling which it is possible to infuse into them *at the moment of their use*, and that this is a strain upon the officiating minister, and an impossibility for an ordinary congregation, unless they are composed with *extreme simplicity*. In such prayers emotional adjectives and adverbs are obviously out of place. Their absence will be more than compensated for by the nobility which sincerity gives to all language, especially that of a religious nature.

What can the Liberal Catholic Church learn from the historic Churches in the matter of ritual? The Protestant Churches, as we have seen, partly from their craving for sincerity, partly from their doctrine of the Sacrament, have an extremely simple service. Too simple indeed, when we consider that objects of sense and impressive ceremonial are very valuable and even necessary aids to a quite ideal worship. Of the three Churches we are considering, the Roman Catholic is at the other extreme. She provides in the Mass a very grand and elaborate service, a service, moreover, which, so far as her laity is concerned, is ideal; for this Church has the great wisdom to present her chief service, at which she requires the attendance of all her members, as she presents her churches, to be freely used, each individual taking such part in the service as at the moment he desires to do. On the other hand, as regards the officiating priest, the Roman service would appear to be overburdened with form, judging from the far too frequent signs of haste and carelessness, both of word and act, in the performance of the service. Such apparent lack of reverence, and therefore of faith, in the ministers of a Church whose doctrines and disciplines tend to strain the faith and allegiance of her members, is a very grave weakness. I fancy that the hatred developed by the Protestant Churches for the Catholic doctrine of the Sacrament did not originate in any theoretical objection to that doctrine, but was rather the repulsion felt by persons with an intense craving for sincerity, for a Church which attempted to hold their intellects in subjection to that and other doctrines, which, judging by the carelessness and irreverence of her ministers, she did not herself believe. Suspicion once aroused, it was not difficult to proceed to the gravest charges against an oppressive Church, overburdened with lifeless formalities. "Man's right to freedom of thought and life," the Reformers

protested, "has been denied him for ages by a Church which claims to be his best friend and has been proved to be a cruel taskmaster."

Anglicanism is by many considered to be a happy compromise between the above two extreme systems, but that, I venture to say, is far from being the case. I would rather suggest that the Anglican Church, even in view of her many excellences, is from the ideal point of view radically defective, and consequently in practice has not proved a success. Two courses were open to the English Reformers of the sixteenth century: (1) To select the excellences of the Roman and Protestant Churches (I suppose for the moment that they successfully did this), and then drastically to modify and combine them for Anglican use. This method they adopted. It is one that for reasons obvious enough is seldom successful. At its best it condemns to mediocrity; at its worst it is the "falling between two stools". (2) The other method, which it is earnestly to be hoped the Liberal Catholic Church will adopt, is to select the excellences of the two systems, to respect and appreciate them because they are excellences, either long-proven and venerable from their historic prestige, or the obviously practical expositions of vital principles; to maintain them therefore intact, refusing to tamper with them in any way whatsoever, and to combine them harmoniously for their new use. This treatment gives as its result and its reward that beautiful product which in philosophy is called "The Golden Mean"—a product always superior to the two extremes, from the virtues of both of which it has been exclusively constructed. It is a principle expressed in many maxims. We may omit; but, if we decide to retain any element, we may do so only on the condition that it remains for our use at the same level of excellence, *i.e.*, of power, that it occupied or occupies in its original use. Beauty is, no less than love, divine, and we may be well assured that we are doing poor service to religion

when we do homage in the slightest degree to the cult of the unbeautiful. If, *e.g.*, we hold that images of saints and stained glass windows are really undesirable in our churches, we ought to remove them; but it would not be lawful to put in their place inferior forms or inferior coloured glass. If the two liturgical Greek words, or the few well known Latin words of the ancient hymns, anthems, versicles and responses, etc., are really not desirable in the Mass, far better show the good taste of the Scottish Puritan, and do without them, than be guilty of the English Reformation error of translating them into the painful flatness of the secular vernacular.

A very important point in which the service of the Liberal Catholic Church will no doubt follow the Roman Service, and so improve on the religious services of the Anglican and Protestant Churches, will be in the provision for periods of silence in the service of the Mass. On this subject much might be said. I will only remark that the Mass is a mystery service, and, in the presence of mystery, man, if he has realisation and sincerity, is always silent. The words of the prophet are true to human nature: "I was dumb, I opened not my mouth, because Thou [the mysterious one, mysteriously] didst it." It is curious how mystery is apparently misunderstood and undervalued in Protestantism—either dreaded as an unhealthy thing, to be banished as much as possible from worship, or, when it cannot be so banished, to be falsely dealt with and treated as though it were revelation rather than concealment. To the Catholic mind must be allowed the virtue of a clear recognition of the value of mystery as an element in worship. Prompting as it does outwardly to silence, inwardly to suppression of thought, to humility, and to a sense of dependence on God, it affords those conditions which best enable the Spirit of man to commune with God.

Another question we must ask is, will the service of the Mass in the Liberal Catholic Church be in Latin, as in the Roman Church, or in the vernacular, as in the other Churches of Christendom? That certain portions, at least, of the mystery service may with advantage be in Latin is obvious, for that noble language has these two enormous advantages over the vernacular: (1) Its words have a singular grandeur and solemnity of sound, and (2) it is in these days reserved for religious worship only, and has therefore exclusively sacred associations, an advantage which cannot be overestimated. If we examine the Latin of the Roman Service, we find we can divide it into two parts: (1) one part, the versicles, responses and hymns which are as familiar to the congregation as if they were in English;¹ (2) the other part, the prayers, Gospel and Epistle, etc., which are not familiar to all. Obviously (1) has unanswerable claim to be retained. The vernacular, on the other hand, has strong claim on part (2) of the service. Its defects—tameness of sound, and the secular and even sordid association of most of its words—are, for many, outweighed by the fact that it is the native tongue. The answer of philosophy, which is after all the only safe guide in all our problems, would appear to be: "Both are good, both have valid claims. Let the Church therefore *possess* both, and *use* them in what combination she pleases."

It might be interesting, and not outside the scope of such notes as these, to make a passing reference to the appointments and the architecture of the Church of the future. Architecture, we know, reflects sensitively the spiritual, mental and moral attitude of any age; and it is reasonable to suppose that such a Church as the Liberal Catholic, superior as it will be in the wisdom and science of its doctrine and practices to the present Churches, will also have noticeable

¹ So well known are these words that we might almost call them "sanctified ecclesiastical English".

points of superiority in the structure and appointments of its churches. In how many churches at the present day do we find defective acoustics, bad ventilation, inadequate heating, uncomfortable seating arrangements, organ and choir in the chancel, etc. This last mistake is almost universal; and yet, as regards music and artistic effect, both evidently should be placed in the west gallery. When practicable a second organ in the chancel is an advantage, and for the informal evening service it is an advantage to have the choir there also; but, in the service of the Mass, which from its very nature can never be either conducted by the united services of a congregation, or even followed throughout by their united concentrated effort, the choir does not lead, but represents, and its proper place is then in the west gallery. We shall not expect to find any of the above defective appointments in the Church of the future.

As regards the architecture, I must say few and guarded words, for it is a subject on which I have no technical information. I would only suggest that truth in doctrine and practice will inevitably be reflected in true material structure. If we analyse a building—let us, *e.g.*, take a church—into units of structure, the whole forming the major unit, and the parts, in any logical divisions or combinations we please, forming the minor units, then I think we may see at once that a great principle emerges, *viz.*, that every such unit shall answer faithfully to its known essential or abstract character; our maxim will therefore be, when building: “Respect the unit”—know clearly and definitely what each part stands for, what purpose it should serve, and see that it is constructed to be an ideal symbol or an ideal utility, as the case may be. Simple and obvious as this maxim is, there is no doubt that it is frequently ignored. How often we see spires which do not adequately symbolise aspiration; domes which suggest meanness rather than majesty, comprehension, tenderness; towers

and pillars which do not speak to us of strength; walls rendered weak and contemptible from too much window-space, etc. Then, again, we have physical units of decoration appealing to the senses, as, *e.g.*, in colour decoration or in carved representation of natural objects with their predominant sense-associations, and, again, metaphysical units of decoration, appealing to the mind by symbol and suggestion of abstract realities, as, *e.g.*, rounded surfaces and the vertical and curved lines of pillar, arch, roof-decoration, etc. The former assert themselves numerically. They contend with each other for attention. Each one such object seeks, as it were, to distract attention to itself, and so by competition it depreciates its rivals. In the use of such ornament, therefore, our limited capacities for appreciation make it necessary to exercise great restraint. The latter class are on the contrary self-effacing, for their chief appeal is to the abstract, not the concrete mind, and, no matter how numerous they are, they therefore merge into units, and always appear to pass into, and call attention to, that portion of the building which they so beautifully and so modestly adorn. Profusion in this nobler class of ornament, restraint in the lower class of ornament, we shall expect to find as characteristics in the places of worship of the future Church.

To illustrate how readily we may read the characters of churches, etc., in their architecture, I would call attention to a very common ecclesiastical ornament, the figure of a saint in a niche and under a canopy. In the Roman Church this ornament is seen in its entirety. In the Presbyterian, the figure of the saint being objectionable, the whole ornament is logically done away with. In the Anglican Church the saint is frequently removed, the niche and canopy being retained—a method in keeping with the policy of that Church. It is interesting in passing to notice that physical ornaments do not please us, unless they are combined with and controlled

by metaphysical ornaments, as in the case of the above ornament.

I would only say, in conclusion, that I believe that the more we consider the matter, the more impressed we shall be with a sense of the importance of the work of reconstruction which must be effected in the religious world in the immediate future. One gets the impression that among Theosophists, who believe that Christ Himself will soon appear in the world, there are some who think that for this very reason matters may be left as they are for the present ; but this, I suppose, is certain, that the more thought we give to the subject now, however imperfect our present conclusions may be, the more we shall appreciate and successfully carry out the instructions and directions of the Christ when He comes among us. It is certain that the great work of reconstructing religious thought cannot be long delayed. The religious world demands instruction ; and our creeds afford striking proof of this strange fact, that the exoteric Churches throughout the ages have never been really competent to teach religious truth. The alleged historical facts, *e.g.*, of the Virgin Birth and the physical Resurrection, are classed by practically all the religious teachers, even of the present day, with the basic truths of the existence of God and of Christ ; the Divinity of Christ, they say, is proved by those miraculous happenings ! It must be obvious, one would think, to such teachers, that these and other similar alleged facts do not possess the value which they claim for them. They do not prove the Divinity of Christ. They do not even prove that Christ was a remarkable man. The one sure abstraction we may draw from them, supposing them to be true, is that remarkable events sometimes happen in the world. The doctrine of the Divinity of Christ rests on other and surer grounds than these. It may not be practicable to modify the ancient creeds beyond perhaps certain omissions, but it will surely be the duty of the religious teachers of such a Church

as the Liberal Catholic to explain the difference between statements of truth based on spiritual intuition, rational inference, and esoteric knowledge—the product of experience, on the one hand—and, on the other, statements which are no more than mere descriptive continuations, merely alleged and non-essential historical facts.

With respect to the services of the Liberal Catholic Church, may we not suppose that this Church will rival or more than rival in her services both the majesty and beauty of Rome, and the sincerity, simplicity and intellectual vigour of Puritanism: that she will avoid the great Anglican error, and in the selection and composition of her liturgy will sacrifice only quantity or form, in order that quality, beauty, life, may be the more in evidence? Such a Church in such an age will deserve well of the Christian world.

E. B. Hill

SONG-PETALS

Wrote a fable in Colonel's Garden at Ootacamund, and were thence blown into his and H. P. B.'s old journal.

I. ASKED AND ANSWERED

GOD be gracious to my smart!
Hear the prayer before Thee spread:
"Whitsun whiteness bless my heart,
Flame of Pentecost my head;
Grant me now, in Christ's dear name,
Heart of cleansing, tongue of flame."

Straightway on my prayerful sight
Answer bloomed in thrilling power—
Arum lilies, waxen-white,
And the flame-red poker-flower :
White of Whitsun-clad desire,
Red of Pentecostal fire.

II. TASTES

Man (in God's image) grovelling goes
After dull earthy needs,
While delicately on a rose
A shimmering beetle feeds.

III. PATIENCE

I blamed my days that had not hours
Enough
For my demands.
God slowly shaped mimosa-flowers
Of fluff
In quiet hands.

"*Gulistan*," Ootacamund
June, 1922

JAMES H. COUSINS

SIMPLE THEOSOPHY

By W. D. S. BROWN

I WAS much struck, the other day, when reading a characteristic remark of Col. Olcott's.¹ Speaking of the superficial conclusion of some critics—Theosophical lecturers among them, no doubt—that the public at large was almost incapable of understanding Theosophical teachings, he undertook to show that any child of average intelligence would respond to the idea of karma, when it was properly put before him.

Please do not imagine that I advocate "talking down" to anyone, whether a child or a grown-up audience—there is already far too much of this offensive habit in our propaganda. A child, especially a modern child, is generally "all there," and often far more sensitive to notice insincerity and inconsistency than his conventionally tactful elders. It generally takes one all one's time to "talk up" to a schoolboy—or schoolgirl—who often sizes up the teacher before he has finished his first sentence. But what *is* necessary is to divest one's language of all the confusing verbiage that human nature is prone to rely on, in order to conceal its own ignorance, and instead, to go straight to the point.

What I wish to bring out, therefore, is that (1) Theosophical teachings, in their primal simplicity, do go straight to the point; and that (2) people who try to spread a knowledge of Theosophical truth often weary or disgust the unfortunate enquirer by attempting to cram him with a jumble of relatively unimportant details—or, more rarely, half-baked abstractions—which only obscure the central fact which the enquirer is endeavouring to get at.

¹ THE THEOSOPHIST, November, 1894, and *The Adyar Bulletin*, September, 1922, p. 254, "T. S. Solidarity and Ideals". This article originally appeared in *The Path*.

Again, it must not be supposed that the simplicity of a truth depends on the ease with which it can be stated and assimilated. The most intimate and universal experiences of life are the most baffling in their essential nature, while some of the most apparently complicated calculations are merely aggregations of elementary mental processes. For instance, the principle of "Moments," in Mechanics, is an inherent relation which one either has or has not seen: when once seen, there is no room for doubt or argument about it. It can be applied to almost every calculation used in practical construction without a knowledge of higher mathematics; it can also be extended almost indefinitely into the realm of metaphysics; but no manipulation of figures or formulæ can, by itself, implant or dispense with the preliminary grasp of what the principle involves.

In the same way many of the secondary or derivative teachings of Theosophy appear to be complicated and difficult, because the primary truths have not yet been thoroughly grasped, whereas they are often nothing more than the multiplication of obvious applications of those primary truths. On the other hand, the most incontrovertible facts in Nature are at the same time inexhaustible and ultimately inscrutable. The basic fact of all experience, one's self, is one which needs no demonstration; the very word implies infinitely more than any conception that can be formed of it, a region into which ideas of "more" and "less" simply do not enter, an ever-present reality which, itself apparently nothing, remains as the unchanging witness to the unreality of everything apparent, the first and last axiom, which the highest flight of philosophy can but recognise as absolute—and be silent.

To come to the matter under consideration, these primary truths, which have formed the basis of all Theosophical teaching, may be found more or less in all books that have taken their place in Theosophical literature. The forms in

which they are stated must necessarily differ; and it is well for individual expression that they should: but I have not yet found any writer, of those whose works are recommended and constantly referred to, who has even suggested that there can be any doubt as to these primal truths. In some cases they are enunciated with greater clearness and force than in others; in many, they are almost lost sight of in the pursuit of some special line of investigation; in a few, they are overlaid and often obscured by details and ramifications which are given undue prominence; but the reader is usually advised to begin his studies with one or more of the earlier works which have always been regarded as standards of reference. In the same way, nearly every lecture given on a Theosophical platform introduces, either directly or indirectly, one or more of these primal truths to the public notice.

What, then, is the reason why Theosophy has come to be regarded by many intelligent people as too complicated—and sometimes as sheer nonsense? I submit that many who are enthusiastic enough about the spread of Theosophy do not take the trouble to ensure, whether in lectures, conversation, or the recommending of books, that these primal truths are presented clearly and simply to those who are approaching the subject for the first time. It may even be that in some cases such enthusiasts have only succeeded to a very limited extent in grasping these truths themselves; they have clogged their minds with derivative teachings and strings of statements about persons and events, until they present the spectacle of a commercial traveller with a catalogue of goods he has never used.

If this is the present position, what is the way out of it? In the first place, it is necessary that individual discrimination be directed to recognising what truths are primary and common to all specialisations of teaching. I say individual, because this cannot be done by any external authority—except

by way of guidance—unless there is a spontaneous response from the individual judgment; for any official classifications of this kind would tend to be regarded as creeds. However, by way of illustration, let us assume that the student has decided that these primal truths are best defined for him in the Proem to *The Secret Doctrine*.

These are, or at least should be, too well known to call for quotation; but for purposes of immediate reference they may be summarised as follows:

(1) The One Reality, beyond manifestation, and its appearance as a manifested duality, and thence as a trinity.

(2) The law of periodicity.

(3) The fundamental identity of all souls with the Universal Over-Soul, and their acquirement of individuality by self-effort under kârmic law through the cycle of incarnation.

Others may prefer different statements of the same truths, such as the one at the end of *The Idyll of the White Lotus*; others, of whom I am one, may prefer to compare them all. But the main thing is to assimilate them by examining one's own experience in the light they bring. In addition to the "daily bread" of meditation, it is useful to analyse and test these statements in all their bearings, recording how far and in what way each one of them has helped to solve our own difficulties and those of others whom one has come across. While retaining one's sense of reverence and joy of discovery, it is well to develop the attitude of inviting criticism rather than resenting it. If an engineer has produced a piece of machinery, he will delight in showing how much work it will do—within the limits of its purpose; similarly, how much more potent do our convictions become when they have withstood the severest tests that can be applied. If they cannot withstand the test, then one should be glad to discover the weak spot, in order that it may be strengthened. This is the attitude of the true man of science, who regards the scrapping

of an incomplete theory as merely the preliminary to arriving at a more complete one. Consequently let "question time" be given whenever possible; it is the time when lecturers learn most, as well as their audiences, and reveals the man of first-hand rather than second-hand knowledge.

Turning now to our summary, we might well ask ourselves a few leading questions, such as: "What is the vital difference between the 'Cosmic Ideation' or '*Mahat*' of Theosophy and the Creation by a Personal God still taught in some of the Christian Churches, or, again, the evolutionary conception of modern science; and how does it bridge the gulf between religion and science?" "In what ways can the fundamental identity of all souls with the Universal Over-Soul be verified; can we distinguish the three aspects of divinity in ourselves?" "How does the law of periodicity bear on the structure of the chemical elements?" "Have we considered the relation of this law to the need of the body for rest, the importance of regularity, and the economy of resting fully while one is at it, as well as working or playing fully, instead of the half-and-half frittering away of time into which it is so easy to lapse?" These are only random hints of the innumerable ways in which each one may test these primary truths for himself, and so acquire a practical knowledge of their application to life. In doing this, it is an excellent exercise to use self-chosen words, as simple and easily understood as possible, but not those already adopted as Theosophical terms.

In dealing with questions, it is always the aim of the true teacher to help the questioner to answer his own question; otherwise he will never admit that it has been answered at all. For example, the kind of question often asked, and quite naturally, is: "What has Theosophy to say to Christianity?" At first, of course, the unfortunate lecturer, who perhaps has been allowed by the chairman "just another five minutes," does not know where on earth to begin. Then perhaps it

occurs to him to draw out the questioner's real object of interest by replying: "What do you mean by Christianity?" If the questioner is serious, he will take the trouble to specify some Christian doctrine, such as the forgiveness of sins; if he is only wasting time, he will probably mutter some excuse and give others a chance. In the former case, I hold that it is the lecturer's duty courteously but definitely to point out that Theosophical and orthodox Christian teachings on this subject are as the poles apart, though probably the cruder Christian teaching originated in the materialising of a spiritual truth very different in its effect upon conduct. There is always the temptation to compromise for the half-loaf of temporary victory; but, when the whole truth comes out, sooner or later, the reaction is found to have been only aggravated by its postponement.

Needless to say the counter-question is only one of many possible variations of the stereotyped method--too often that of begging the particular question and wandering round it; for it is quite likely that the Theosophical view of the Christian Faith has often been offered in the form of an exposition of the difference between the disciple Jesus and the Bodhisattva, or perhaps a curt suggestion to buy *The Science of the Sacraments* at the bookstall. Not that these special lines of research may not often be the means of attracting the attention of people already interested in the subjects they deal with; they are of undoubted value in this way, as well as for older students; but I contend that it is a mistake to scatter them broadcast as substitutes for first principles.

The same discretion should, judging by experience, be used in bringing forward startling records of clairvoyant investigation, such as statements regarding past lives and civilisations. The subject of clairvoyance is now one that is attracting attention from trained scientific thinkers, and deserves to be explained in a rational way. The pictures of

the past, for instance, seen by H. P. Blavatsky and, later, by her pupils, Annie Besant and C. W. Leadbeater, could be introduced as extensions of the same principle, of "a memory in Nature," as the generally admitted phenomena of psychometry. But to confront an audience, without any preparation, with allusions to events in Atlantis, as if they were matters of accepted history, is to discredit one method by which the sequence of prehistoric evolution has been verified. Another method, by the way, has much to say on this subject, but I shall return to this later. In the meantime, it is scarcely necessary to add any comments to the following illustration of this manner of bewildering a patient audience. I well remember how, on this occasion, almost the whole hour of a public lecture was taken up by descriptions of the ceremonies in the various temples in the Sixth Root Race Colony, 700 years hence.

It may be said, and often is, that the method of clairvoyance is just as scientific as the use of a telescope or microscope; and so it is, as far as the registering of observations goes; but, in the matter of independent verification, it will probably be some time before the number of trained clairvoyants can equal the number of laboratory students who can verify the most delicate scientific experiment. The fact remains for the present that, however real such observations may be to the clairvoyant, and even to those in close touch with him, the source of information is a *novum organum* and, with the best intentions and due respect to these pioneers, human nature cannot place such findings in the same category as current or historical happenings. The observers themselves are the most careful of any, when speaking of the marvellous possibilities of vision that await the future races of mankind, and their followers would show a truer devotion by preserving the fruit of their labours from public ridicule. For, however open-minded an enquirer may be, he is not encouraged by

being expected to give credence to what must at first appear to be practically impossibilities. Yet so strong is the emotional barrier that has been set up against suspension of judgment even, let alone scientific examination, that belief-at-first-hearing has come to be extolled as a virtue *per se*, in fact a sign of intuition. An influential F.T.S. once gave out before a group of students that "the more you can swallow, the more a Master can make use of you"; and my protest was drowned in a chorus of shocked disapproval at my sacrilegious disposition.

True belief cannot be forced, for it is the natural consequence of self-acquired knowledge, and the mainstay of further efforts; the unquestioning repetition of hearsay is not necessarily loyalty. Supposing an expert geologist was to get up at a meeting and say that the clairvoyant records, though true in most of the cases that could be checked by geological discoveries, were inaccurate in some, would he be welcomed as one who could supply valuable corroboration? Not yet, I fear; but I still have some hope that there will be a swing of the pendulum back to common sense. It may even be that those whose awakening psychic vision can be used for scientific research will not so often find themselves up against the ring-pass-not: "Our seers have not found it so."

The upshot of this apparent digression into epistemology has a direct bearing on my original plea for a real simplicity in Theosophical propaganda. Given a vital grasp of the primary truths, an instrument will have been fashioned wherewith to test their methods of application, and may be to choose a special line suited to one's particular temperament or opportunities. The only alternatives seem to be the wholesale acceptance of everything calling itself Theosophical, or its equally wholesale rejection. The one course tends to develop the intuition, which, as Bergson says, cognises life; the others tend to stultify the intellect, which, according to the same philosopher, is our means of dealing with matter or form.

Intuition is not concerned with the accuracy of a concrete observation, whether made by physical or superphysical senses, but it can gauge how far an episode is true to life.

If the same discrimination were exercised in the matter of allied activities, Theosophy would not be saddled in the eyes of the world with continual wranglings between parties. It is only natural that methods of propaganda should include that of trying to spiritualise existing institutions outside the Society by infusing whatever Theosophical ideals they are specially attracted by. In many cases this could have been done, perhaps more effectively, by Theosophists joining such institutions as were already carrying on their work successfully, and then by proving unostentatiously that their Theosophical convictions helped them to lift a little of the world's karma at least as well and cheerfully as the other members of the same institution, and finally, when asked, by disclosing the source of their inspiration. Very likely this method has been adopted to some extent, though I expect more might be made of it. But it is also quite reasonable to suppose that, when such an institution is clearly failing to accomplish its purpose, Theosophists who have special interests in that direction may well consider that they can run a similar institution of their own on better lines. When such an institution has demonstrated its superiority, there is plenty of time for it to attribute its success (or, better still, allow others to do so) to the fact that it is organised by Theosophists. But to begin by virtually announcing: "We are Theosophists; therefore we can show you how your own business should be carried on"—is rather like putting the cart before the horse. Incidentally the world at large is apt to judge of Theosophy by the way a few of its self-appointed representatives engage in one particular activity.

It is essential that the T.S. should be kept wide enough for all temperaments to find room for growth and scope for expression, the puritan as well as the catholic, the student as

well as the man of action; but this is not the same thing as finding room for all their different activities. Each activity should be robust enough to go ahead on its own merits, without having to lean on the T.S. for support or patronage. The warning issued by our President in 1909,¹ against the danger of any one temperament encroaching on the freedom of another, has passed unheeded, and now we are threatened with a monopoly not only of temperament but also of organisation.

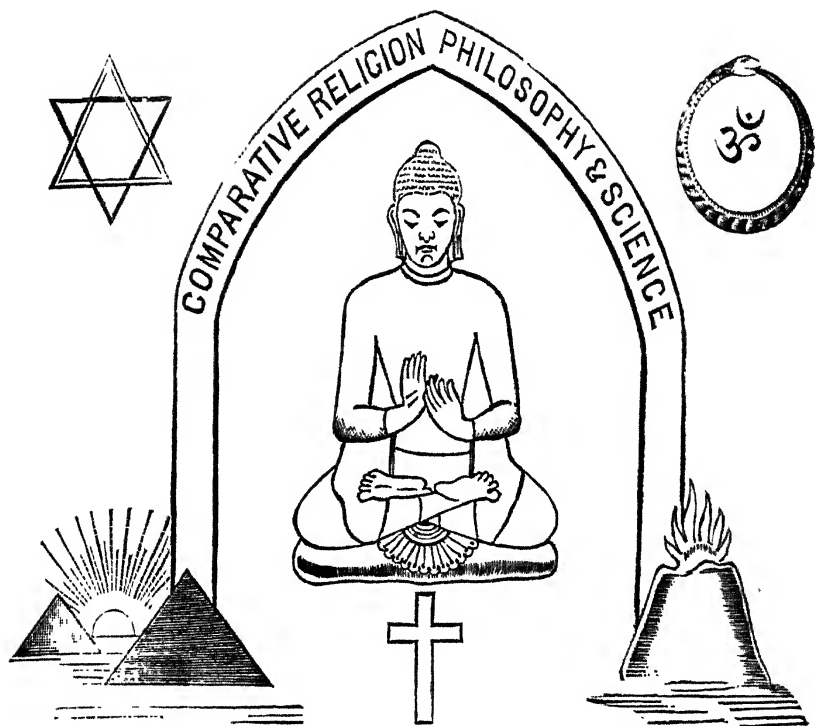
Hence I plead for a simple and straightforward, but none the less profound, Theosophy, which will merit the attention of all seriously-minded people, which will appeal to reason and not to hope of reward nor fear of missing it, and without any of the shackles or goads and spurs to credulity devised by effete priesthoods; a Theosophy in which all can join on frequent and regular occasions, whatever their special aptitudes for outer service. We are wasting time and energy in beating our heads against the natural laws of human psychology; we are disputing over delicacies while the world is still hungry for plain bread. "There are diversities of gifts, but the same Spirit." All may reach the Self, in any place and at any time, but only when the outer sheaths have been stilled. Work, ceremonies, teachers, can point out and smooth the way; but every step must be taken alone. If we cannot let all outer attractions go when they have served their purpose, they become a hindrance rather than a help.

Point out the way—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness. . . . Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou, who in his wretched desolation sits starving for the bread of wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and let him hear the Law.²

W. D. S. Brown

¹ "The Catholic and Puritan Spirit in the Theosophical Society," *The Changing World*, by Annie Besant.

² *The Voice of the Silence*, pp. 56-7.



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 53)

VI. THE CONSERVATION OF POWER

76. If we constructed two steam engines of exactly the same size, and similar in every respect, working under the same boiler pressure, and against the same resistance to their motion, then the energy-contents of the cylinders would be the

same in both engines. If one of the engines made 20 revolutions per minute, and the other 200, the energy-contents of the cylinders of both engines would still remain the same, though the power of the engine running at 200 revolutions would be ten times as great as that of the engine running at 20 revolutions. An examination of the energy-content of both engines, at any instant, would show that they were equal, and would give us no indication of the power that was being expended. To obtain the power, we must divide the energy by the time in which it is expended. In the case of a steam engine, we must divide the energy-content of the cylinder by the time of the stroke; and, in the case of a molecule, we must divide the molecular energy, as given in (1), para. 3, by the time-interval between two energy creations, explained in para. 67. When energy is divided by a time, it is technically known as power, or activity,¹ and is the rate of expending energy, or the time-rate of doing work.

77. The difference between energy and power serves to define one of the main distinctions between the teachings of Western science and that of Occultism. Where Western science says there is energy, the occultist says there is power. We may illustrate this difference by measuring the energy in unit volume of air at normal temperature and pressure, according to Western science, and then, following the indications of occult teachings, measuring also the power. In a cubic centimetre of air there are 2.705×10^{19} molecules, each having the energy given by (1), so that the total energy per cubic centimetre of air is 1,556,000, and on this both teachings are in fair agreement; but the occultist would point out that this energy is only the instantaneous value, and that in the time of a "to and fro" motion of the molecule along the length

¹ *Smithsonian Physical Tables*, p. xxviii.

of its free path, or what in the kinetic theory would be two collision intervals of the molecules. this amount of energy is developed and drained away. The time of this "to and fro" motion is 0.000,000,000,3584 second, so that this amount of energy would be expended by the molecules 2,790,000,000 times per second. Thus the power or activity per unit volume of air is

$$\begin{aligned} 2,790,000,000 \times 1,556,000 &= 4.343 \times 10^{15} \text{ ergs per second} \\ &= 434,000 \text{ kilowatts} = 582,200 \text{ horse-power} \\ &\hspace{15em} (15) \end{aligned}$$

78. The above comparison may help us to visualise the two outlooks on Nature's operations. In the one case we have a small bundle of energy which cannot possibly be used, and in the other we find ourselves in the presence of a power which would drive all the factories in India. It is the difference between a fossil and a living organism. There may be as much molecular energy in the fossil as in the living organism, but the organism can do work, and this the fossil cannot do. In the one case, therefore, we are contemplating a dead skeleton, and in the other an organism pulsating with life and vigour, so that it is the difference between a dead and a living universe. The Western concept presents us with myriads of isolated, dead masses; the occult concept is that of an enormous vascular system, through which matter and energy circulate from planet to sun, and from star to star, making the whole into a living entity, governed by the laws of life and evolution.

79. We have seen above that we can change the energy aspect of Nature, as visaged by Western science, into the power aspect, as studied in Occultism, by dividing energy by time. But many physical problems in Western science are treated under their force aspect, particularly where the force of gravity is concerned. The force of gravity exhibits itself

in the familiar example of weight, and weight is mass multiplied by acceleration, which in classical physics is the definition of a force. If we place a ten-pound weight on a table, it exerts a downward force against the surface of the table, and this force is identical with its weight. So long as the table supports the weight, no work is being done, according to current physical theories; and, in order that the force of gravity shall do work, or expend energy as power, we must remove the table and allow the body to fall. The energy is then the weight, or gravitation force of the body, multiplied by the height of fall, and the power is this energy divided by the time of the fall. Thus energy is force multiplied by a length, and power is force multiplied by a velocity, for velocity is length divided by time. Such are the accepted definitions of force, energy, and power.¹

80. But we saw, in para. 72, that through the gravitational potential the force of gravity is always generating molecular velocity, so that if a body is prevented from falling, and thus not allowed to exhibit energy and power in the mass as a whole, this energy and power is merely transferred to the molecules, one of the results of which is the creation of matter as shown by (11). Thus gravitation is not a force, but a power. It is the time-rate at which Nature expends energy and creates physical matter.

81. To the above conclusion the physicist may raise an objection. He may contend that there is no evidence that gravity affects the molecular energy, as exhibited in the form of heat; and our contention certainly implies that where the intensity of gravity is greater, then, other things being equal, the temperature of bodies should be greater. Let us examine this point.

¹ *Smithsonian Physical Tables*, p. xxviii.

The acceleration of gravity at the surface of the sun is 27.436. and terrestrial gravity is 979.75: so the ratio of solar to terrestrial gravity is

$$27.436 \cdot 979.75 = 28.003 \quad (16)$$

Hence the temperature of the sun should be about 28 times the temperature of the earth. in corresponding parts of its atmosphere. Measured on the absolute scale, the mean temperature of the earth's surface is 288.13 K., and that of the isothermal layer 219.13 K.

Multiplying these by the acceleration ratio in (16), we obtain for the sun's surface temperature 8068.4 K., and for its isothermal region 6136.2 K.

The computed effective temperature of the sun, from black body curves, is 6000° K. to 7000° K., and from total radiation 5830° K.¹ Prof. Bigelow² gives for the temperature of hydrogen 8476° K., at 14,000 kilometres below the photosphere, and 5370° K. at 15,000 kilometres above it, which agrees well with the temperatures calculated from the acceleration ratio. In fact, Bigelow, in comparing solar temperatures and the thermodynamic relations of the solar and terrestrial atmospheres, simply utilises the ratio of the gravitation intensities as given in (16).³

Thus observation accords with the theory that molecular energy, or temperature, other things being equal, is proportionate to gravitational intensity.

82. We may thus proceed with our conclusion that gravitation is not a force but a power, and that one of the functions of this power is to create physical matter. If the earth's mass be taken as unity, and the period of the earth's

¹ *Smithsonian Physical Tables*, p. 418.

² *Treatise on the Sun's Radiation*, p. 60.

³ *Ibid.*, p. 19.

orbital revolution as the unit of time, then the mass created in any interval of time by the earth's gravity is numerically equal to the number of years in the interval. If the unit of mass is one gramme, and the unit of time one second, then the mass created per second is

$$\text{the earth's mass } 131,558,000 = 1.895 \times 10^{20} \text{ grammes (17)}$$

and the mass created in any time is the above multiplied by the time in seconds. Hence the result of the exercise of gravitational power may be defined as "*mass multiplied by time*".

83. But mass multiplied by time is a new principle in physics, known as action, and this new principle is given the name of "The Conservation of Action". It is due to the general recognition in the physical sciences of a fourth dimension; thus in a recent article by Dr. Stanley Allen¹ we read: "In the four-dimensional world it is action, not energy, which is conserved." Again, Prof. Eddington says:²

After mass and energy there is one physical quantity which plays a very fundamental part in modern physics, known as *Action*. *Action* here is a technical term, and is not to be confused with Newton's "Action and Reaction". In the Relativity Theory in particular, this seems in many respects to be the most fundamental thing of all. The reason is not difficult to see. If we wish to speak of the continuous matter present at any particular point of space and time, we must use the term density. Density multiplied by volume in space gives us mass or, what appears to be the same thing, energy. But from our space-time point of view, a far more important thing is density multiplied by a four-dimensional volume of space and time; this is *Action*. The multiplication by three dimensions gives mass or energy; and the fourth multiplication gives mass or energy multiplied by time. Action is thus mass multiplied by time, or energy multiplied by time, and is more fundamental than either.

84. Now these three conservations of the physicist—the conservation of mass, the conservation of energy, and the

¹ *Nature*, Vol. 108, p. 342, November 10th, 1920.

² *Space, Time and Gravitation*, p. 147.

conservation of action—can be shown to be the triple aspects of one unique law of conservation, which we may name the law of the "Conservation of Power," as deduced from the teachings of occultists. In our quotations (para. 48) from *Occult Chemistry* it is shown how a stream of matter pours into the physical plane from the astral or fourth dimension, through the positive atom, and, simultaneously, how a stream of matter is drained from the physical plane to the astral, through the negative atom. If the two streamings are at a constant rate, as well as equal and opposite, then the circulation of matter between the two planes, or its emergence into, and disappearance from, the physical plane, is equal to a mass multiplied by a time, and is therefore a quantity of action, which for any given time is a constant, and can be expressed by the law of the conservation of action.

Again, if the amounts of matter received from the astral plane and delivered to the physical by the positive atom are equal, the quantity of matter contained in the atom will not vary, and similarly for the draining away by the negative atom. Hence we have the law of the conservation of mass. Now energy is mass multiplied by velocity squared, so that if the streaming is constant, both mass and velocity are constant, as well as energy, which is their product. We thus obtain the third law of the conservation of energy.

This constancy in the streaming of matter and energy implies the constancy of the power which drives the streams; hence the one, unique law, which stands behind the three laws of conservation, as stated above, is "The Law of the Conservation of Power". It is a fourth-dimensional law, as required by modern physics.

85. In our last study on "The Terrestrial Laboratory," we found that the molecular velocities were generated by means of the gravitational potential, as given in equation (14),

para. 72, this potential being the product of the earth's surface gravity and the earth's radius. Thus the earth's gravitational potential was made identical with electric force. But electric force, or, as it is often called, electric field intensity, is the electromotive force divided by the distance through which it operates;¹ hence, to obtain the total electromotive force expended throughout the earth's mass, we must multiply the electric force by the distance between the earth's surface and its centre, or by the earth's radius. Putting this in symbols, if g be the surface acceleration, and R the earth's radius, the gravitational potential, which is identical with the electric force, is gR , and the total electromotive force expended in the earth's mass, P , is R times this; hence we have, for the total electromagnetic potential of the earth :

$$P = gR^2 = 979.75 \times (6.371)^2 \times 10^{16} \\ = 3.977 \times 10^{20} \quad (18)$$

from (14)

86. The above expression is a familiar one, and will be at once recognised by the astronomer, because it is known as the astronomical mass of the earth. The astronomer does not measure the mass of a body in grammes, but by the amount of force it exerts. If the mass of the earth were compressed into a point at its centre, then the attractive force it would exert on unit mass, at the distance of one centimetre from the centre, would be the value given by (18), so that we might infer that the earth's electromagnetic potential and the earth's force of gravity are identical. But, before coming to this conclusion, it may be well to scrutinise the above equation rather carefully. When physicists find a numerical equality such as the above, they are careful to ascertain whether the equated

¹ *Smithsonian Physical Tables*, p. xxxiii.

quantities have the same mechanical dimensions. Now the acceleration, g , has the dimensions of a length divided by the square of a time; and, as the radius, R , is a length, the dimensions of gR^2 are the third power of a length divided by the square of a time, and these, when length and time alone are used, are the dimensions of a mass.¹ The dimensions of electromotive force are usually given in terms of mass, length, and time; but, when the mass is transformed into its equivalent in length and time, the resulting dimensions are the third power of a length divided by the third power of a time, and, as velocity is length divided by time, we may say that the dimensions of electromagnetic potential are the third power of a velocity. It follows from this analysis that the two quantities equated in (18) are *not* of the same nature, the one being the cube of a length divided by the *square* of a time, and the other the cube of a length divided by the *cube* of a time.

87. A little consideration will show us where the error lies. Since the fall of potential per centimetre per second in the earth's atmosphere was gR , we concluded that, from surface to centre, or for the whole mass of the earth, it would be gR^2 ; but in equation (11), para. 70, we see that a whole year is required to produce the earth's mass: hence P , in (18), is the fall of potential, not in one second, but in one year. Hence, if V be the fall of potential per second, and y the number of seconds in a year, we have $P = Vy$, and the fall of potential per second is

$$\begin{aligned} V &= P/y = gR^2/y = 1,26 \times 10^{13} \\ &= 126,000 \text{ volts} \end{aligned} \tag{19}$$

Thus the electromotive force is the earth's gravitational mass divided by a time, *viz.*, a year: and both sides of the

¹ *Smithsonian Physical Tables*, p. xxviii.

² *Ibid.*, p. xxxii.

equation have the same dimensions, the third power of a velocity.

88. Now what is this velocity of which the earth's potential is the cube? If a stream of matter of unit density is passing through a surface with a velocity v , the mass of matter passing unit surface in one second is v , and its energy is the mass multiplied by half the square of the velocity, or by $\frac{1}{2}v^2$; hence the flux of energy through unit surface in unit time is $v \times \frac{1}{2}v^2 = \frac{1}{2}v^3$, and will have the same dimensions as electro-motive force. If we equate $\frac{1}{2}v^3$ to the potential given by (19), we obtain for the velocity

$$v = 29319 \text{ centimetres per second} \quad (20)$$

which is the velocity of sound in air at a temperature of -59.7°C . The temperature of the isothermal layer in summer is -51°C ., and in winter -57°C . Even in winter the sun will contribute a little heat to the isothermal layer, so that, if this were omitted, the heat generated by the earth may be the equivalent of the temperature -59.7°C ., as given above.

89. By applying formula (11), and using the sound velocity in (20), instead of that in para. 69, we obtain, for the density of the sound medium:

$$A = 0.001729 \quad (21)$$

which is greater than the density of air in the ratio four to three. It is exactly the density of argon, at the temperature 8.24°C ., which is the mean temperature of the earth's surface at about a mile above the sea level.

These sound-streams should not be regarded as seated in the molecules of the atmosphere. We saw in para. 77 that the air molecules were, in a sense, an illusion. They are

created, and drained away, many millions of times a second. In *Occult Chemistry* (pp. 24—27) four states of matter are described, into which gaseous molecules split up. They are known as ethers 1, 2, 3 and 4, and, in some or all of these forms, they are able to interpenetrate the molecules of solid bodies, and cannot therefore be confined in closed vessels. It is probable that the molecules, as they are created and destroyed, are drained away in some of these ether forms, each sound-vibration in this substratum of ether creating and destroying the molecules, in which case there are 2,790,000,000 sound-vibrations per second, as explained in connection with equation (15).

90. In the finest of the ether forms, ether 1, occult writers speak of matter as in the atomic form, and state that space is filled with matter in this etheric or atomic form.

The waves and undulations of science are all produced by atoms propelling their molecules into activity from within. Atoms fill the immensity of space. . . . It is that inner work that produces the natural phenomena. Atoms are called vibrations, and collectively Sound.¹

Occult writings contain abundant assertions of the creative power of sound, and this appears to be confirmed by the above investigations.

CONCLUSIONS AND SUMMARY

91. A fundamental principle, which emerges from the results of occult researches, may be defined as "The Law of the Conservation of Power". This is the unique law of conservation, and is the basis of the three laws of conservation known to Western science—the law of the conservation of mass, the law of the conservation of energy, and the law of

¹ *The Secret Doctrine*, I, 694.

the conservation of action—which are triple aspects of the law of the conservation of power, and can be deduced from it.

This conservation of power exhibits itself statically as the force of gravity; but, when molar motion is prevented, the power is expended in generating molecular motions and the creation of matter and energy.

The quantities of matter and energy in the molecules of the atmosphere are constant, but not identically the same in successive instants. They represent the quantities of matter and energy in a single vibration of a sound-wave in the underlying substratum of ether, and these sound-waves repeat themselves 2,790,000,000 times per second, and develop the power shown in (15).

The fall of potential per second, required to generate the matter and energy of the gravitation process, is 126,000 volts; and the total fall of potential in one year is equal to gR^2 , or the earth's astronomical mass. Thus "mass is to be regarded as potential energy that moves on through space".¹

G. E. Sutcliffe

(To be continued)

¹ Hermann Weyl, *Space, Time and Matter*, p. 200.

A RHYTHMIC CHANGE IN THE SHAPE OF THE EARTH

By YADUNANDAN PRASAD, M.A. (CANTAB.)

IT is a well established law in nature that there is a periodicity in all phenomena and there is a rhythm which guides the happenings in this universe. The movement of the earth round the sun, marked by the year; the movement of the moon round the earth, marked by the month; the movement of the earth on its own axis, marked by the day; the change of the seasons, based on the above, are all examples of the all-embracing law of periodicity. There are many other illustrations in the domains of magnetism and other branches of science, but the above illustrations will suffice for the present.

The object of the present article is to put forward a theory as to a periodic change in the shape of the earth, with a time-period related to the time-period of the rise and fall of the Root Races that flourish on this globe. The theory is based on the evidence given to us in various books on the past history of our globe, especially in relation to the distribution of land and water on this planet at various periods in our history.

The ordinary conception of the shape of the earth, as taught to us in schools, is that it is an oblate spheroid, *i.e.*, a round ball flattened at the two poles, which are points diametrically opposed to each other. The most recent geodesic

measurements have led scientists to revise their opinions as to the shape of the earth. It would seem that, although the earth is flattened at the two poles, the Northern Hemisphere is more voluminous and flattened, while the Southern Hemisphere is more pointed and tapering. The general configuration is that of an egg with the pointed end at the South Pole, although not bearing the same relative proportion with respect to height and girth—the egg having relatively a much greater height than girth or equatorial diameter. Professor J. W. Gregory, in *The Making of the Earth*, says:

If the South Polar area projects more than the North Polar, as there is reason to believe, then the shape of the earth may be likened to a peg-top.

On the configuration of the earth depend the relative proportions and positions of land and water on the earth. If, as we are led to believe, the shape of the earth is that of a peg-top, with the pointed end at the South Pole, it would follow that land surface would predominate in the Northern, while sea surface would have a preponderance in the Southern Hemisphere. Even a cursory glance at a modern map of the world would show that “the Northern Hemisphere contains a great excess of land over sea, and the Southern Hemisphere an undue proportion of sea”. The question then arises as to whether this configuration of the earth, and the consequent distribution of land and water, have been unchanged from the beginning of the history of our globe, or whether they have undergone a change. The early geologists and naturalists were of opinion that the continents and oceans, as at present marked, have come down to us undisturbed from the very beginning of time. Lord Kelvin went so far as to suggest that “the oceans and continents had even been outlined in the nebula by the formation of areas of special stability which have always remained as continents”. Dr. Alfred Russel Wallace, in his *Island Life*, published as late as 1880, says that

"our continents have been in existence, under ever-changing forms, throughout the whole of that enormous lapse of time".

The evidence that is given to us in *The Secret Doctrine*, and other occult books, based on a study of the ākāshic records, gives us quite a different history: but, before proceeding with the Theosophical theory, let us examine the most recent discoveries of science, which, we find, lend overwhelming support to the Theosophical view that continents once existed where the waves of the sea now roll, and vice versa.

Prof. J. W. Gregory, in his interesting book, *The Making of the Earth*, gives a number of remarkable pictures of the distribution of animals and fossils on the surface of the earth. The distribution of fossil remains clearly shows that there was a direct land connection between Australia and South America, i.e., there was an extensive continent in the Southern Hemisphere. To quote:

Marsupials with the two large front teeth in the lower jaw are known only in Australia and South America; there is no evidence that they passed from one region to the other across the lands of the Northern Hemisphere, and they indicate that there was formerly some southern land connection between Australia and South America.

Further, the blind snakes known as the *Typhlopidae*, which are found in Central and South America, in tropical and South Africa, in India and Australia, are not found in Europe, North America, and in the main part of Asia. Similar geographical distributions are found for the tree snakes of the family *Dipsadomorphidae*, the lizards known as the Geckos, the frogs of the family *Cystignathidae*, and the family of butterflies known as *Acræidae*. We are, therefore, faced with overwhelming evidence of a scientific kind, that has led scientists to revise the opinions of Kelvin and Wallace; and that confirms the view that a great portion of the Southern Hemisphere was once land, and that a large portion of the Northern Hemisphere was submerged under water.

Let us now turn to the evidence found in Theosophical literature. Mr. W. Scott-Elliot, in his remarkable book, *The Lost Lemuria*, where he has correlated scientific evidence with the facts as given in *The Secret Doctrine*, gives two maps. They are the maps of the world at two periods in the history of the Lemurian Race, or the Third Root Race on our globe. The map representing the earlier period clearly shows a much greater proportion of land below the equator, *i.e.*, a state of affairs quite the reverse of what it is now; while the later map, when the Lemurian Race was in its decay, and the Atlantean, *i.e.*, the Fourth Root Race, was coming into prominence, shews that the land is evenly distributed at the equator: there is as much land in the Northern Hemisphere as in the Southern. Dr. Steiner, in his book, *Atlantis and Lemuria*, says:

The Lemurian Continent lay in the South of Asia, but extended roughly from Ceylon to Madagascar. Also modern Southern Asia and parts of Africa belonged to it.

He further says in the same book that a small number of Lemurian men were chosen to be the progenitors of the Atlantean race, and "the place chosen lay in the torrid zone". The latter statement confirms the view that the predominant land zone of the Fourth Root Race was in the torrid zone, just as the predominant land zone of the Third Root Race was in the Southern temperate zone, and that of the Fifth Root Race, or the Āryan, is in the Northern temperate zone. It will be noted also that the place of segregation for the present Race was chosen in the Northern temperate zone, *i.e.*, Central Asia. It is interesting to note, further, that the place of segregation chosen for the coming Root Race, *i.e.*, the Sixth, according to *Man: Whence, How and Whither*, is California, which is not far removed from the equator. We are also told that new land will be thrown up to the West of America, equalising the distribution of land about the equator, as in the Fourth

Root Race. This may lead to the disappearance of land in the Arctic zone and in the Northern regions generally; a state of affairs similar to that described in *Mun-Whence, How and Whither*, on p. 247.

In that compendium of Theosophical knowledge, *The Secret Doctrine*, we find references to a periodic disturbance in the shape of the earth, and a consequent redistribution of land and water, in a number of places in both Vols. I and II. It is even clearly mentioned that there is a cyclic law, whose time-period is the same as that of Root Races, according to which these cosmic disturbances take place. Thus, in Vol. I of *The Secret Doctrine*, p. 396, we find:

Esoteric philosophy teaches distinctly that after the first geological disturbance of the Earth's axis, which ended in the sweeping down to the bottom of the seas of the whole of the Second Continent with its primeval races—of which successive continents, or Earths, Atlantis was the fourth—there came another disturbance owing to the axis again resuming its degree of inclination as rapidly as it had changed it, when indeed the earth was once more raised out of the waters.

Evidently the cause given for the cosmic disturbance thus taking place is a sudden tilt in the axis of the earth, causing the North Pole to shift in position: and consequently portions of the Earth which at one time are under perpetual snow, and devoid of vegetation, may come under the rays of the sun and become rich with vegetation and habitable. This lends support to the theory put forward by the late Mr. B. G. Tilak in his *Arctic Home of the Vedas*. It may be that in those ancient days the North Pole of the axis was not where it is now, but further south, towards the Central Asian desert, or where the Gobi Sea was. To quote further, with regard to the causes of these cosmic disturbances, from *The Secret Doctrine*, Vol. II, p. 153:

The Secret Doctrine attributes it to the same source [eccentricity of orbit], but with the addition of another factor, the shifting of the Earth's axis . . . all such cataclysms are periodical and cyclical . . . and there seems to be no great objection to the

supposition that the first "great flood" had an allegorical as well as a cosmic meaning, and that it happened at the end of the Satya Yuga, the "age of truth," when the Second Root Race, "the Manu with bones," made its primeval appearance as the "sweat-born".

H.P.B. points out that there is a difference in the kind of deluges, one being minor and purely geological, while the other is major and cosmic. She goes on to say that scientists are divided in suggesting a cause for the cosmic changes. While Dr. Croll maintains that they are only due to the nutation and precession of the equinoxes, scientists of such fame as Sir Henry James and Sir John Lubbock say that the cosmic disturbances are due to a change in the position of the axis of rotation. H. P. B. further says, on p. 766 of Vol. II, that there is a "secular change in the inclination of the earth's axis, and its appointed time is recorded in one of the great secret Cycles".

With regard to the First and Second Root Races, we find very little information; but it is clear from references in various places that the habitat of the First Root Race was in the Northern Hemisphere, although they had not physical bodies. The following quotation from Vol. II, p. 819, will support this view :

The Hyperborean region, the birthplace of the first giants, was in the far north, the polar lands now, the pre-Lemurian earliest continent, embracing, once upon a time, the present Greenland, Spitzbergen, Sweden, Norway, etc.

We find another interesting confirmation in *The Secret Doctrine*, in Vol. II, p. 348. At present the predominance of land is in the northern hemisphere, with all continents and peninsulas tapering southwards, which is caused by the bulge of the Northern Hemisphere. When the bulge was in the Southern Hemisphere, the land should have predominated there, and continents should have tapered towards the north. To quote :

It must be noted that the Lemuria which served as the cradle of the Third Root Race, not only embraced a vast area in the Pacific

and Indian Oceans, but extended in the shape of a horse-shoe, past Madagascar, round "South Africa" (then a mere fragment in process of formation), through the Atlantic, up to Norway.

Evidently the points of the "horse-shoe" were pointed northwards, as at present the "horse-shoes" are all pointed southwards. Further :

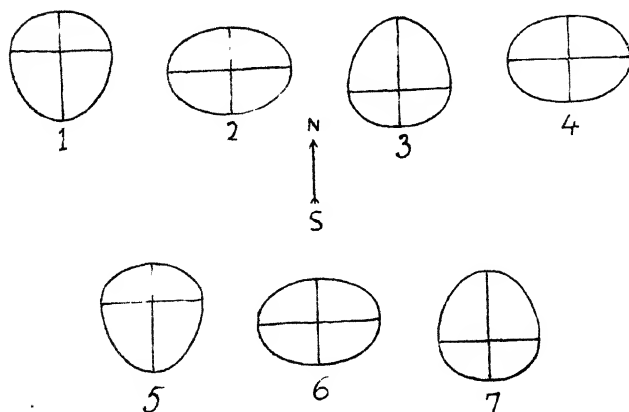
No more striking confirmation of our position could be given than the fact that the *elevated ridge* in the Atlantic basin, 9,000 feet in height, which runs for some two or three thousand miles southwards from a point near the British Island, first slopes towards South America and then *shifts almost at right angles* to proceed in a *south-easterly* line towards the African coast. . .

This evidently fixed the position of one of the points of the "horse-shoe" as being situated somewhere near the British Isles ; and from this point the land projected southwards in the form of a cusp, going to South America on the one side, and South Africa, Madagascar and Australia on the other.

The evidence set forth above leads one to the conclusion that there is a periodic change in the shape of the earth, depending on the rise, decline and fall of successive Root Races, and that there is a consequent redistribution of land and water on the earth. If this theory be correct, the earth has undergone the following changes, as shown crudely, though symbolically, in the following diagram, the last two pictures of which show the shape of the earth in the Sixth and Seventh Root Races.

The figure clearly shows the periodic change in the shape of the earth, with the corresponding change in the position of land preponderance, from the north in the First Root Race to the middle in the Second Root Race, and further to the south in the Lemurian or Third Root Race, and from there back again to the middle in the Atlantean or Fourth Root Race, and further to the north in the present Aryan or Fifth Root Race. The configuration of the earth,

and the corresponding cataclysmic changes for the Sixth and Seventh Root Races, are still in the womb of the future.



The figures represent the approximate shape of the earth in the various Root Races. Fig. 1 represents the shape in the First Root Race, Fig. 2 in the Second, Fig. 3 in the Lemurian, Fig. 4 in the Atlantean, Fig. 5 in the Aryan, or the present shape, Fig. 6 in the next or the Sixth, and Fig. 7 in the last Root Race on this globe. The vertical line in each represents the axis of rotation, while the horizontal line represents the position of maximum bulge or preponderance of land. No effort has been made at accuracy in size, and the bulges have been exaggerated to make them prominent.

A glance at the above figure, and a mind-picture of the wave thus passing over the surface of the earth, reminds one of the beating of the human heart, and the inflow and outflow of life-blood in it. It may be that the Divine Energy, which manifests itself in human and other forms, has a flow in the body of the earth, similar to the flow of blood in the human heart; just as the blood accumulates in the heart periodically at one end and then at the other, the outpouring of Divine Energy may periodically be more profuse, first in one hemisphere and then in the other.

Yadunandan Prasad

REINCARNATION AND KARMA FROM THE CHRISTIAN STANDPOINT

By F. W. CHANTREY

IT is impossible, within the compass of a few short pages, to deal at all adequately with this great subject of reincarnation and karma; indeed, the theory itself is not, strictly speaking, to be the theme of this short article at all, but rather the attitude of the Christian Church towards the doctrine. It is also impossible even to deal adequately with this aspect of the subject without an extended and comprehensive review of the whole of the Christian Faith, and the most that can be attempted, under the present conditions of lack of time, space, and ability in the writer, is to present a few more or less dogmatic statements which, if not in themselves convincing, may at least prove to be more or less suggestive to those who are interested in spiritual truth.

The attitude of antagonism or, rather, the seeming indifference of the Christian Church towards the great twin doctrines of reincarnation and karma, is proving a source of perplexity to many eager students of Christian truth, and many attempts have been and are being made to solve the puzzle; but, so far as the writer is aware, without any conspicuous success. This attitude of the Church has not been assumed through indifference or by accident; but any direct recognition of these doctrines has been purposely avoided for the simple reason that *they are not true*, or, rather, that they are true only when seen from one point of view, from what we may call the angle of the "Flesh".

Now the term the "Flesh," as made use of in these few lines, is intended to denote Spirit under its assumed aspect of

subjection to the illusory Law of Necessity, or, as some oriental mystics term it, "the great heresy of separateness"; and the sole work of the Christian Church is to teach and proclaim the At-one-ment, the gospel of spiritual freedom, the eternal triumph of that which never knew defeat, the everlasting life of that which never knew death, as realised—made real—for us by and in the birth, life, transfiguration, temptations, sufferings, crucifixion, death, burial and glorious resurrection of her Founder, the great exemplar, the God-man, Jesus Christ.

The reason why what is called "the Gnostic heresy" in the early Church, involving as it did these doctrines of reincarnation and karma, was so promptly and satisfactorily suppressed by the spiritual Guardians of the Church, was that their acceptance, or even their mere recognition, would in a few generations have absolutely ruined the Church and prevented her from fulfilling the glorious mission which is her destiny. Karma and reincarnation, then, are not spiritually true; but, viewed from their own level, so to speak, the platform of the Flesh, they are only too painfully true; and this fact is recognised by the kârmic warnings which are scattered throughout the Christian scriptures, and by the more or less indirect allusions to reincarnation which are made by our Lord and the apostolic authors of Holy Writ.

Let us put the matter in the form of a dialogue, couched in the idiom of everyday speech; and then let the reader peruse that wonderful eucharistic prayer of the Master Jesus, as recorded in the Fourth Gospel.

Saith the Flesh, as represented by the man seeking to apprehend the truths of the Spirit: Here am I, bewildered and uncertain, the victim of necessity, seeking to attain my freedom by the slow and painful method of "acquiring merit" through incarnation after incarnation, wellnigh stifled and strangled at every turn by the pitiless operation of the kârmic law of cause and effect.

Saith the Spirit: Short-circuit all this horrid nonsense: there is no necessity, there is no law of cause and effect, you cannot "acquire" any merit, for all merit is Mine from everlasting to everlasting, and you are Mine and all things are Mine.

Saith the Flesh: This is all very well in theory, but what am I to do about it in practice?

Saith the Spirit: Look at me, the great exemplar, and live; realise—make real—your membership with Me in my Risen Body by the means of Grace which I have ordained, for the Spirit and the Flesh are One. Seek no more to "acquire merit," but realise—make real—the fact that your demerits are forgiven, and ever were and ever will be forgiven: for there is no sin in the Spirit, no ignorance, no darkness—the Spirit and the Flesh are One. Look no longer upon the so called successes, triumphs, trials, disappointments or losses of everyday life, as karma, but as your, our, *My* willing participation in the great drama of unreality for the sake of all. Look no longer for a "resurrection of damnation" in a fleshly reincarnation, for there is no reincarnation in the Spirit; but look for a resurrection unto Life in the now Spirit-Flesh unto the Ages of the Ages, for I am He that was begotten of the Father before all worlds, eternally conceived by the Spirit, eternally born of the Virgin, and thou art Mine and I am thine, for the Spirit and the Flesh are One.

And now, finally, let us consider for a moment that mysterious clause of the Christian Creed: "I believe in the resurrection of the body," or, more accurately, the "flesh". The great Christian Initiate, Paul, has given us a most magnificent discourse on this wonderful subject, but it has still remained a most puzzling mystery to many. A mystery of course it is, and, like all spiritual mysteries, it is only fully to be apprehended spiritually; but the failure of even devoted modern Churchmen to understand more fully and rationally the Articles of their belief arises from their inability to realise

that the Creed of Christianity is Unity in its completest and most ultimate sense, the Eternal Unity of the Spirit and the Flesh, which the Great Exemplar realised—made real—for us and in us, as God the Father, infinitely transcendent, in God the Son, infinitely immanent, by God the Holy Ghost, both infinitely immanent and infinitely transcendent in all.

I am aware that all sorts of hair-splitting metaphysical objections may be taken against my use of these terms, but let that pass. The Theosophists have told us that there appears to be a correspondence between the various “bodies” of man in pairs: the writer is not very conversant with Theosophical terminology, but he thinks that they (the Theosophists) suggest that there appears to be a *rapprochement* between the “astral body” and the “budḍhic vehicle,” and, further, a most mysterious connection between the “spiritual body” and the physical body. There is indeed more than a mere movement of sympathy, one toward the other, for the spiritual body and the physical body are One. This is what St. Paul is trying to impress upon us in his *Epistle to the Corinthians*. Mere flesh and blood, of course, cannot inherit the Kingdom of Heaven; but the mortal body, when it is “clothed upon” with the immortal spiritual body, when the realisation by the Flesh of its eternal unity with the Spirit is completed, then there is a resurrection to Eternal Life indeed. No reincarnation, for the Incarnation is Eternal; the Spirit and the Flesh are Eternally One, for

I ever was, I ever am, I ever will be:

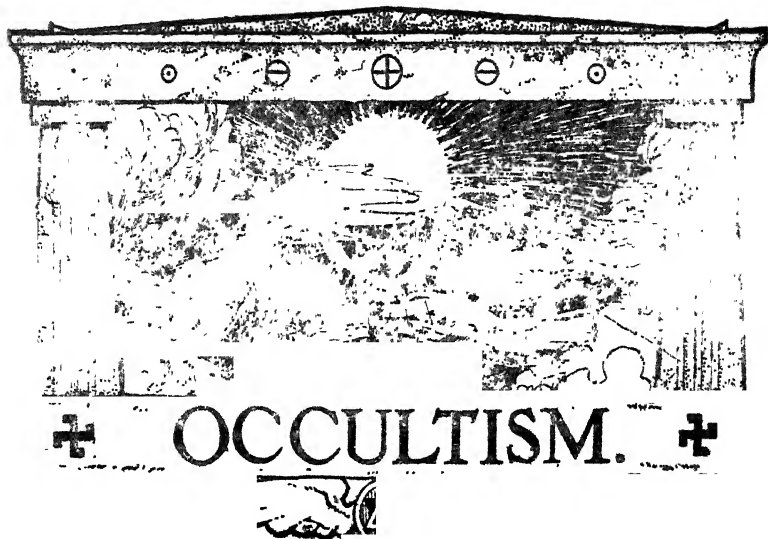
World without end,

World without end,

World without end.

Amen, Amen, Amen.

F. W. Chantrey



A MYSTIC'S VIEW OF THE LORD'S PRAYER

By S.

(Concluded from p. 76)

Thy Name be intoned.

He is greatly helped in controlling his mind, and rising stage by stage to higher things, if he now intones the Sacred Name audibly, allowing the sound to vibrate first in his heart and then to ring forth in the upper part of his brain. He may either use the Indian or the Christian form of that Sacred Name, provided that in either case he use the correct intonation of the same, and also links heart and brain in one mighty and transcendent aspiration to the Father. If he does this successfully, he then becomes conscious of a great uplifting power

within himself, for he begins to know that the divine spark in himself is bursting into flame. He then goes further, and tries to stretch out his soul in all directions, and make active in himself the fact of the Kingdom of God, indicated in the prayer, under the phrases :

Thy Realm return ; Thy Will come into being.

In doing this, he seeks to draw, first of all, into himself, the power to dominate all things. He is now on "the Path of Return," and can therefore consciously link himself in spirit to the Divine Flame that is bursting forth in his heart. Then, with all the power which he has, he wills to send forth in every direction from himself that power and influence of which he is now conscious as active within him. He feels an indescribable uplift and rapture that opens up in his heart, for a wonderful influence bursts out like a spring within himself, and he feels himself to be the centre of an intense radiation, which reinforces the power of his will, and he is impelled to send forth this influence in every direction to help and uplift others. The simple fact is that, through the ego, he has for the moment touched a higher plane of being, and he understands, as he never understood before, the great truth of the occult life, that one can only obtain when he gives to the uttermost. Consequently the prayer then says :

As in the skies, so on the earth.

As he lives this truth and radiates from himself power and influence, he finds that more and more comes, until the bliss of it all is wellnigh overwhelming. He then begins to know something of the truth of the great Indian mantram : "More radiant than the sun, more pure than the snow, more subtle than the ether, is that Self ; that Self am I."

The portion of the prayer that we have considered thus far is addressed to God the Father, and in some respects it is

the most important part of the prayer, at any rate until the aspirant has by experience learned something of its meaning. Until that is done, he is not likely to be able to raise his consciousness to such a level as to live consciously on the plane to which the rest of the prayer relates; but, when he can do so, the glory of the latter outweighs by far all that he may have experienced in living this first portion of the prayer.

That Bread of the Coming Day, give us to-day.

The term "give us this day our daily bread," in the orthodox version, is meaningless to those whose physical food is assured, or who can obtain it by the use of effort or proper means; but the literal meaning, now given, opens a wide vista to the mystic or occultist, for each of these persons is to-day endeavouring to reach a stage in knowledge and wisdom that will only be the mental and spiritual bread of the bulk of humanity many ages hence. This will come when that Golden Age dawns for which all men long, and that truly will be the "Coming Day".

The Christ, in Christian terminology, is the "Bread of Life," and the real disciple wants that bread now, and he obtains it when, as St. Paul puts it, "the Christ is born within you, the hope of glory". When, therefore, the aspirant has reached the buddhic, or, as it is now called, the intuitional plane, where function the Masters of Wisdom, if he then seek out the Master of the Masters, the Lord Christ, and if he then aspire to Him with all the power of his will and devotion, he will, sooner or later, become conscious in an unmistakable manner that the Christ has heard and is answering him.

The Christ makes Himself known to the waiting soul in many ways, according to the need of soul, but the mystic will probably find that the answer comes in the form of a most wonderful vision that bursts out suddenly and complete in all its parts. To his inner vision will come the most

wonderful manifestation he has ever experienced, and the central figure therein will be the Lord, with hands outstretched and smiling in welcome. There is very much else that he will sense in this glorious appearing, but the main fact is that it will fill him with rapture. If he persevere day by day, he will find first of all that there is a reflection of this vision in himself. Later he will find that it is enthroned within himself, or that his consciousness has widened out so that it has become a part of himself. He then begins to understand the words of the Christ: "I in you, and you in Me." He begins then to know of his own experience that the Christ is indeed born within himself, and this verily is the Bread of the Coming Day, given to him to-day.

And free us from our obligations, as we also have freed those under obligation to us.

This phrase, as translated in the Authorised Version, is a great difficulty to many people, who imagine thereby that it is contrary to the law of karma; and this, notwithstanding the fact that, after giving the form of the prayer, the Christ specially refers to this portion, and warns his disciples that unless they free others of their obligations or burdens they themselves can obtain no such freedom from their own obligations. He thereby affirms, in the plainest manner possible, that this part of the prayer acknowledges and admits the existence of the law of karma. The literal translation, given above, makes this clearer still, and, what is much more to the point, it places in the hand of the aspirant the very best way in which kârmic obligations may be met. The Christ declared that He "came not to destroy the law but to fulfil"; He also said that "love is the fulfilling of the law". The Jews taught the law of karma in a crude form—"An eye for an eye and a tooth for a tooth." The Christ taught the way of release through love.

Now hatred is not extinguished by hatred, but hatred is extinguished by love. Hence the very essence of Christianity is love and self-sacrifice.

The Christ is the great Saviour of men ; and he saves by using, on a higher plane, similar means to those used on the physical plane by great patriots and others who have freed their country from the yoke of foreign oppression. Take Garibaldi as an instance. He freed Italy from the yoke of the Papal power. How did he do it ? By his self-sacrifice and efforts he organised his people into a mighty force. By his inspiration and his knowledge he infused courage and devotion into his followers and led them to victory. They fought the battles that won success. Many of them died in the effort ; but he was the spirit behind it all, and his spirit was the impelling force that led to victory.

We may become free of kârmic bonds in one of two ways : *viz.*, either by transmuting their effects on ourselves by love, help and self-sacrifice for others, or else by suffering in ourselves a repetition of the actual wrong we may have inflicted on others. The latter is the way in which karma usually works out, unless it be modified by the higher law. When, therefore, the Christ is born in the heart, He dominates the whole nature and becomes the Captain of Salvation to such an individual ; and, as He does so, the kârmic obligations of the man loosen and finally disappear. The man does the fighting, but the Spirit of Christ in him is the impelling force. The fundamental law of the buddhic plane is love, peace and joy ; and it is attained and retained only as these are active in the life of the man who has reached that plane ; and, this being so, he must of necessity spend himself in helping others.

Thus, when by living the prayer one touches this exalted plane, he rays out from himself all the help and assistance to others that he possibly can, so that he may free them also from their obligations. Moreover, as this is the intuitional plane,

his intuition becomes more active; and, as he can, from the standpoint of this plane, directly touch the ego of another, he is thus able, in a subtle and wonderful manner, to give wise help in the way most suitable to the wants of the other, and also with very much more effect upon him than when merely using the brain-mind in the ordinary way. Hence the Christ frees us from our obligations, as we in turn endeavour to free others. In doing this one builds up the causal body by direct action, without having to wait for many lives to do so in the various intervals in devachan.

And bring us not to the test, but deliver us from uselessness.

The translation in our scriptures of this phrase, as "Lead us not into temptation, but deliver us from evil," is full of difficulty.

It would appear that, in the original, the instruction read somewhat as follows: "May we not be brought to the test," etc., or "Let us not be brought to the test," etc.

In any case the "test" referred to is the test of moral excellence, for, unless there be a firm foundation of purity and freedom from lust, it is exceedingly dangerous and harmful for a certain subtle spiritual force, that lies dormant at the base of the spine, to be aroused. The effort to reach the Christ, as hereinbefore mentioned, may have the effect of rousing this force to some slight activity, or the aspirant may think that by rousing it he will progress more quickly. The reverse is the case. It has its use, when, later on, the *śiḍḍhis* or psychic powers are to be used. This force or power is known as "kuṇḍalinī". It rushes, when aroused, through the nerves like fire, and its effect is to burn away the protecting web that normally guards the consciousness, rendering the astral plane at all times entirely open to the mind while one functions in earth-life. When aroused prematurely, it may take a downward course through the

generative centres, rousing them to satyric activity, or it may rush through the brain, producing madness or death, and in any case it is most likely to unbalance the man. Consequently it is only a detriment and hindrance, while the aspirant is seeking to purify and control his lower nature. Later on, when the Guru sees that the disciple is ready, he is shown how to awaken and properly control this power.

The instruction in this portion of the prayer is intended to discourage the aspirant from making any attempt to awaken this power in himself, and thus render himself "useless" as far as his further advance is concerned, or useless to carry on the Master's work, and thus help others.

For Thine is the Realm and the Force and the Radiance, throughout the On-goings. Amen.

Instead of any attempt to rouse the power of kuṇḍalinī prematurely, the disciple is given something far greater to accomplish in the meantime. "The Realm and the Force and the Radiance" clearly refer to the Kingdom of God, and the word "for," which joins this latter phrase to the one referring to the "test," implies this. This is the climax of the whole effort of the aspirant to "live the prayer," *viz.*, that he may consciously enter that mighty plane of experience. The prayer begins by a reference to that kingdom and it ends similarly; and a realisation of what it means to himself is of far more advantage to himself and others than the development of psychic powers.

Consequently the aspirant now makes a supreme effort to raise his consciousness, even beyond the buddhic plane. Intoning, therefore, the Sacred Word, and then aspiring with all the force of his will, he waits in silence. He will probably see first a wonderful vision of his Master—silent, majestic, inscrutable, alone, and the embodiment of strength and power. This may give place at once to a vision so great, so wonderful, so glorious, that it baffles all description. It is the vision of God, in the person of the Christ, in power and

great glory, surrounded by all His holy angels and "ten thousand times ten thousand" shining ones, spoken of in the *Book of Revelation*.

In course of time, as the aspirant has this wonderful experience again and again, he may be conscious of a still further development. He will begin to hear the song of the redeemed, or the song of the angels, call it what you will. It is unlike any earthly song, because it is greater than any song; yet it has some resemblance to a mighty chorus in which the great choruses in Handel's *Messiah* may be thought of as having been blended into one, and all sung in absolute harmony, simultaneously. And yet there is more also; for, as this song is sung, the aspirant is conscious of a rhythmic movement among the myriads of the Shining Ones, and he knows not whether what he hears is merely a vibration from them, or whether, for the time being, he is enveloped in their mighty auras, and what he hears is, after all, only the influence upon himself of their abounding bliss and joy. He, however, seems to hear, from time to time, quite distinctly, a mighty refrain in this song, in which the words: "For He shall reign for ever and ever, King of Kings and Lord of Lords. Hallelujah"—peal forth above all the rest. Underlying this mighty song of triumph, and as the bass thereto, is something like Handel's "Amen" chorus. It peals forth like thunder; and, as it gathers strength, it seems to come out of endless ages of the past, and die away into endless ages in the future, and it gives one the idea of eternity.

The experience of the Lord's Prayer, when thus lived in consciousness, fills the aspirant with bliss and joy indescribable, and gives him a foretaste of what the future holds out for himself and all mankind. In it he may live the climax of the prayer: "For Thine is the Realm and the Force and the Radiance, throughout the On-goings. Amen."

CONCERNING MEDIUMSHIP¹

RECEIVED THROUGH A MEDIUMISTIC THEOSOPHIST

THERE are two attitudes amongst unorthodox people regarding mediumship. Amongst the average, non-thinking, orthodox followers of all religions the subject of mediumship does not arise at all, except as a thing of no consequence. On the other hand the primitive peoples, the unevolved, the less aggressive races, in the beginning of their makings are strongly attracted to mediumship, either in the form of oracles, sibylline leaves, spells and charms, obsession and temporary control by spirits. Such people have no feeling that they are doing anything wrong in holding such beliefs and in acting on them, and they simply follow the advice of the good spirit and exorcise the evil spirit without prejudice.

Then there is the attitude of the people at the other end of the scale, the extremists in science, either natural, occult, or religious. Physical scientists, such as the members of the Society for Psychical Research, are the terror of the communicants on this discarnate side of life; they scare away even those who on earth were of their band, but who here find their strictures and circumscribed atmosphere like the study of philology to a creative poetic genius. We try to work with them, but for communicating deep knowledge to or for the illumination of interpretation they are more useless than the primitives. The examination of facts observable by the senses

¹ The following article has been sent to us by one of our Theosophical workers who is particularly known for practical energy and hard work for all Theosophical causes, for good health, good humour and a well-balanced nature.

is alone their field of activity; they cannot themselves be mediums.

Then there are the occultists, such as the more advanced Spiritualists and Theosophists. The former lay too much importance on the value of all knowledge obtained through mediumship, the latter too little, save with a special exception.

Alas, many advanced mediums in the spiritualistic ranks are crucified between the two robbers, economic pressure and the craving of the living for news of the dead. A strong will is needed more by a psychic than by anyone else, in order to avoid the temptations of possible poverty, loss of reputation, the assaults of vanity, and indifference to the balances of health. But where the will is strong and pure, mediumship has been a "light to lighten the darkness" in which the physical brain works clamped down to three dimensions. Spiritualists treat mediumship as at once too valuable and too cheap. They become greedy of the "Communion of Saints," and the result is deterioration of the mediums and depreciation of the talent for mediumship. More selflessness on the part of the seeker, more ideal financial security for the mediums, and more spiritual aspiration on the part of both for those things that are Eternal as Truth, rather than ephemeral as trappings, would make the work of Spiritualism the valuable handmaid of Theosophy and a light set on a hill.

The other class of occultists are the magicians and the Theosophists. The first-named work in darkness and maintain secrecy as to their use of mediumship, but the tree is judged by its fruit as being too often of the Dead Sea variety; it is power used for the sake of obtaining more power, and that not for service but for domination, eventually being overpowered by its own servants.

With regard to Theosophists, much teaching is given about the acme of perfection and service being the ability to yield the body to another Being, namely, the World-Teacher.

At the same time Theosophists are constantly warning people against any form of less perfect mediumship. This is illogical and unscientific. At all stages there are Teachers infinitely superior to the earth pupil, and from these, through spiritually-directed mediumship, certain individuals have their dharma to receive teaching and pass it on to others. What is right in ultimate cannot be wrong in its intermediate steps. The permanent atoms of those whose dharma it will be to act as vehicles or messengers for the helping spirit-entities of the world have to be trained in steps of the process through life after life.

The whole of life is the process of mediation : one thing, one person, acting as the medium of some other thing or person. "No one liveth to himself, no one dieth unto himself." To deny the process of mediumship is to deny a function of life itself. Mediumship between the incarnate and the discarnate worlds is participated in by every one, though usually unconsciously. The bringing to light of that which for long worked in darkness is but the fruit of the Spirit ; it is the unfoldment of certain natures at certain stages of their evolution, and is neither to be condemned nor desired, but to be accepted as a *quid pro quo* for experience paid for in aspiration and service towards unity with the Self without direction towards personalities.

Not unto every one is it given to be a scientist or a musician or a philosopher. The scientist is one who has been born with a talent for observation of things ; his is a tendency connected with the material of the physical plane dominated by the physical brain of the lower mind. The musician, either as composer or virtuoso interpreter, is one who is born with a talent for music ; his affinities are with the astral plane through the agency of the emotions. His materials are not things, but feelings and vehicles little connected with what is ordinarily looked on as utilitarian.

His is comparable to the *rajasic guṇa*. The philosopher also is not made into a philosopher. The capability for abstract thought is already a talent of his mental body. He is a born lover of thought, and all his tendencies turn towards abstract ideas rather than feelings or things. In essence he has analogy with the *saṭtvic guṇa*.

We do not ask all these types to be the same. We do not quarrel with the musician, and warn him against recognising and cultivating his musical talent, because many musicians have found that the artistic life is full of temptation. Instead, we encourage him, holding up the ideal high before him, and we trust the ego to work out the scheme of development it undertook when it introduced its personality to the world for its own purpose of self-unfoldment or self-expression.

Now the talent for mediumship is as distinctive as that of music or science. While the faculty for appreciating art, science or philosophy is inherent in some degree in every human being, it is only a small proportion who can adequately function in any of these spheres. Mediumship is in the same category. It is a faculty by means of which its possessor can temporarily withdraw from personal control of any or all of his bodies. Mediumship is one of the facets of the talent for renunciation. It is connected with the *Ātmā* through many intermediaries, but it is essentially linked to the will; therefore is this talent to be found most in those who have noticeably strong or sadly weak wills. To suppress or discourage the talent for mediumship is as wrong as to fold up any other talent in a napkin and bury it. Rather should it be accepted happily in those in whom it is found, and then be directed towards the ideal of becoming a medium for the highest, a channel for the flow of inspiration from plane to plane, from entity to entity.

In some degree every leader of the great movements of recent centuries has been a medium, whether for national,

religious, social, inter-plane or international purposes. One thinks of Joan of Arc, and how the Church sought to crush out her mediumship; of Saint Teresa and her inspired automatic writings, of which the first series was burnt by order of her confessor; of the knowledge of spirits, angels and devas passed through Swedenborg and Stainton Moses; of the healing mediumship of Colonel Olcott; of the psychic instrumentality of the medium, H. P. Blavatsky, through which knowledge gained from India and Egypt was brought to America, there to call into being the Theosophical Society, which has the most practical International basis of any organisation existent in the world, and which is now an acknowledged International force.

If mediumship were wrong, the executants of God's Plan for the World would not have chosen mediums and the gifts of mediumship for their servants.

The extension of average, normal faculty into a realisation of "the powers latent in man" comes along two lines—the path of the occultist who is trained, step by step, by a guru, and the path of Self-illumination, open to those whose karma it has been to be endowed with a special psychic organism which makes happenings, that are denied to others, natural and possible to them. Both seek to obey the injunction: "Seek ye first the kingdom of God . . . and all these things shall be added unto you," but the one seeks the Kingdom by knowledge of God in His manifested universe, and proceeds from detail to detail scientifically, while the other finds the Kingdom of Heaven within, and, by withdrawal from conscious willing to obtain knowledge by personal action, gains "all these things" by the process of turning out his own content so that Nature, abhorring a vacuum, may fill his vessel with hers. Both ways are modes of the divine. At a certain point in evolution the two types merge into one another, but until then each must go its own way without mutual prejudice.

Mediumship may function through any of the etheric, astral, or mental senses, and demonstrate itself through the eye

as clairvoyance, through the ear as clairaudience, the hand as automatic drawing, painting, or writing, the touch through powers over fire or other contacts, the thought through flashes of intuition, the will through power over matter.

This is the type of mediumship wherein the consciousness of the self may be retained, while the motor centres and the brain-control are taken over by something other than the personality of the body. During the actions of the term of mediumship the memory is not paralysed, nor is the possessing consciousness overborne. Instead, it simply stands aside and watches or records actions which it does not itself initiate. That it is not itself the author of these actions is constantly proved by the way the influence begins, and even more convincingly ceases, at times and in ways entirely unexpected by the recipient. This is the safest form of mediumship, and it is a valuable asset in assisting the work of any altruistic society, as through it can be directed knowledge of facts concerning the life after death, telepathic messages between entities both alive and dead, prophecies, advice from those whose grasp of matters from this inner side enables them to have a more extended view of time, interpretations of symbols, myths and scriptures, and propulsions into earth-thought of whole new lines of thought and action. As long as exaggerated importance and authority is not given to such results of mediumship, and as long as common sense is exercised in not making them the only content of the life, the possession of psychic gifts must be acknowledged as a blessing and as an instrument of service.

Where the condition of mediumship necessitates the complete withdrawal of the faculties of memory, consciousness or awareness, then a condition of greater risk is invited. Yet even here it is not such as to make us cry "Halt!" but only advise care and the surrounding of the entranced person with spiritually-minded friends who will see that no unworthy entity takes control over the body or does it harm. Such trance mediums should aim at developing their powers along

the line of retention of consciousness. so that their service may be useful to themselves at the same time that it is so to others.

From all occult sources information is reaching you that attempts are being made on a greater scale than previously in this Root Race to link the inner and outer worlds together consciously, through the valuable offices of those who possess the necessary qualifications on both sides of the veil. These qualifications are four in number for the recipient—Willingness (which is temporary faith in action), Will (to retain the mind passive, attentive and receptive), the organism of a psychic, and a kârmic link with the Hierarchy of Messengers or Go-betweens.

It is a remarkable fact that the most convincing proofs of intercommunication in recent years have been through mediums who are outside the orthodoxy of the organised societies which understand the possibilities of these things. The writings of Elsa Barker, the Rev. G. Vale Owen, Sir Oliver Lodge, are cases in point. In the Theosophical Society the fruits of spiritual mediumship are deplorably absent. It has a large body of knowledge gained by Bishop Leadbeater, who is a trained occultist and achieves his results along the occult path. There is no reason, however, why there should be a silence which can be felt, along the path of those who possess the mystical temperament and psychic faculties, and who could bring these to the corroboration of knowledge realised by other means.

The Day of Aggression is passing ; the Day of Reception is upon us. There must be members of the Theosophical Society who have had a flood of light from interior sources pour through them. Let them not keep it dammed in the depths of their own memory only. Let not fear of admonition, or misrepresentation, or loss of reputation, or threat of thwarted progress in the spiritual life, deter those who have the talent for mediumship from cultivating it. Let them aspire continually, that its results may be for the illumination of the

Society they love to serve. Let them use their receptive powers consecratedly, and after the period of passivity call forward their active powers of intellectual discrimination to test the gold and the dross, or to arrange suitably for public criticism the knowledge received. It was of all such mediumship that St. Paul spoke under the symbols "woman" and "man". In *I Corinthians*, XIV, 34, where he writes of the possession of psychic gifts, he tells the women to keep silence in the churches, and, instead, to confer privately at home with the men, so that all things may be done decently and in order.

Mediumship implies primarily the act of renunciation of the personal limitations; then the reception of the vibrations of the Higher Self, or of a Teacher, or of inter-plane communicators, of whom there is a special Order; finally, the use of discrimination. These activities in themselves form a trinity of body, soul and mind, which produces stable results. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven" is an injunction as applicable to those who have mediumistic and occult gifts in the T.S. as it is to the members of the Christian Church of to-day, or the congregation on the hill-side to whom the Master Jesus enunciated it.

The light will prove itself as being bright or dim; the time is one of darkness, and all lights are needed for the illumination of the groping world.

Interpretations of myths, legends and dark sayings; new aspects of thought on art, science and philosophy; new schemes for social reformation; new ways of political action; new visions of the inner worlds; new comradeship with Nature, the devas, and the denizens of the unseen worlds; new realisation of one's own essential being and of its relationship with the cosmic scheme; all these are waiting for the "tongues of flame" to descend and speak the new Word of Power, Peace and Progress through those who in the modern world are ready to proclaim the ever-new Evangel.

SPIRITUAL SYNTHESIS: THE OTHER HALF OF PSYCHOANALYSIS

By LEO FRENCH

V. CONSTRUCTION, RECONSTRUCTION, DESTRUCTION, ETC.

IN planetary psychoanalytic work, Mars and Saturn as Destroyer and Impoverisher, respectively, within their spheres of lower vibratory response, constitute the chief nuclei for practical study and experiment. The correspondence with *kāma* and *kāma-manas*, desire and the concrete mind warped and stained by the personal factor, indicate the nature of the troubles to be dealt with here. These two principles, and the perversions thereof, are old friends, ancient kārmic "boon-companions" of all who go forth to battle with their lower selves, determined to redeem Mercury, the thinker, from the iron tyranny of unregenerate Mars, the cruel darkness and leaden weights of lower Saturnian habitations.

The positions of the Moon and Mercury largely determine the temperamental disposition and the mental trend of the various complexes, while Jupiter gives the key-position to individual will-power, and the line of most assistance and least resistance along which to guide and apply the formative, constructive forces and faculties. Here also, the Sun and Uranus must be energised, that creative vitality and occult orientation may empower the ego, glorifying and justifying his Name as lord of the field.

Constructive policy is and must be the end and aim in all representatively human work. Canaan invites, provokes, lures and beckons, from every realm and plane, to the idealist. And every human being is fundamentally an idealist, though at a certain acute stage of the "fall-into-matter" fever, he dubs himself a materialist, pessimist—may even pose as a cynic; but the latter only represents a particularly heavy kârmic affliction, "called down" on the soul by natural gravitational response, *i.e.*, failure of strength and understanding, combined, during some particular test, amid the confusion of ideals with illusions, of māyā-woven delusions with realities. During this particular mêlée between the angel and the man, the latter sometimes receives a deserved blow, which causes him to squint, possibly for "the rest of his life," and to blame the tutelary wrestler for his own maladroitness!

To enter and take possession of the Promised Land, this is the object of the wilderness-episode, this alone makes it worth while to the pilgrim-wanderer; for he is guided by the inner knowledge, born of spiritual experience, that there is a land of pure delight, though the exile therefrom must prepare to pass through all places, foul and clean alike, before he can win back his lost and forfeited inheritance.

To attain this consummation, no quarter must be given to the enemy. Sincerity is the first qualification for those whose determination is set "on the goal, not on the prize". First and foremost, sincerity to, with, among, the selves. It is far easier to achieve this with others, than at home; those who will not face this preliminary ordeal will derive no benefit from planetary self-analysis or synthesis, for they are incapable of either. Preparation for ugly surprises, as one mask and wrapping, one euphemistic substitute-disguise after another is stripped from the patient, is advisable, as it lessens the shock; the latter will be found sufficiently devastating, or reducing (according to individual temperament), at a certain stage, when

every possible precaution and mitigation have been taken and employed. Honest, thorough, personal self-analysis is a surgical-disciplinary exercise, as every practitioner thereof knows. To use a nursery formula: "The more it smarts, the more good it does; so bear it like a man!" Simple statements of morbid psychic conditions, the realisation of their existence, alone, produce severe preliminary shock, accompanied by consequent disturbance in the system, to those accustomed from youth to the glosses, prevarications and euphemisms of an average up-bringing, where the existence of certain insanitary conditions in more than one realm is not so much as allowed, until its offence becomes so rank that visible putrefaction begins.

These preliminary discoveries, with the necessary astral and mental sewerage-purificatory processes involved, may take some months. Here the Sun-Sign, House-position and aspects, together with those of the Solar Ruler, afford valuable indications as to the probable line the ego will take, whether of active co-operation, impartiality, feeble non-response, or even cynical disapprobation, up to a certain stage in the proceedings. Ego-cynicism and aloofness, when aggravated, mark a stage of partial dismemberment or dislocation, amounting to atrophy or paralysis, according to temperamental make-up. When the latter is diagnosed, treatment centres round the arousing of Mercury to his duties and functions as "light-bringer". "Light-cure" once initiated and established within the system, rejuvenation follows; here, "Though he were dead, yet shall he live,"¹ sometimes receives apparently "miraculous" demonstration-proof. The fires of life, lately choked and poisoned with Saturnian and Martian by-products, dust, ashes, clinker, etc., suddenly blaze up, and "in a moment," in the twinkling of an eye, "cremation" is accomplished, the phoenix rises from its own "burnt blood," soaring

¹ i.e., conditions of spiritual weariness and torpor, akin to "death".

toward the light "like an embodied joy whose race is just begun".

The aptness of poetic imagery proves itself repeatedly in practical planetary psychoanalysis; no student need fear the reproach of unpracticality here, for the greatest synthetic scientists are precisely those who acknowledge this bond of unity. Constructive science and poetry, both, partake of the character of divination; the one raises earth to heaven, the other "brings all heaven before our eyes".¹ Spiritual values are not diminished or overwhelmed by the "fifteen hundred universes that passed in review before the telescope of Herschel".

All work of any creative and vital import is fraught with an element of danger; this is sign and token in itself of some force beyond mere surface-scratching. The four elements in the human chaos, cosmos, and that intermediate stage of matter and spirit to which belong the majority of Natives, act in the human as in the terrestrial body; therefore similar eventuations and demonstrations must be expected. When fire, hot water, and strong, inrushing currents of air, combine in one human "terrestrial ball," explosions, alarms, excursions, express the natural, normal action and reaction. A Vesuvius which never erupted; a snow-peak, on non-volcanic soil, which began to emit fiery flames, and to belch forth smoke and lava—such demonstrations or quiescences as these might well strike terror into a thoughtful mind, whereas the reverse, *i.e.*, the action of the volcano, the august silence of silver-crested summits, each by observance of their own congruities, justify the ways of the cosmic creative powers to "*Man the thinker*".

In the human universe, fiery and earthy egos are frequently more thorough-going and drastic, more prepared to

¹ Alfred Noyes, from prefatory note to *The Torch-Bearers*, published by Blackwood & Sons. See THE THEOSOPHIST, October, 1922, p. 108.

face necessity for dire processes, where dreadful work must be accomplished ere the ego's will can be done, which latter alone "brings round the age of gold" in any horoscope. This, too, is natural, for the Nativities wherein air and water¹ predominate frequently exhibit life-webs wherein self-analysis gives place to either aerial-sacrificial permeation and pervasion—"the descent of the Dove"—or, in the case of forceful, votive water-workers, they may be used as dynamic hydraulic power, to set in motion various necessary processes, so that, needing all forces at their command for some outer world-work, whatever its nature, they will instinctively practise Cosmic Economy by "in their own work *all* their powers pouring," rightly (*i.e.*, as cosmically obedient) neglecting their own perfecting "for a season".

It is in the above connection, the discrimination between the different kârmic types of Nativities, that perception comes in gradually-increasing measure, "*to perceive and know the thing*" that is, or is to be done. To force self-analysis of any kind, in some horoscopes, is, in the writer's opinion, to invite morbidity, to steer (deliberately) for the rapids, and make for the maelstroms. On the other hand, to cry "peace" when there is no peace, breeds slime, stagnancy, every form of decadent putrescence. Practitioners and patients, both, in this realm as in all others, are and must for ever prepare themselves to be *learners*, profiting by alternate successes and failures. When truth is the watchword, one error after another is detected, unveiled, and some priceless lesson learnt from each experiment, wherein the very extent of suffering proves its educational spiritual worth to the "implicated sentient". Finality, in the mental realm, as in others, spells stultification. So long as the Mercury-principle represents human mind, as it undoubtedly does in the present universal scheme,

¹ *Strong Scorpio Nativities constitute a marked exception; the spiritualised "Scorpio" yields to none in point of fundamental self-reconstruction.*

so long will the Mercurian "surveillance"-element, inwoven with the psyche-fibres, compel mind to fulfil itself in perpetual motion, both circular and spiral. The immediate mode of the moment is psycho-analysis; that of to-morrow, psycho-synthesis; who shall predict that of the morrow's morrow?

Yet signs and tokens may be looked for, and used for what they convey to those who, while realising that "the kingdom of heaven cometh not with observation," know too that those who are weather-wise trim each sail to the approaching gale, nor wait for the wind's descent upon an unprepared barque. "Signs of the times" proclaim themselves in every birth and progressed map to those who will cultivate insight and intuition, and possess a Saturn and Mercury in sufficiently intimate partnership for one to sit down and face facts, while the nimbler member of the firm will not hesitate to jump to a conclusion when he sees that it is inevitable to reach it, and there is "no other way," etc. The truth is, here, that the "dull boy" of Saturnian consistency, and the idle young Mercurian *gamin*, must both be re-formed and disciplined until they know their places and several functions, in this absorbing science of planetary psycho-analysis, leading to planetary synthesis.

True synthesis is impossible without analysis. Analysis without synthesis is "mean as dust". The eyes that have looked at telescope or microscope until their very optic nerves and muscles have begun to specialise their functions and behaviour to those respective instruments, although this denotes fine powers of concentration and attention, give warning of imperfect vision and approaching suspension of normal powers and functions. The planetary psychoanalyst of the immediate future (scarcely has the first green of to-morrow's bud emerged from the last cradle-shadow of black midnight, at the moment of writing) must and will be in, but not of, "the world," *i.e.*,

will know how to "treat" those who are at the stage of "blinkers," *i.e.*, who have lived in the realms of compromise and "half-and-half" for so long, that to remove these false witnesses, at once and summarily, would merely induce symptoms and sensations of blindness and nakedness, which would still further enfeeble, certainly never restore, any injured systems or organs to health and strength.

Where a fiery Native can, and does, steal a fine team of Promethean horses, to perform some special piece of Sagittarian "fiery going," necessary for the patient's progress, a Piscesian, if he do but look over that columnar "wave-wall" behind which he shelters, will infallibly see some terrifying police-phantom or other, something clearly "not to his advantage". Planetary kingdoms of heaven exert their normal gravitation-invitations to those Prometheans who represent the kârmic performers of that violence for which heaven offers itself, as divine lure, in a state of perfunctory siege, manifestly ready to capitulate if the "fire" be sufficiently heavy and long. On the other hand, Neptunians find themselves "used" to unlock some of the portals to spiritual mysteries, indecipherable, even invisible, to the boldest descendant of Boanerges. The children of earth have their limitations, their bounds which they cannot pass over, nor turn again to cover that same earth (in this incarnation) over which their heedless feet passed yesterday, all unknowing that the place whereon they then and there stood was holy ground; else had they never profaned it by setting up booths thereon, and crying their wares, where lately, perchance, a God in human form suffered the extreme penalty of man-made laws. Yet to earth's children are committed those "tables of the law" which come still from Sinai to sinners, and are broken and dishonoured at the dread expense of the violators and profaners of every age.

To the Clan of Air are committed many mysteries of celestial illumination.

But yet a spirit still, and bright
With something of an angel-light

—this describes those aerial ones among us, who perhaps more than any Natives at present incarnated, feel this our world's "incommunicable weight" a burden almost too grievous to be borne; for the Aquarian Age is but at its dawn, and those "herald angels" chosen to usher in the preliminary strains of peace and mutual goodwill, the era of co-operation and *natural* human expression and normal progressive growth in deeds of kindness and help (with that quality of spontaneity which distinguishes them from "machine-made" charitable patronage), are still in an unenviable minority, so far as concerns their personal parts in the immediate world-play. Among these ethereal egos now incarnated as special air-pioneer workers, inaugurators of the New Day, engaged in "living the life" attuned to the new rhythm (with frequently very little to say for themselves), occur many cases of severe nerve-shock, attributable to violent collisions with "heavy bodies" on more than one plane; impacts with those whose very corporeality constitutes a menace to the well-being of these children of a diviner day, living presagers of a still far-off "*Ultima Thule*," when nation shall not strive against nation, neither shall they learn war any more.

But the present aura and atmosphere of the earth render these earth-caryatides and titans as necessary as their more ethereal and frailer airy and (some) watery co-inhabitants. If planetary psychoanalysis teaches practical mutual appreciation, born of a fuller measure of understanding, within the four respective elemental realms, this alone will justify its study, from the point of view of that increased efficiency and power which is the inevitable sequential result of a multiverse turning its attention to the spiritual aspect of unity. For in such

elemental concord alone will this "world's great age begin anew," living and moving amid spiritual serenity as

Thought in such concord with the soul of things
That it can only move, like tides and stars,
And man's own beating heart, and the wings of birds,
In law, whose service only sets them free.¹

For here, in planetary psychoanalysis, the one golden rule holds good, fulfils itself, in the gradual disentanglement of one maze of complexes after another. If the will-to-power can be aroused, the will-to-serve co-ordinated and proven (as it can be proven, by those who bring determination, force and patience to the work) to coexist with service as spontaneous expression of the life-force, in every Nativity wherein the ego has not sunk too far and deeply in the trespasses and sins of instruments and vehicles for whom the scrap-heap and incinerator represent the next stages of progress; if service be taken in its most universal significance, from that of the genius, whose "use" is to burn and shine, to beacon and beckon through the night of time, prophetic of immortality to all who can so much as lift their eyes to the stars that rise above their native hills, to that of the performer of so-called "menial" work in that spirit of artistry which rejoices in a piece of work well done, whether it be street-sweeping or sewerage; if creative and constructive expression and activity be held as life's *summum bonum*; then no herculean labours of cleansing and preliminary destruction, as means to an end, can prove too formidable a task for those who are set on the goal, and realise their own imperfections.

Leo French

(To be concluded)

¹ Alfred Noyes, from *The Torch-Bearers*, "Kepler".

OCCULT CHEMISTRY: FURTHER INVESTIGATIONS

By C. JINARĀJADĀSA

DURING the course of a brief visit to Sydney, on my return from Queensland and before leaving for Melbourne, Bishop Leadbeater carried on the investigations into the structure of chemical compounds which I have already reported. The new compounds investigated and mapped out are:

Nitrates—Nitric Acid, HNO_3 ; Potassium Nitrate, KNO_3 ; Sodium Nitrate, Na NO_3 ; and Silver Nitrate, Ag NO_3 .

Carbonates—Calcium Carbonate, Ca CO_3 ; Sodium Carbonate, $\text{Na}_2 \text{CO}_3$.

Sulphates—Sulphuric Acid, H_2SO_4 .

Phosphates— PO_3 , PO_4 .

Oxides—Carbon monoxide, CO ; Carbon dioxide, CO_2 .

Chloride—Ferric Chloride, Fe Cl_3 .

Cyanate—Potassium Cyanate, KCN ; Ammonium Cyanate, $\text{NH}_4 \text{CNO}$.

Acetate—Acetic acid, $\text{CH}_3 \text{COOH}$.

Hydroxide—Sodium Hydroxide, Na OH .

Carbide— Ca C_2 .

Acetylene— $\text{C}_2 \text{H}_2$.

An interesting investigation was the observation of the changes of structure in the production of Acetylene gas from Calcium Carbide: $\text{Ca C}_2 + 2\text{H}_2\text{O} = \text{C}_2\text{H}_2 + \text{Ca (OH)}_2$.

In the investigation of Ammonium Cyanate (Urea), only the biological product was available for examination. I should have liked a sample of synthetic Urea also examined, but no means were available, during my hurried stay in Sydney, to obtain this substance.

Perhaps the most interesting substance investigated was Nitrate of Silver. On my inquiry why light should tarnish it,

Bishop Leadbeater found the solution lay in the mode of packing of the Ag NO_3 molecules. Before light affected them, these were packed in groups of 1,296, each bundle arranged in a particular formation, tapering at the ends. The moment light impinged on this group of 1,296, it broke up into three groups of 432 each, and the packing underwent a change so as to absorb light.

It is evident, now that a general knowledge is available as to the structure of molecules, that the next stage is to investigate the packing of molecules. This further research will then tell us the details of crystallisation. I fear I shall not be with Bishop Leadbeater again for several years, to carry the Occult Chemistry investigations on to this desired end. The work to be done is almost infinite in extent, and the researches so far made only scratch the surface of a continent of knowledge. The absence of Dr. Annie Besant from the investigations was a distinct handicap, as her method of observation and record supplements what Bishop Leadbeater observes. Furthermore she often achieves a generalisation as to the facts observed, which facilitates the researches greatly. Her knowledge of chemistry would have been of invaluable help in answering Bishop Leadbeater's many questions, which I am incompetent to answer, having nothing but a rudimentary knowledge of chemistry.

I believe the work so far done is one of the most valuable contributions to Theosophical knowledge which we possess. Even a momentary glimpse into the work of the Grand Geometrician of the Universe revolutionises a man's concept of life and its possibilities. The Wisdom which "mightily and sweetly ordereth all things" contains within it a power to inspire and bless, and the more I understand the intricacies of Occult Chemistry, the more I feel the power of that great Law in which the Buddhist is taught to "take refuge".

C. Jinarājādāsa

LISTENINGS

By WAYFARER

COME with me far, far into the distance, where the grey-blue mist will hide you and the sounds of the world are for a moment still.

Come quickly; there is need for great hurry. Come quietly; there is no need for bustle. Come gently, for no one must know. Come carefully, for others must be helped on the way. No one must be forgotten, or hurt, or pushed aside; all must be thought of. There must be no outward appearance of having caught the call of the mountain climbers, except as it may affect your love and care for others. Steadiness, perseverance, balance, are needed for climbers.

Come on tip-toe, listening all the time; some one might whisper. Be on the watch; some one might touch your shoulder. Keep your eyes open; His work might come to you. Your hands ready; they may be needed for His service. Your heart unsullied; He might want to use it.

Listen to the throb of the world. Listen and try to understand the cries of the children who struggle to realise the Self within. Try to uplift the burden and sorrow of the world; it may be He will call you to carry its burden. Get strong, that you fail not when asked to share its sorrow, for only as you serve others are you of use to Him.

Come into the grey-blue mist with me; come where the sounds of the people are for a moment still. But after the

stillness, come out into the struggle of the world, to give courage to the toiling and the sorrowful and the sad.

Come where the earth gives its own notes through air and water and fire. Wait and listen: the earth breathes; it rocks you as in a cradle. Learn of the earth: He needs such knowledge.

Come and look into the depths of the sky: the stars shine and blink and smile; the planets are reserved and hide their great thoughts and depths. Learn of the sky, that you may recognise *the* Star. Come and wander with me in the moonlight, for He is very near and needs you.

Come into the palm grove; you will hear His step. Come and listen to the water; it sighs and beats and throbs; it is restless, yet it soothes you: always moving, yet it calms. Learn of the water, the great cleanser and searcher. He may need you to cleanse and to search. Listen to the notes in the air, the breeze and the birds. Learn, so that you may recognise the note, if the breeze strikes the note of the storm or the birds foretell danger. He may need you in the storm some day, to seek and to save for His sake. And in the night learn of the owl or of the watchers of the night; the air never ceases to give out its notes; He may need you to guard and to watch in the darkness.

Fire—yet another purifier—learn to be burnt; it may be He will want you to go through fire in His Service.

Come into the far, far distance with me, where the grey-blue mist will hide you and the sounds of the world are for a moment still. From the mist the Sun will rise and the Day dawn. The Master has need of all of us to work for the Dawn.

Wayfarer

THE THEOSOPHICAL FIELD

FINLAND sends us a delightful report of Theosophical work going ahead in that far-off clime. The new Headquarters, in its own building, with the prospect of a Hall that was to have been ready on October 1st, shows that they are united in the work. They have raised two thousand pounds for this purpose, most of it in gifts. This will inspire yet other National Societies to work for their own Headquarters.

Mr. and Mrs. Ernest Wood have visited them. It is the first time that the Finnish National Society has been visited by an English-speaking T.S. lecturer; and, as Mr. Wood came almost directly from the heart of the movement, they realise that the tie between them and the International Headquarters has been made stronger and "they feel they have come much nearer to Adyar". They express themselves pleased with the idea of the exchange of reports which we hope to have in "The Theosophical Field". Sweden and Finland are helping each other by exchanging National Lecturers, and their report tells us of many meetings of different Lodges with an audience of about three hundred people.

From the North I skip to the South-East; for from our brothers in Java we have a good report of earnest study, and their magazine shows us that they are specially interested in the philosophies of Bergson and Einstein. From many details they have told us, we learn that they are very much alive in Java and determined to carry on the Theosophical work with energy and loyalty.

Perhaps the sunniest bit in the Field this month is the Convention held in Germany, last September, at Hamburg, the first since the War; it was attended by the General Secretaries from England, Scotland, France, Holland, Belgium, Austria, Sweden, Denmark, etc. Many of us would like to have been there and join in the handshake after all the turmoil and trouble and bitterness. It is a great thing that this has been accomplished, and we send our very best wishes to the German General Secretary for having been able to bring it about.

*

*

*

Our youngest National Society, Wales, was the first to send in a report, and we read of a successful week's propaganda having been carried out during the "Eisteddfod".

"Eisteddfod" is the Welsh expression for "In Sessions," coming from the verb "to sit," and acquired its present significance from its early use in connection with the "sittings" or "sessions" of the Welsh Parliament in the tenth century, at which time Wales governed herself, when left alone, in a remarkably able manner. These sessions were even at that time started with music, generally with singing by all present, the music being considered an important part of the procedure. Later on, the function of government was taken away from Wales, and it became a subject nation; but it still retains this interesting memento of its former powers.

The Eisteddfod to-day certainly represents a truly unique national gathering, in which the peculiar qualities of friendliness and spirituality common to the Welsh find a fitting expression. During the whole week our members remarked that they had not heard an angry nor unkind word, nor even an unpleasant remark, from anyone in the vast crowds that gathered there. When it is remembered that there must have been over 100,000 visitors during the Bank Holiday period, the vast majority working-class people from the mines and the valleys, this represents a record of which Wales may be justly proud.

It is astonishing that men in Wales are so much keener on the music at the Eisteddfod than the women; there are probably usually three times as many men present as women at the concerts and competitions. An effort is being made to introduce more classical music at the Eisteddfod, *but this does not find universal favour*. The Welsh are jealous of the intentions of some to "improve" their festival of song. Some people sing with their "mouths," some with their "hearts," some with their "heads"; but the Welsh sing with their "souls". There may be room for the introduction of more "head," but it must not be done at the sacrifice of the "soul".

The Eisteddfod motto is interesting to Theosophists, and bears a close resemblance to our own. It was used by the ancient Druids, who knew many Theosophical teachings, especially that of reincarnation, more than 1,500 years ago. The motto is "*Y gwir yn erbyn y byd*," and its meaning is "The Truth against the World".

The following account may be of interest:

Those who have been about at night during the last few weeks will have noticed a ruddy planet shining with considerable lustre low down towards the south. This is Mars, our next-door neighbour in the solar system, who has been brightening up considerably on account of decreasing distance, and has become a striking object in the midnight sky.

Mars has come to pay us a visit. September 18th is the day he should be at his nearest point to the earth, actually a little over 40 million miles distant. and nearer than he has been for 13 years. . . .

There are reasons why Mars, more than any of the other planets, has been made an object of special study and has attracted the attention of the general public. . . .

Mars is the only mature world whose actual solid surface can be studied under favourable conditions. He comes (astronomically speaking) very near to the earth, his atmosphere is transparent, and we can look down on to his surface at the time when it is fully illuminated—i.e., broad daylight in that part of Mars—for it must be remembered that the planets do not shine with their own light, so that we can see only those parts of them on which the sun is shining, or where it is day. When we view Mars through a telescope of sufficient power, we are looking on to the sunlit surface of another world, and if there are oceans and continents, forests, lakes and deserts, they must be revealed to us, if only we have the intelligence to recognise them. . . .

The early astronomers saw and sketched some shadings 300 years ago, and the shapes which they drew can be seen and identified to-day, proving the permanency of these features of Martian "geography".

When watched for several hours, it is seen that these markings, to which the names of seas and continents, and so forth, have been given, drift across the planet from (our) east to west at such a rate as to show that the planet rotates in about 24 hours, and consequently has a day and night similar to our own. The direction in which the markings move across, indicates that the axis of rotation, like that of the earth, is inclined considerably to the plane of the orbit, which means that Mars has seasons like our own, although the year is twice as long as ours.

*

*

*

We welcome enthusiastically anything that helps towards prison reform. Mr. Stephen Hobhouse and Mr. Fenner Brockway are helping this forward in England by the publication of *The English Prisons To-day*. This book reveals a great deal that needs altering.

It is to be remembered that prisons are the only portions of our public administration into which the light of the day cannot penetrate. They are a silent, a hidden world, a world almost completely handed over to a highly centralised bureaucracy. Prison visitors, so far as they exist, are shadows without substance. The real rulers of the system are a few gentlemen at Whitehall. The lives and liberties of the population of our prisons are completely in their hands. It has always been felt by successive governments in this country that this is too great a responsibility to be entrusted to any body of men without interrogation from outside.

I had the happiness to become one of the very few women who were admitted into prisons to speak to the juveniles and women. Exceptions, of course, are made in the case of religious teachers who may be women, and for other special work. I was put under many restrictions; but, having obtained admission, I was appalled at what I found. I recall one winter's day when it was bitterly cold. The large hall was unheated, and the juvenile prisoners had already been sitting there for over an hour, listening to a religious discourse from the chaplain, and were blue and green with cold. I soon found that I needed great self-control not to shiver as I spoke. The desolation of the whole place filled one with despair; and well may we say that it needs the light of day to penetrate the cells of the prisons, the food, the solitary confinement, nay, the whole system. Our attitude to those who have broken laws—laws of a kind that brought them into prison—seems rather curious, since all of us are law-breakers in one sense or another, and shall be so for many ages to come, until we reach perfection. The work of reforming the prisons is one of the most important subjects in every country, especially for sound-minded Theosophists, for Theosophy throws a light on the attitude to prisoners that at present is hidden in the darkness of the outer world's thoughts. It will be a great day when criminals are recognised as ill people, with a physical or mental defect, for they will then be treated accordingly and helped to get well, whereas now our system is, roughly speaking, to make them worse, and not attempt to cure them.

These notes would not be complete without one reference to that great day, November 1st, known in some parts as "All Saints Day," but to some as the day of the Great Multitude, "out of every nation and of all tribes and peoples and tongues"; it seems opportune to remember the Theosophical Field in this connection, for "the race has been throughout the desire of the Eternal Heart; His purpose from the beginning is to bring it to Himself".

Wars and rumours of wars surround us; so it is good to seek for that on which we feel at one, and for that which will unite the nation. Nothing seems to bring us closer than the thought that we travel towards the same Goal, for the many roads lead to one road, and that one road leads to the Eternal Heart of God.

J.

BRAHMAVIÐYĀSHRAMA, ADYAR

THE first session of the Brahmaṇḍaśrama, Adyar, was opened by the President, Dr. Annie Besant, on October 2nd, in the open-air college hall, under the great trees at Damodar Gardens. The function was characteristic and prophetic of the ideal and work of the Āshrama. The audience was representative, not only of the main sub-nationalities that compose the vast national unit of India and Ceylon, but also of Europe, America, Australia and the East Indies. (Later in the week a Chinese member of the Theosophical Society joined the Āshrama.) In religion also there was the same world-representation; Hindū, Pārsi, Buddhist, Christian, and Muhammadan sat side by side in mutual recognition of the truth that all paths converge towards the summit of spiritual realisation.

The proceedings began with the recitation of prayers from the great religions, after which all joined in the beautiful poem by Rabindranath Tagore, dedicating body, brain, heart and actions to the highest purposes.¹ Then came a hymn of praise to the Creator for the gifts of the earth in sustenance and beauty, for knowledge and pleasure. The Registrar then presented the students to the President, who greeted each individually; after this she delivered the first of her morning talks at the Āshrama, the subject being that of each Monday's study—Mysticism. The President wore the brilliant gown of a Doctor of Letters of the Benares Hindū University. Few who were present will soon forget the sense of power and exaltation that accompanied her speaking of the prayer :

From the unreal lead us to the Real.
From darkness lead us to Light.
From death lead us to Immortality.

Thus she gave the key-note to the Āshrama's work—the search for reality, for illumination, for the eternal verities. In an address pulsating with fervour, and shot with the light of vision, that ranged from particular facts to the horizon of universal truth, she set out the nature of Mysticism, or Yoga. She emphasised the predominant requirement of strength of will on the part of those who would enter the Mystic Way, and pointed out (as a guide to the students in their synthetic studies) the similarity of mystical experience in all times and places, however its external symbols and expression might differ.

¹ *Gitanjali*, No. 4.

On the succeeding five mornings of the week Dr. Besant gave the first talk on the topic of the day—Tuesday, Religion; Wednesday, Philosophy; Thursday, Literature and Art; Friday, Science; Saturday, Social Organisation. To the whole series she gave the following extended and illuminating titles: God manifesting as Will, God manifesting as Love, God manifesting as Understanding, God manifesting as Beauty, God manifesting as Knowledge, God manifesting in Society. This is the ground-plan of the Ashrama's work, the foundation-stone of which is the recognition of the Divine Life expressing itself along these six lines.

A verbatim report of the President's talks was made, and it is hoped that she will permit their publication soon, as the first Transaction of the Brahmavidyāshrama.

In addition to the President's openings, the beginnings of regular study were made. Space will only permit the giving of the first week's programme: Mysticism and its expression in Poetry, J. H. Cousins; Sūfi Mysticism, C. S. Trilokekar; Vaidic Religion, Primary and Secondary, Pandit A. Mahadeva Sastri; Greek Religion, the Orphic Tradition, F. L. Woodward; Vedānta, the Last Word of Vaidic Religion, A. M. Sastri; Greek Epic Poetry, F. L. Woodward; The Nature and Function of Drama, J. H. Cousins; Greek Architecture, F. L. Woodward; The Development of Astronomical Thought, Worlds in the making, Life on other worlds than ours, C. S. Trilokekar.

The Āshrama has begun its career as part of the celebrations of the President's birthday, and thus shares the auspicious influence of that occasion. Its students and staff present it as a birthday gift in the service of humanity.

The opening of the Āshrama happily coincided also with the birthday of Dr. S. Subramania Iyer, who, despite his eighty years, and considerable physical debility, came to the President's talk daily, and showed his happiness at the unanticipated fulfilment at so early a date of the hint of such an Āshrama which he threw out in his Convocation Address to the National University in December last.

The opening of the first "informative" lecture-course is, however, only the preliminary intellectual step towards his and the President's ideal of a Yogāshrama, in which people of high aspiration, goodwill and pure life will enter with "sound minds in sound bodies" on a period of inner discipline, from which they will go back to their several spheres of work as centres of spiritual illumination and power. Meanwhile the study of the Brahmavidyā, in its two forms, will proceed, and become richer as time goes by, and as members from all parts of the world come to take and give the best of their aspiration, intuition, thought and experience, in this the beginning of a cultural world-synthesis.

T.S. ANNUAL CONVENTION

ARTS AND HANDICRAFTS EXHIBITION

WITH the President's sanction and good wishes, an innovation will be inaugurated at the 1922 Convention—an Exhibition of Arts and Handicrafts. This year, owing to the short notice, the exhibits will be mainly restricted to India, with a few additions from China, Japan and Burma; but it is hoped that it may develop in the future into a great international affair.

The promoters ask for the hearty co-operation of all Indian members in making this first year's effort a happy augury of its future destiny. They would like to have representative work from all the various Provinces in India. This may take the form of gifts, loans, or objects for sale or return. If members have in their possession any specimens of handicrafts which are now dead, the loan of such will be much appreciated. Examples of living crafts may be sent for sale or return, but a small commission on all sales must be allowed, to pay for the expenses of the Exhibition. Possible sellers must be made to understand this before sending. Ivory and wood-carvings, woven fabrics, printed cottons, brass and copper ware, silver-work, jewellery, pottery, inlaid and embossed work, embroideries, sculptures and paintings, will all be included in the Exhibition. Every article sent must be hand-wrought, and wholly Indian in character. Exhibits must as far as possible be sent during the first week in December.

All parcels and correspondence must be addressed to—Alice E. Adair, Theosophical Publishing House, Adyar.

[One of the earliest Theosophical Conventions had connected with it a small industrial Exhibition, started by Colonel Olcott; and I am grateful to Mrs. Adair—whose competency for the task was proved in the Exhibition held last spring by the Art Section of the 1921 Club—for reviving the idea of having one with our Convention of 1922.—ED., THEOSOPHIST.]

CORRESPONDENCE

THE PROTON AND ELECTRON

IN the October THEOSOPHIST (p. 100) Lieutenant Cather comments upon the "very surprising conclusion as to the nature of the electron and of negative ions" at which I have arrived in the article "The Proton and Electron". In the same issue (p. 44) I have myself laid stress on the revolutionary character of this conclusion, but this is not necessarily an argument against its truth. Occultists have long known that there are many surprises in store for Western science,¹ and the discovery of radium, the transmutation of the elements by Rutherford, the four-dimensional space of Minskowski, and the theories of Einstein, are instances of this.

Lieutenant Cather would like an explanation of the interchange of gravitational fields; but, as this forms the subject of later articles, it may be omitted here. Instalments of this explanation will be found in paras. 62—66 and 71—73 of the October article, and in paras. 85, 127, 128 and 129 of forthcoming articles. I will, however, endeavour to reply to his objection that "electrons have been produced from every class of element, consequently it is assumed that they are contained in the 'make-up' of every element; also, all electrons are identical, and therefore are of the same mass as each other; from this it follows that if they are interchangeable with the negative ions, all negative ions must be identical and be of the same mass as each other". But this is by no means a necessary consequence; it is only essential that all ions should contain hydrogen as a constituent, in accordance with the hypothesis of Prout. The researches of Aston and others have now demonstrated the truth of this.² An ionised molecule, therefore, implies that one of its constituent hydrogen atoms has been transformed into an electron, or vice versa.

With reference to Lieutenant Cather's impression gained from reading Mr. Sinnett's Introduction to the new edition of *Occult Chemistry*, it is not possible for an electron to be "either an ultimate physical atom or a definite small number of them," without changing the gravitational field, since the atom of *Occult Chemistry* has a mass one hundred times as great as the mass of the electron, as shown in para. 2.³

¹ *The Secret Doctrine*, I, 173.

² *Isotopes*, Aston, 1922, Edward Arnold & Co., p. 90.

³ THE THEOSOPHIST, Vol. XLIII, April, 1922, p. 39.

The statement in *First Principles of Theosophy* (p. 176), that hydrogen consists of 9 positive and 9 negative atoms, does not, in my opinion, accord with the observations recorded in *Occult Chemistry*, and is, perhaps, due to a misapprehension. I had, at one time, made a similar assumption, and my "Scientific Notes" in THE THEOSOPHIST of March, 1910 (p. 794), were based on this. It was only after years of research that I discovered my mistake. It is natural to suppose that one positive atom will neutralise one negative atom; but more careful study shows that this is not so, and the recorded observations indicate that *one* positive atom will neutralise *eight* negative atoms. The evidence for this is summarised in paras. 48—50. This conclusion is arrived at, not only from the facts of occult observers, but also from the more extended observations of Western science. My mathematical researches on the linear triplet, which contains the positive atom in hydrogen, would alone fill a volume of THE THEOSOPHIST.

Although the evidence presented in the article to prove that the electron is transformed hydrogen may be considered meagre, the researches on which this conclusion is based occupied many years, and much of the evidence is reserved for later articles. In the meantime I maintain that the neutral unit of matter consists of *one* positive atom (male), and *eight* negative atoms (female), so that the neutral unit is *nine*.

"Father-Mother, Svabhāvaḥ, the germ of the universe, is ONE and NINE." (*Stanzas of Dzyan*, II, 5—6, and IV, 5.) Svabhavaḥ is Mūla-prakṛti,¹ the matter of the highest plane, but "As Above so Below".

G. E. SUTCLIFFE.

QUESTIONNAIRE ON THE ESSENTIALS OF SELF-GOVERNMENT

MR. TIDEMAN has a note on the above in the September THEOSOPHIST. The questions grouped in his para. (1) indicate that he wishes to repudiate any such opposition as that of "wise and foolish," and to recognise only "different grades of wisdom". Possibly the underlying motive is to avoid thinking of any human being as foolish. Such a motive is refined and laudable. There is no harm in disallowing such an opposition, for the practical purposes of the questionnaire, too. For what the latter implicitly demands is granted by him in his para. (2). He says there, what every one must agree in, that "not only should the good govern, but the very best".

But some may say, here, that the use of the word "best" implies necessarily the recognition of the opposite, "the worst," for otherwise

¹ *The Secret Doctrine*, I, 90.

"best" has no meaning. And their contention could scarcely be said to be wholly groundless. For, after all, the existence of opposites is a fact in all limited consciousness. Indeed the world is made up of an infinite number of pairs of opposites, all derived from the primal pair of opposites, Self and Not-Self. There is not more reason for speaking of "only grades of wisdom" than of "only grades of foolishness". If we abolish the word "foolish" as meaningless, then we should similarly abolish thousands of other words which signify one factor of the doubles, the "pairs of opposites," above referred to. Thus, pleasure would become only degrees of pain; or pain, only degrees of pleasure. Light would become only degrees of darkness; or darkness, only degrees of light. Soul would be only degrees of body, mind of matter; or vice versa. And so on.

In the illusion of the World-process, opposites *are* a fact, though an illusory fact. Heat and cold *are* opposites, *are experienced as opposites*; though we never can have absolute cold or absolute heat, but always only "comparative" such. And herein may be seen whatever element of truth there is in the other view—that opposites are degrees of each other. "Less cold" becomes "warmer," "more heat," by comparison with "more cold". The element of opposition is to be found in the pair "less-more".

So, on metaphysical grounds, no individual with a separate individuality, however high, can be absolutely "best" or good, virtuous, wise, omniscient; nor, however low, absolutely "worst," bad, vicious, foolish, ignorant. All the seeds of all the virtues and all the vices, all the excellences and all the deficiencies, are present in every one. Whichever predominates, gives the characteristic designation.

Thus, then, the difficulty felt by Mr. Tideman seems to be only a verbal one, and not substantial.

The substantial difficulty is, as he himself says in the same para. (2), "How to select them" (*i.e.*, "the very best"). It is just these, "the very best," that are referred to in the questionnaire as "the higher self" of the community. That expression is used there, because it is rather familiar, especially to Theosophists, has a fairly well recognised significance, and is (or at least was believed to be) likely to meet with ready acceptance as the natural explication of the word "self" in self-government.

There is much room for other suggestions than those made in question No. 12 of the questionnaire, and much need for full discussion, in connection with this very substantial and serious difficulty—which, for the very reason that it is such a difficulty, should be grappled with first and foremost and most persistently, although it has been and is being shirked continually in all countries, on the contrary.

Mr. Tideman touches this problem in his para. (3) and subsequent paras. But he makes no specific suggestions as to how "the best men of all classes," who "should constitute a higher selection," and

would presumably constitute the legislature and central authority, should be discovered or developed and elected.

Incidentally, it may be noted that his division of society into (a) the economic workers, (b) the spiritual workers, (c) the State officials, corresponds to (a-i) the Vaishyas and (a-ii) the Shudras, (b) the Brāhmanas, and (c) the Kshattṛiyas—not by heredity, but by temperament and constitution. In terms of psychology, these would be (a-i) the men of desire (the men of wealth, of substance, of business-affairs, trade, commerce, possessions); (a-ii) the men of (comparatively) unskilled labour, (b) the men of knowledge (of thought, learning, science, fine art, religion, spirituality, etc.); and (c) the men of action (of material courage and prowess, of adventure)—all and each being only comparatively or predominantly such, never wholly or exclusively.

In a community where all these are so closely knit together and co-ordinated and interdependent as (a-i) the trunk, (a-ii) the legs, (b) the head and (c) the arms are in an individual, the “head” naturally supplies the legislature; the “arms,” the executive; the “trunk,” the mercantile organisation; and the “legs,” the manual industry. The questionnaire endeavours to guard against the rigidity and consequent degeneracy of exclusive heredity, by making suggestions for recruiting the components of the “head,” for the purpose of forming the legislature, from the *retired* members of *all* classes.

With reference to Mr. Tideman's remarks about fraternity, liberty and equality, a suggestion might be made here for a re-assignment. We naturally speak of fraternity of feeling, liberty of action, equality of intelligence and status, or even sameness of opinion, identity of thought, etc. Fraternity, then, should be the principle mainly governing the economic and industrial organisation, so that necessities and comforts may be shared by all as brothers and sisters. The principle of liberty should chiefly guide the administration, so that every individual may have as much liberty of action as possible, but in consonance with the liberty of others; in short, the liberty should be an ordered liberty. The principle of equality should inspire the legislature, and the educational and other spiritual departments of the communal organisation, so that all may be tended and cared for equitably, with equal care and forethought, though necessarily in different ways suited to their different constitutions and needs.

Banares

BHAGAVAN DAS

BACK TO BLAVATSKY

WHEN we come to consider what this slogan of "Back to Blavatsky" really involves, one is compelled to come to the conclusion that those who use it have never stopped to think the matter carefully out; on the face of it, it looks like a youth going back to his childhood, a nation going back to its original weak, unorganised, primitive state. For an institution has its stages of growth, differing from one another, just as an individual has. And I think we do not half appreciate, on the one hand, the wonderful adaptability of H. P. B.'s methods to the work she had to do, and, on the other, how utterly unsuitable those methods are to the work which has to be done to-day.

Looking at it as a whole, then, her work may be divided into four parts. The first necessity was destructive criticism of both religion and science—religion, because of its dogmatic superstition, and science, because of its dogmatic materialism. No sure foundation could be laid until this mass of accumulated rubbish had been cleared away.

The next necessity was propaganda. There she stood practically alone in the world, with a mission before her of laying the foundation of a great International Society. So the first thing was to attract attention. This she did chiefly by phenomena, never shrinking from the suffering which their constant drain on her vitality brought down on her devoted head. Also her Bohemian manners and ways of living gave a certain notoriety, which served admirably to attract to her side all the social outlaws and original thinkers of her time, among whom she knew her future followers would be found. Thus we find the endless stream of visitors, for which her domicile was so much noted. The great majority, of course, passed on; but the few she wanted lingered behind and remained to become her devoted pupils and helpers.

Thus the third part of her work was initiated, namely the building up of a small group of people, whom she could thoroughly instruct, and on whom she could rely to carry on the work after her own departure.

The fourth division comes under a somewhat different category. For while the first three were purely her own work, the writing of *The Secret Doctrine*, as a foundation of basic truth upon which the future of the Theosophical Teaching could rest, was a composite matter. For, from the accounts of those who worked with her at the time, most of it was given by the Masters through her as a medium, though, of course, at the same time it shows the imprint of her own genius.

Thus H.P.B. carried on, in spite of the great suffering which such pioneering work always involves, and which came to her in full measure. And the results obtained in conjunction with the organising work of H. S. O., looked at, not from the point of view of

numbers, but from that of foundation and preparation for the future, were simply marvellous for so short a time.

But nevertheless it was only the beginning. Many more people had to be brought in, the teaching had to permeate a much wider section of society, before it could have much effect in the direction of practical brotherhood. For there is no denying that the teachings of H.P.B., as she gave them, are much too difficult for general consumption. To most people, her writings seem just an inextricable mixture of Hindûism, Buddhism, Gnosticism, Pythagorean numbers, Kabalistic symbols, Samskr̥t terms, etc., without method or system, and all written in an archaic style which is utterly foreign to our modern ways of looking at things, indeed to our whole civilisation. It was impossible for Theosophy to spread in this form. It was only for a few people of special ability, and for those with private means and ample time. And to this day H.P.B.'s writings, in general, remain the preserve of the few; while *The Secret Doctrine*, in particular, stands chiefly as a deep well of truth, from which a few of our advanced leaders may draw, and then dispense the waters of life broadcast to all.

It was therefore necessary that, as the second stage in the growth of the Society, our two later teachers, A. B. and C. W. L., should arise; and, by casting the Ancient Wisdom into the philosophico-scientific mould in which we have it to-day, make it possible for it to spread to a large and ever-increasing number of the public. With their emphasis on the idea of vibrations, their systematisation of the doctrines of Planes, Rounds and Races, and their crystallising and defining of a set of technical terms, these two great co-workers have brought the presentation, the vehicle, of the Ancient Wisdom right up to date, and have thereby earned the eternal gratitude of thousands of men and women the world over. The man of scientific mind can now study the wisdom of the ages in his own language, and according to his own thought-habits; while the woman of devotional temperament has had her religion so rationalised that she can not only hold on to it in the face of all the attacks of materialistic science and the higher criticism, but also so as to open up to her mind endless vistas of new truth and beauty. Thus, again, the work of A. B. and C. W. L. has been highly constructive, a thing which has been made possible by the clear field left them by H.P.B.'s clean-sweep methods.

Thus the thought of the higher intellectual and devotional classes has been more or less leavened with the Theosophical teachings, the teachings on which alone brotherhood can be based. But, even so, there are still vast numbers in every country who have not yet been touched.

Does it not seem, then, that the next step forward, the third stage in the development of the Society, should be towards a still greater simplification and popularisation, rather than "back" to the difficult and abstruse, and to that extent exclusive, methods of its early days?

Brotherhood is still our First Object, and expansion must come, if that object is to be realised. So, whether it is to come through some new departure, some new way of interpreting the Ancient Wisdom within the Society itself, or by means of subsidiary activities, such as the Order of Service, Co-Masonry, the Liberal Catholic Church, and the Order of the Star in the East, or by both, we ought not to shrink from the task. Brotherhood includes all. And until the doctrines of Reincarnation, Karma, and the Unity of the Self have permeated the whole of society, Brotherhood can never become a reality.

EDGAR W. PRITCHARD

CHRISTIAN SCIENCE AND THEOSOPHY

If the test of a religion be its power to bring consolation and peace to suffering mortals, then surely Christian Science takes a high place; and, judged by the number of its adherents, it almost takes precedence of Theosophy. And since both Christian Science and Theosophy proclaim virtually the same message—*viz.*, the unreality of the mortal robes of the soul, and consequently of pain and disease, which are connected solely with these vestures—it is an interesting question why the Christian Science version should make, as it appears to do, the stronger appeal to the multitude of men. I think the answer is that it is more unphilosophical and dogmatic, and consequently more one-pointed and immediately effective in its affirmations. It disregards all philosophy, all research into the Ancient Wisdom, except this one essential dogma, the unreality of matter, and its power to delude the soul and lead it into "error" or *māyā*.

God is the one Reality, and in Him is no disharmony or discordance at all. In Him we live and move and have our being; and, if we realise that great omnipotent fact, then neither will there be for us any disharmony, any disease, nor any pain. That realisation is open to us *all, here and now*. We need not wait for it for untold lives, untold millenniums. We need not struggle and painfully toil up a long, rough path with bleeding feet. Salvation can be achieved immediately, now and at once, by faith in Christ, and at-one-ment with Him. It is Wesley's message in a new form. Have faith, and you will be clean, free from sin, and therefore free from disease. For sin, or separation, is the source of all disease—which, none the less, is an illusion, for we are never really separate. Such seems to be the gospel of Christian Science.

Now, if all Christian Scientists, or many, or any of them, were able on all occasions to prove this doctrine by practical illustration in their daily lives, it would mean that they would be Arhats; whereas, in sober fact, they are men and women of very ordinary and average development. On the other hand, we have the incontestable

fact that in numbers of cases these dogmatic affirmations on the plane of here-and-now, of truths that should belong to the buddhic plane, have answered to a physical call and "delivered the goods" unmistakably! Patients ill with tangible physical ailments have, when told that their complaint is an unreal delusion of mortal mind, miraculously asserted themselves and chased the microbes out of their systems without the aid of physic. What are we to conclude? Can karma be transcended and miracles worked by ignorant and undeveloped men? Do they become temporarily Adepts, without knowing how?

Whatever be the explanation, I think we Theosophists might learn something from these very one-pointed if narrow-minded enthusiasts. A little bit of Christian Science, with its indomitable affirmations, to reinforce our Theosophy in the dark hours of crucifixion, would do us no harm. We are told by the Master to be cheerful, even when immersed in bitter suffering; but a perusal of that very "human document," *The Doctrine of the Heart*, shows that this is by no means easy, even to advanced pupils. It is then that the sledge-hammer faith and logic of the Christian Science affirmation can restore us once more to the captaincy of our souls.

The man of the world may sneer at the Christian Scientist, but he has not found the lever wherewith to prize that human rock out of its impregnable position. Rocks and facts are stubborn things, and a too weak lever is often a danger to the man who wields it! We Theosophists are not very prone to form alliances with men of the world for any purpose except physical work, but there is just the danger that our exaggerated deference to karma may incline us to borrow rather more of Sancho Panza's attitude than we ought!

H. L. S. WILKINSON

REVIEWS

The Science of Power, by Benjamin Kidd. (Methuen & Co., Ltd. London.)

The argument of this most striking and arresting book is, briefly, that the organisation of Power in the world, meaning human capacity for work, has been hitherto managed by *males*, by methods of brute-force. The possession of effective force has been the final court of appeal in all disputes, the agency for maintaining law and order at home, and the means of argument abroad. All men and all nations have bowed to its supremacy; and ethics, though maintaining a precarious and dubious existence as a separate science, has in practice been squared with its decisions.

This means of organisation of the world's Power has had its day, and is now a thing of the past. The organisation of the Power of a nation, and ultimately of the world, will in future be done by the stimulating effect of the "emotion of the ideal," a means which will psychologically be infinitely more effective than the homage paid to brute-force under the stimulus of fear. The arousing of this electric impulse in men's minds will be the future work of the hitherto neglected and inoperative half of the human race, the female half. The author has the profoundest belief in the enormous social development which women have it in their power to bring about by virtue of their superior conscience and capacity for self-sacrifice. And he asserts with force and conviction that this development might easily take effect and produce sweeping changes within one generation, if the education of the young were properly taken in hand and conducted on these ideal lines. In support of this, he shows how the superior educational system of Germany succeeded in altering the whole character of the German nation (for the bad) within one generation by propaganda conducted in schools on the Might-Right philosophy; and he quotes Japan as performing a similar feat.

The author is rather hard on poor Professor Darwin, and seems to bracket him with the German "supermen" as one of the main agencies

which have produced the warp in men's minds, urging them towards the modern "apodiabolosis" of force. He also asserts that social heredity is infinitely more effective than individual heredity as an evolutionary agent, and that, individually, in brain development, men are far more nearly on a level than is generally supposed. In fact he almost harks back to the old idea possessed by our forefathers, that the mind of a child is a blank sheet of paper, on which the educator can write what characters he chooses.

Apart from such questionable overstatements, however, the author's argument carries conviction. It must be apparent by now, to the most ardent disciple of Darwin, that the "survival of the fittest" does not and cannot achieve all that is claimed for it. In a free fight, very often the fittest types are killed off. Opposing forces constantly cancel, and no development or progress takes place. Frequently the species or nation degenerates and succumbs. Whereas in a co-operative community, such as that of ants and bees, and socialistic humans, there is the essential condition favouring development and growth. Also love, devotion, hero-worship, and homage to the Right, are undoubtedly vastly more effective social forces than fear and worship of the Beast of Force; and if once they could be effectively got under weigh, nothing could withstand their impetus. But is Woman to be the agency which will bring this tremendous organising Power to birth?

One wonders! What is woman doing now, when the male supermen all over the world are succumbing to stalemate, and bankruptcy of brains threatens to accompany bankruptcy of cash? What is woman doing? Some are dancing fox-trots, some dragging themselves with cocaine, and some a prey to grief and despair!

Woman has not shown her hand yet. And yet, the more one thinks of it, the more one feels impelled to ask: "What of the daily and hourly sacrifice that has been made silently for hundreds and thousands of years by women for the sake of the race? What of the horrors of childbirth patiently endured? Who can measure the unfathomable intensity of the suffering of thousands—millions—of weeping mothers who have allowed their offspring to go forth to be devoured by the Moloch of War? Has all this sacrifice gone for nothing? Is there not a great, a tremendous volume of spiritual force stored up by it in a mighty reservoir, which only awaits time and opportunity to be poured forth for the world?

We should not be blinded by the failure of Woman to reveal herself up till now, nor by the poor showing made by individual

women. Many rather hopeless cases became heroines during the war. Woman is an enigma to herself, not to men only. May this not be due to the damming up, within her being, of overwhelming forces of which she is only barely conscious? What of that mysterious "Foot-note by E. O.," now published in *THE THEOSOPHIST* for May, 1922?

Mr. Kidd claims that he proclaimed his gospel to a deaf world, when he delivered the Herbert Spencer lecture to the University of Oxford in 1908. He announced then that the world into which his audience had been born was bankrupt and *dead*: and that those who were still young would probably see great happenings. No one believed him then, but time has borne out his prophecy: maybe the near future will still further justify him

H. L. S. W.

To India: The Message of the Himalayas, by Paul Richard. (Ganesh & Co., Madras.)

M. Paul Richard touches a high note in this his call to India—"He neither persuades nor argues; he just calls," as the Foreword says. It is an inspiring little book—just a message—and given in short paragraphs which are full of thought. In speaking of empires and peoples that have passed or are passing through the throes of a new birth, he says: "For all are condemned; but condemned to new birth!" In appealing to India specially, he says:

Thou claimest equality among peoples and races, and thou wouldest not have it among castes! Thou shalt be the sister of all nations, only when all thy sons among themselves are brothers . . . And all thy daughters, their sisters and equals. . . .

There is a link of destiny, close and mysterious, between women and their nation. A nation also is a woman, a mother. Whenever women are treated as slaves, the nation becomes a slave also. . . .

Seest thou these barriers, divisions, doors closed to the stranger, to the pariah to Brother Man? Nay, for thy soul has arisen, and with her—Fraternity!

The author brings in a waft of fresh air straight from the Himalayas, when he says:

One is coming—whom no one knows, and for whom all are waiting. One, as it were the New God of this Universe, the God of the New Man—of the Superman . . . India, Aryavartha, let Him descend on thee. And thou shalt be blessed among all nations. Thou shalt be hailed, thou Holy Land, throughout all centuries by all beings. . . .

W.

The Human Touch, with Fantasy and Poems, by L. A. Compton-Rickett, with a Foreword by Katherine Tynan. (George Routledge & Sons, London. Price 5s.)

In this book pp. 1—89 are occupied by a short Play, "The Human Touch," which deals with the subject of vivisection. We are introduced to a sporting parson and his wife, and a fair daughter who loves a local vegetarian-anti-vivisection-enthusiast; but her hand is sued for by an up-to-date toxin-administering doctor. Papa falls ill of diphtheria, and there is much question whether "to tox or not to tox". The young lady and the enthusiast force their way into the laboratory or vivisection-den of the doctor, by bribing the assistant, and awful scenes of suffering animals are disclosed. Enters the owner, and a fierce argument arises. Papa miraculously recovers without the aid of the noxious injection, and in spite of the vivisectioning surgeon's assertion that he would die. The suitor of the fair daughter thus defends his position: "I have a vision, not of angels, but of suffering humanity, humanity cured of suffering, humanity prevented from suffering by a few."

She replies thus: "And I see humanity trying to climb to ease and comfort on the tortured bodies of helpless, trustful creatures, tortured year after year" which, we suppose, puts the two sides of the case into a nutshell.

Enter papa, radiant and convalescent, exclaiming: "I'm more than thankful I haven't been slit up or poisoned." He blesses the union of the happy couple; but we are left in the dark as to whether she accepts him or he repents of his wicked ways; while the poor vegetarian anti-tox disappears from the scene entirely.

A not very skilful or convincing Play; but perhaps it would be impossible to make it so, and, as Mrs. Tynan says, "one doubts that it would ever have a long run".

The second piece, a Four Act Play, "The King of Hearts," has some clever work in it, and reminds us of *The Blue Bird* in its fantastic treatment of a pack of cards. The author is more at home in this fantastic part of the play than in his first effort, which looks as though it had been written to order; but the action drags somewhat when he descends from the clouds to the world of business methods. We have not space to quote from this play, which, in brief, is a scheme to bring down the poetry of life into the hum-drum routine of business methods.

There remain some thirty pages of lyrics and sonnets. The lyrics are mostly short, and some of them sweet. The poet's choice of words is far better than his sense of rhythm and metre. Perhaps the best of these is the short poem "Response". The sonnets, "In Memoriam," which conclude the book, are an advance on the previous poems. They show great power of concentration and a happy choice of words. There is a fine sonnet on "Cambridge Colleges".

F. L. W.

The Truth about the Mormons, by Sheridan Tones (William Rider & Co., Ltd., London. Price 3s. 6d.)

Certainly Mr. Sheridan Tones does not spare us, with his list of horrors in *The Truth about the Mormons*. He has no good word for them. His book seems biased, for it is difficult to see what holds the people together, or what is their object in making of themselves a sect. We want to hear more on the one hand and less on the other; and a certain curiosity is aroused to hear more about them from other sources. It is so easy to condemn a people because we do not appreciate them, but it is not so easy to be quite just to their faults. One must take this book as one-sided; there *may* be no other side, but we should like to know. The book is put together in a somewhat scrappy way, which suggests want of conscientious thought.

W.

MAGAZINE NOTICE

We have just received the second number of the first volume of *Theosophy in Ireland*; and send our warm congratulations to its editor and our brothers in Ireland, and best wishes for the success and long life of this promising magazine. It is distinctly Irish in spirit, and strikes a welcome note of originality, which is especially happy in the account of the Annual Convention in England. The articles on Celtic Mythology are good. It is published at the Sectional Headquarters in Dublin.

THEOSOPHICAL SOCIETY

ANNUAL CONVENTION, 1922, AT ADYAR

ARRANGEMENTS are being made for the comfort and convenience of a large influx of members at Headquarters. In order that as little inconvenience as possible may be suffered, we ask intending visitors :

1. To notify their coming, at least by the first week in December.
2. To bring with them bedding, mosquito nets, towels, soap, drinking vessels and travelling lantern. No furniture can be supplied.
3. Members requiring a cudjan hut, or rooms in the Quadrangle or Bhojanashālā, must send word by November 22nd to Mr. B. Ranga Reddy, and cash must accompany the order.

The ordinary cudjan hut, 10ft. by 12ft., costs Rs. 10 with mats, and Rs. 8 without mats.

A big cudjan hut, 20ft. by 12ft., costs Rs. 20 with mats, and Rs. 16 without mats.

Rooms in the Quadrangle and Bhojanashālā will be charged from Rs. 6 to 10 according to the size. Preference will be given to ladies and those having a family.

A general shed will be put up for delegates who do not want special accommodation.

4. Each delegate requiring meals in the European style (including chota hazri, coffee or tea or milk) is required to pay Rs. 4 per day, including accommodation.

During the four days of Convention, free meals in the Indian style will be provided to all registered delegates.

On extra days, meals in the Indian style (2 meals per day without lunch, chota hazri or milk) will be charged at Re. 1 per day.

Any donation towards the "FOOD FUND" will be thankfully accepted.

Tickets for free meals must be applied for at the Bhojanashālā between 6 and 8 a.m. for evening meal, and 2 and 4 p.m. for the next morning meal daily. Those who do not apply for tickets within the hours that are fixed will have to pay As. 10 per meal. Refreshments will also be provided if wanted.

Delegates on arrival are requested to register their names at the enquiry office near Headquarters.

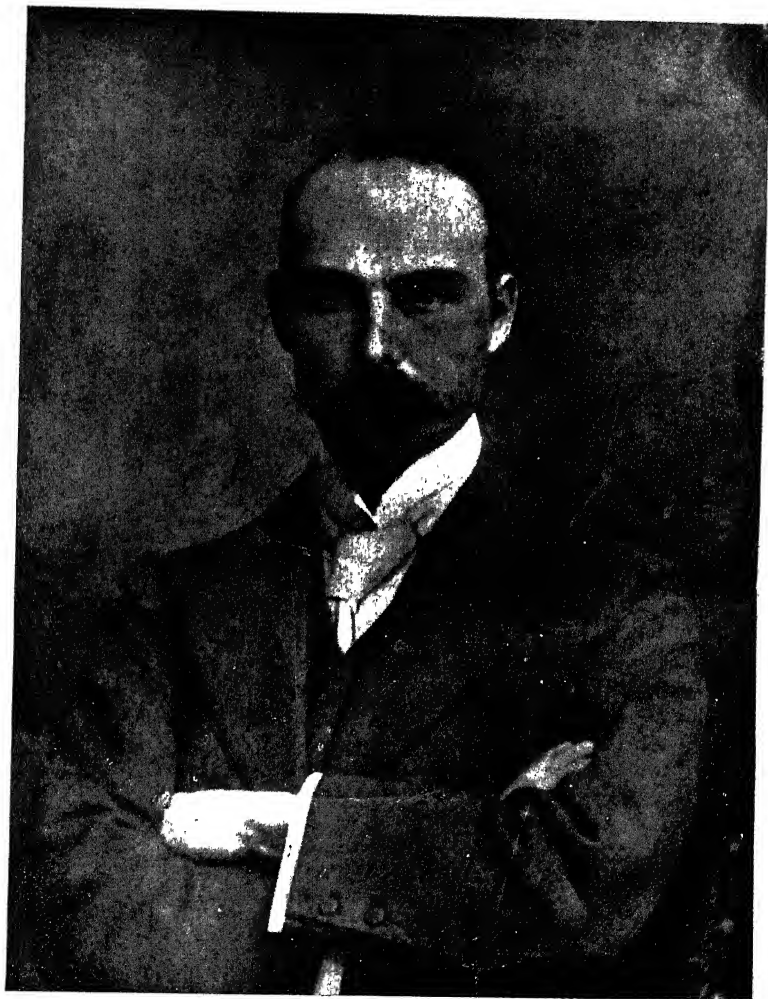
Members who do not notify their coming beforehand must excuse us if we are unable to provide lodging and food for them.

Arrangements are made only for members and their immediate families (wife and children, if the latter cannot be left at home).

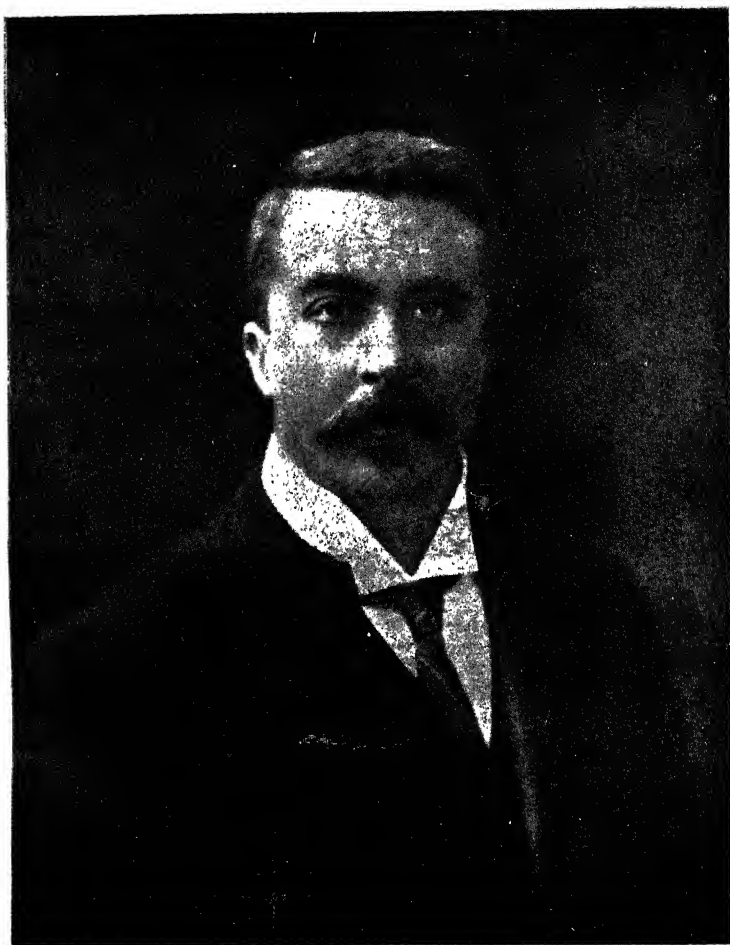
All letters of enquiry should be addressed to the Recording Secretary, T.S., Adyar.

N.B.—The terms quoted above apply to the days of the Convention only.

J. R. ARIA,
Recording Secretary.



G. R. S. MEAD
GENERAL SECRETARY OF THE EUROPEAN SECTION 1890—1898,
AND OF THE BRITISH SECTION 1891—1898



BERTRAM KEIGHTLEY
GENERAL SECRETARY OF THE BRITISH SECTION 1901—1905

THE THEOSOPHIST

ON *The* WATCH-TOWER



THE T.S. in Wales held its first Convention at Cardiff on October 30, and sent "loving greetings" to the President. I hope much from this banding together of our Keltic brethren in Wales, for they have a special culture of their own, and a form of the "narrow ancient way" from Druidic sources which should add a valuable ray of light to our ever-widening knowledge. The International Federation, opening its Headquarters in Switzerland, also sends an affectionate message. The far-off National Society in Brazil adds its "filial greetings". Another beautifully illuminated address

with many signatures comes from Copenhagen with birthday greetings. A Vienna paper, the *Reichspost*, speaks of the Theosophical Society, formed in the seventies, as having spread all over the surface of our globe; it mentions our three Objects. It then criticises various teachings, objecting to its "close relationship with Freemasonry," and becomes a little mixed, speaking of Adoptive Masonry and the Order of the Star in the East as befits a writer calling himself "Antimasonry". He tells us that bankers and industrialists belong to the Society, and pour wealth into it. I hope it may be so!

*
* *

In last month's *Bulletin* I mentioned a lecture, given by "our Fritz Kunz"—now wandering in his native country—in Reno; he utilised the new arrangement of "broadcasting," whereby the vibrations of his voice were sent over an area of a million square miles of lands, and were reproduced at the stations dotted over it. An American member sends me a cutting of another Theosophical lecture, delivered under similar circumstances. She writes:

I am enclosing a programme of an event which, without doubt, means the opening up of an entirely new field for Theosophic propaganda. The Westinghouse Broadcasting Station KYW reaches the entire Eastern half of the United States from Maine to Texas and from the Rocky Mountains to the Atlantic Coast. It is estimated that about 200,000 people listen to the programmes of Station KYW. I had the pleasure, with several other Theosophists, of hearing Dr. Beckwith give this lecture at the home of a friend who has a radio outfit. It was intensely interesting to hear a Theosophical lecture given in such circumstances.

And it is gratifying to know that Theosophists are quick to take advantage of new methods of spreading Theosophical ideas.

*
* *

There are many Federation Meetings held in India, and since my return from Australia I have presided over Federations

in Chidambaram, Bellary, Kurnool, Benares, Trivandrum, Bhavnagar and Tinnevely, as well as visiting Colombo, Galle, Bombay, Simla (political), Calcutta, Poona, Baroda and Ahmedabad, and lecturing and attending meetings in Madras. The immense distances add to the heavy work at the places visited, some four or five meetings on each day, Theosophical, educational, political, social. But it is work full of joyous service to the great causes to which I am privileged to devote the whole of my life.

* * *

It is good to hear from Sydney of the fine work which is being done in the Blavatsky Lodge. Miss Clara Codd, the National Lecturer of the T.S. in England and Wales, has been lent to Australia for a time, and has been giving a course of lectures in the "Miss Bishop's Hall," which the Lodge took for Sunday evening lectures for a year. I have received a syllabus of a course of eight lectures, on the four Sundays in September and four in October. The subjects were: "Have We Lived on Earth Before?" "The Mystery of Pain," "Thought—the Creator," "The Life of the Dead," "Training in Occultism," "The Way of Initiation," "Occult Training in Daily Life," "The Coming Social Order". A weekly Class for Beginners is held on Thursdays, by Mrs. Bean. An Enquirers' Class every Friday is conducted by Mrs. Wilcox. Dr. J. J. van der Leeuw is holding a class on Psychology, to which non-members as well as members are admitted. Mr. K. van Gelder has a *Secret Doctrine* Class every Tuesday. A number of young Theosophical workers "have banded themselves together to extend the work of the Society". All this is very good. The Lending Library comprises some thousand volumes on Theosophy and kindred subjects. Theosophy in Sydney has certainly gained much by the

establishment of this new centre, with its heart of love and harmony and devotion to the Masters, exiled by the original Sydney Lodge, in the fever of intolerance which burnt up its life.

*
* *

The Secretary of the Federation of Southern Californian Lodges sends me a "condensed report of a Round Table Discussion". Some mistake seems to have been made as regards what is called the "H.P.B. Training Class," evidently from reports which have passed from one to another, and have been unconsciously changed in their passage. Thus we have :

I. *H.P.B. Training Class* : As the first number of the Round Table Discussion was the Practical Demonstration of an H.P.B. Training Class, the Training Class from Los Angeles Lodge was assembled, and Mr. Ernest Rock, the chosen Chairman of the class for this occasion, took the Chair. Mr. Rock gave a little outline of the method of procedure and the rules governing an H.P.B. Training Class for public speaking. Then the principal speaker of the afternoon, Mrs. Peterson, was announced to speak on the subject, *The Key to Christianity*. After a 15-minute speech by Mrs. Peterson, the Chairman called for criticisms of the principal speaker's mannerisms, delivery and arrangement of the subject-matter, though the subject-matter itself was not allowed to be criticised. The whole class was required to criticise the speaker. Then Mrs. Alma Spear was called upon by the Chairman for a 5-minute speech upon the same subject. Then Mrs. Spear was criticised by the entire class upon delivery, mannerisms and arrangement of subject-matter. Then the Chairman was criticised upon his deportment in the conduct of the class, as Chairman. Then the Chairman criticised the class upon its deportment as an audience.

II. *Explanation by Mrs. Baverstock of Training Class Purpose* : The H.P.B. Training Class is an occult system of training formed by Madame Blavatsky, not only to train people outwardly, as she said, "to think on their feet," but from the inward standpoint, it is an occult practice ; for, when a group of students come together to criticise each other kindly, after a while there is no longer the spirit of criticism left. For when they are forced to criticise in love, there grows up in that class a bond of fellowship and the beginning of the nucleus of Universal Brotherhood, and if any group of people can bind themselves together to work along that line, they will become members of one family.

In the class spoken of, the *subject* was always discussed; we did not criticise the speaker. H.P.B. would sometimes make loud asides: "Why does he stand on one leg?" "Why does he put his hands in his pockets?" but no one else made personal remarks. She would occasionally do this during a Lodge lecture, though many strangers were present, who, according to their temperament, were either scandalised or amused. It was in no sense an occult system of training, but merely an attempt to make her group of students ready in speech, and free from "platform shyness". I mention this, because a whole class criticising an unlucky speaker would be more likely to cause shyness than to eliminate it, as it would increase self-consciousness, the bane of public speakers.

*
* *

This is a well-thought-out and well-expressed card, sent to me. Others may like to reproduce it :

THEOSOPHY

Theosophy is not a creed; it is the grace of God in one's life; the power of God in one's work; the joy of God in one's play; the peace of God in one's rest; the wisdom of God in one's thought; the love of God in one's heart; the beauty of God in one's dealings with others.

*
* *

Our Vice-President, T.S., writes :

"I am bringing to Adyar several things from Australia. First, seeds of various sub-tropical plants from Queensland, which I hope will thrive in and beautify Adyar. Melbourne Lodge has presented a new type of arc-light burner and resistance for a magic lantern, which will be useful for the work of the Brahma-vidyāshrama. The Radcliffe family, of Adelaide, have presented a set of glass models of the six types of crystals, and this set also will be useful for some of our studies. My biggest find

consists of letters for our Adyar 'Records'. These consist of one letter of H.P.B., with a postscript precipitated in red ink in transit by the Master M.; four letters of Colonel Olcott, two official letters of Damodar, and a letter of W. Stainton Moses, referring to London T.S. affairs in 1884. All the letters were written to the late W. H. Terry, Editor of the Spiritualistic paper, *The Harbinger of Light*, of Melbourne. Mr. Terry was an honorary member of the General Council of the T.S."

*
* *

A statement has been issued by the Executive of the Australian Section, giving a history of the trouble caused there by Mr. Martyn and his little group of friends. Mr. Martyn was placed on the Executive, in recognition of the great services done by him in the past. The statement was consequently passed with one dissentient. That chapter is closed, after the newspaper attacks, for which materials were furnished by members of the above group, induced the Minister of Justice to institute a formal investigation. After all the boasts made about "evidence," which was pretended to exist, and desperate efforts to justify the scandals circulated, the legal officers closed the enquiry, stating that there was not evidence to support any criminal charge. And this was the result of a private police "enquiry," in which no definite charge was published, in which the accused was not made acquainted with the charge, if there was one, and was not invited to give any defence or explanation. After sweeping up everything that malice could suggest and unscrupulous enmity distort, no evidence was discovered. Perhaps the scandalmongers will keep quiet in future. I have already published the decision of the General Council of the T.S. given in my Presidential Address in 1908.

*
* *

The following reached me too late for publication earlier, owing to my absence from home, but the passing of our old and respected brother cannot be left unnoticed :

The Managing Committee of Blavatsky Lodge, Bombay, record with regret the passing away of their esteemed Brother, Mr. Nusserwanji Framji Billimoria, on the 15th August, 1922 (aged 70). He joined the Theosophical Society and this Lodge in 1886, and worked for its betterment in various ways. For many years he was an active member of the Managing Committee. His services as T.S. lecturer and writer are Worthy of Record. His innumerable articles in the *Theosophical Gleaner* which he edited, and on Zoroastrian Topics in *Cherag* which he founded in 1900 and edited to propagate Theosophy and Zoroastrianism, and his scholarly works in Gujarati on *Zoroaster our Guide* and the *Message of Zoroaster*, especially his English compilation on *Zoroastrianism in the Light of Theosophy*, are all worthy of note. He was a lifelong vegetarian and an anti-vivisectionist, and as such fought for the rights of the dumb animal creatures by his lectures and leaflets. For all his services, literary and Theosophical, he was unanimously elected in 1916 the First Honorary Life Member of the Lodge. In him the Lodge has lost a very old devout and cultured member. May his soul rest in Eternal Peace, and Light Perpetual shine on him.

Since then the Lodge has also suffered the loss of another very old member, D. H. Dastur, a most earnest and steady worker. As the elders pass away from our lower world, to become, in the beautiful Chinese phrase, "the guests of Heaven," the younger ones are pressing forward to carry on the work.

* * *

The death is announced of the Venerable M. Shrī Nānissara, Thero, High Priest and Principal of the Vidyodaya Oriental College, Colombo, Ceylon. Born in 1864, he "took the robes" of the Buddhist Order at the early age of eight years, and studied zealously under various famous scholars of the day. He became a pupil of the well-known Ven. Hikkadūwa Shrī Sumaṅgala, a friend of Colonel Olcott, who assisted him in the compilation of his *Buddhist Catechism*. At the age of twenty-five he received full ordination and gained a name as a preacher and scholar. Eventually he succeeded his teacher,

Ven. Sumaṅgala, who died in 1911, and edited and published many scholarly editions of the Buddhist Scriptures. Mr. C. Jinarājādāsa is said to have studied under him in his youth, and was helped by him in the arrangement of his little *Buddhist Catechism*. He was one of the few Buddhist Monks in Ceylon who spoke English. He was of a kindly and courteous disposition and was much interested in the spread of the Buddha-Dhamma in foreign countries.

*
* *

The Vasaṅga College in Auckland is making steady progress. It is controlled by the New Zealand Theosophical Trust, and its syllabus shows a charming building on the slopes of Mount S. John, Auckland, and delightful grounds, where boys and girls are seen wandering, chatting, and playing. Here is an interesting point:

ARTS AND CRAFTS GUILD

This is an organisation among the children and staff, the chief principles of the Guild being:

Unfailing courtesy of conduct.

Members must be quick to notice and to remedy disorder.

Members must undertake some specific craft with the object of beautifying the School.

A special room has been erected for carpentry and art work, to afford scope for development of the third principle under skilled direction.

The Executive of the Trust sends a message of greeting, and is hopeful of success in its work. If good wishes can help, a whole stream pours out to them.

*
* *

An interesting letter has been received from the Theosophical Educational Trust (England and Ireland) about starting a Training College for Teachers in Co-Educational Schools. It is a good project, and we shall print the letter next month.

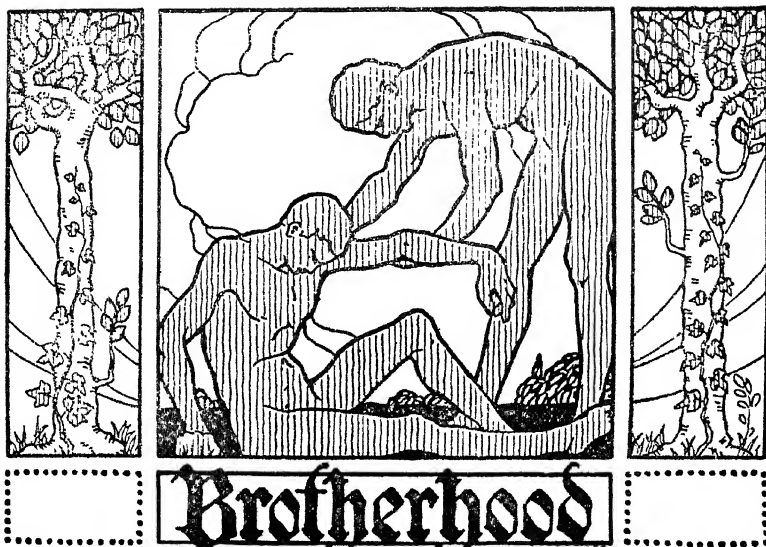
OUR GENERAL SECRETARIES

II. ENGLAND

THE T.S. in England is the final result of the European Section, formed in 1890 by Mme. H. P. Blavatsky and chartered by Colonel H. S. Olcott. Mme. Blavatsky was its President, and Mr. G. R. S. Mead its Secretary. At that time, Theosophy was very weak in Europe. The London and Blavatsky Lodges were strong units. Paris had a Lodge, but not a strong one, and a few others were scattered over Europe, but there was no National organisation. A powerful impulse was given by Mme. H. P. Blavatsky, but she passed away in May, 1891. From 1891—1898 G. R. S. Mead was its very efficient Secretary; a Cambridge man and a scholar, he entered the scholastic profession, leaving it to join Mme. Blavatsky, and becoming her right hand in her literary work, wherein Bertram Keightley was also a most self-sacrificing helper. Mr. G. R. S. Mead is chiefly known for his most valuable works on writers of the early Christian centuries, his *Pistis Sophia* and many others being classics in this field. During his Secretaryship Theosophy spread much in Europe; Great Britain was the first to organise itself separately; then followed the Scandinavian Section—including Sweden, Norway, Finland and Denmark—which was formed in 1895, and the Netherlands Section in 1897. Outside Europe, the Indian Section was chartered in 1891, the Australasian in 1894, while New Zealand separated from the Australasian in 1896,

becoming a separate Section. Mr. Mead resigned the Secretaryship of the British Section in 1898, leaving it well organised and healthy. He was succeeded by the Hon. Otway Cuffe for two years, and the French Section was formed during the next year. Mr. Cuffe was an Irish gentleman of fine character; he was much loved, but, in 1900, he felt that his duty lay in Ireland, and in that year he was succeeded by Monsignor Dr. Arthur G. Wells, who worked during twelve months. He was a man versed in Catholic theology, and in many curious theological bye-ways. We are sorry that we have not been able to obtain photographs of either of these. From 1901 to 1905, Mr. Bertram Keightley—who had been sent by Mme. Blavatsky as her agent to India in 1891, and who was the first to organise the Indian Section, becoming its General Secretary for ten years—returned to England, and was elected to the General Secretaryship of the British Section, an office which he filled successfully for four years, his utter devotion to the work, both in East and West, making him a channel for higher Powers. Miss Kate Spink was elected in 1905, and held the office for three years efficiently; in her case, again, we have no photograph to reproduce.

[An unfortunate mistake has been made with the photographs of the three General Secretaries whose pictures we gave to the photographer a month in advance. First, the dull weather of the monsoon delayed them, and then the photographer, instead of making vignettes, made full-sized plates. We are therefore compelled—there being no time to make new ones—to print only two this month.]



THE YOUNG CRIMINAL AND THE ANCIENT WISDOM

By MARGARET L. LEE, M.A.¹

THERE are three special uses to which the much-talked-of New Psychology may be applied : (1) the cure of disease, both mental and physical ; (2) the reform of the criminal ; and (3) the prevention both of disease and crime by a system of education calculated to produce health and morality.

The last application is hopeful and inspiring beyond the others. But, in our world of to-day, much work is necessarily remedial ; and this is no more true of medicine and of surgery than it is (or should be) of those social activities which have

¹ Lecturer at Oxford and at University College, Reading ; late Lecturer at King's College, London, and Examiner for the London B.A. Degrees.

for their object the proper treatment of the criminal. In pursuance of this idea a New Criminology, closely linked with the New Psychology, is becoming established.

Many of us can have but little opportunity of making an original contribution to the study of crime; yet every observant educator of youth must be convinced that *potential* criminals, like potential geniuses, pass daily through his hands, and that applications (2) and (3) cannot be dissociated. In studying the links between them, and, further, in correlating both with the age-old teachings of Occultism, much help may be derived from a book which I now propose to discuss in some detail—*The Individual Delinquent*, by W. Healy, M.D., Director of the Psychopathic Institute, Juvenile Court, Chicago.¹

This volume of 700 odd pages summarises for us all the best results which the new science of criminology can show. The writer is a man of rare intuitive sympathy and sound judgment, markedly opposed to rule-of-thumb methods and hasty generalisations. It is clear from the history of his "cases" that he has the power of awakening the best in every man, that he would never "break the bruised reed, nor quench the smoking flax". He shows, too, an infinite patience in dealing with the most unresponsive kind of human material.

Many thousands of criminals and delinquents have passed through Mr. Healy's hands, and of each he has a "case-card," tabulating the results of an examination which often covers several years. The aim of the card-index is to collect data concerning the factors operative in producing delinquency—*i.e.*, to discover why certain individuals distinguish themselves by anti-social conduct and so become criminals, or at least offenders. But it should be said at once that on this subject Mr. Healy has reached no simple conclusion. He speaks frankly of the failure, so far, of all attempts to find in

¹ Heinemann & Co., London,

delinquents a common factor which might serve to establish existence of a "criminal type". Lombroso and others have pursued this line of investigation, but in vain.

Thus, heredity, taken by itself, explains far less than it was at one time expected to do. So far are we from being able to calculate on the transmission of mental and moral, or immoral, tendencies, that the verdict of modern psychology on the very possibility of such transmission is "non-proven". It is true enough that feeble-mindedness, epilepsy, and certain forms of insanity, found in connection with certain kinds of physical brain-defect, are, in the popular sense, hereditary; and it is equally true that the feeble-minded, the epileptic, and the insane often lie, steal, and murder. But the tendency towards the action itself, as apart from the bodily condition, cannot be proved transmissible.

Poor physique, again, cannot be regarded as a *cause* of crime. The mentally weak, as already admitted, frequently became chronic offenders, and innate mental weakness often goes with physical defect or abnormality; but it is impossible to establish the fact that mentally sound delinquents show any typical bodily characteristics, such as peculiarly shaped skulls, receding chins, etc. Criminals may be of any physical type, although naturally there are more under-sized, badly-formed and degenerate bodies among criminals than sound and finely-formed ones, because the majority of them come from a social class which is degenerate from insufficiency of air and food. The same inconclusive results appear when *any* single "causative factor" is investigated. Indeed, there is no such factor. Crime is not a matter of type or class.

This leads on to Mr. Healy's second point, *i.e.*, that "the problem of personality is the crux of the whole subject"; that it is only by a close study of the individual criminal that the intricate network of causation which lies behind his actions can be at all explained. Each case must be studied and dealt

with on its own merits; and the method pursued is sure and thorough. Mr. Healy advocates complete honesty and frankness on the part of the investigator. Even the best-meant deception tends to alienate the delinquent, whereas the first essential is to gain his full confidence and co-operation. The attitude of a kindly doctor, inviting the patient's help in getting rid of a trouble which stands in the way of doctor and patient alike, has generally been found to disarm resistance and excite a desire for self-improvement. Especially will the delinquent often welcome an attempt to provide him with a vocational diagnosis, to "see what he is good for" or "find out the thing he can do best"; for every man and woman is occupied with this crucial question (the channel through which the life-energy is to express itself), whether the interest be conscious or otherwise.

Proceeding with his inquiry, which he prefers to carry on while the offender is awaiting sentence, Mr. Healy tabulates the facts obtainable under at least nine distinct headings:

(1) Family history, especially the delinquent's heredity in all its aspects.

(2) Developmental conditions, beginning with those which are pre-natal.

(3) Environment. (Here the writer deprecates the drawing of any premature conclusion as to whether "nature is stronger than nurture" as a factor in crime, or the reverse.)

(4) Mental and moral development. (Here are introduced the school record, testimony of employers, account of home habits, etc.)

(5) Physical measurements, including a photograph of the nude body.

(6) Health; the record of the past being supplemented by an exhaustive medical examination,

(7) State of mind and morals; deduced by means of :
 (a) elaborate mental tests, on which Mr. Healy has written a separate volume, and (b) psychoanalysis. Great elasticity is shown in the application of both these methods.

(8) Nature of the delinquency. Criminal records are strikingly monotonous; and a very usual beginning of a delinquent career is the form of child-vagrancy known as "sleeping out"—the first manifestation of an isolative and anti-social attitude. Other common forms are stealing, arson, fraud, violence, and sexual offences.

(9) Summary of the diagnosis, and resultant prognosis; to which are often added

(10) "Follow-up records" of the offender's future career.

From all this it will be seen how much easier it is to deal with delinquents while they are still young, before the web of evil tendencies has become too complicated for unravelment. It is a startling fact that practically all confirmed criminals begin their careers in childhood or early youth; that is, invariably before the age of nineteen or twenty, and usually before fifteen. It is, says Mr. Healy, the conditions of youth (whether due to nature or to environment) that determine a criminal career; and in youth the main causes stand out much more clearly than later on. This is therefore the time when investigation is least difficult, and the hope of successful treatment is greatest.

All social workers will admit that one of the great necessities of our social system is a better provision for the carrying of young people of doubtful tendencies through the stormy period of adolescent instability; and this must be taken to cover at least five or six years. Besides the actual sex-impulses which become active at this time, there are many secondary tendencies of adolescence—stupidity, lethargy, causeless aversions, incompatibility of temper, visionary scheming, frothy religionism, immorality, craving for

stimulants, exaltation and depression—any of which may give rise to trouble. The additional sensitiveness of the adolescent makes the “shoe” of an uncongenial environment pinch more tightly than at any other time, while his instability makes him a particularly trying inmate, and so often creates a hostile feeling where people and circumstances have before been friendly to him.

The root of all the trouble is want of balance between the forces of impulse, on the one hand, and those of self-control, on the other. The delinquencies of the adolescent are usually the outcome of impulse—running away to become a sailor, or to go on the stage; burning ricks; robbing and fighting. The impulses aroused are both physical and mental; and their awakening precedes the corresponding development of the reasoning and self-governing faculty. So, in the early years of adolescence, children are often at the mercy of forces from which they themselves suffer more than anyone else; and this applies especially to those of neurotic and unstable temperament.

They need at this time the utmost sympathy, patience and understanding; and how few adults are at once wise and loving enough to supply that need! It is not so surprising that numbers of boys and girls form criminal habits at this age, as that many more—often in the harshest environment—learn to control the lower nature with its insistent claims, and come out unharmed from their period of storm and stress. Unfortunately it is often the finer types which suffer most, and the class of potential geniuses, mismanaged in these critical years, must have provided many a recruit to the number of our criminals.

In dealing with adolescents, it is important (*a*) to begin early enough, and (*b*) to make the right kind of appeal. The best treatment is preventive. Before a child is thirteen or fourteen its mind should be filled with healthy interests, and

the habit of self-control established firmly. As to the appeal made, it must be remembered that steadiness of purpose, and even normal desire for self-preservation, as well as self-interest generally, are often completely obscured at this age; and risk often stimulates rather than deters. The mistake often made by well-meaning parents and teachers is to cast their appeal in terms of mature judgment, such as the proverbs of all nations have crystallised—"Waste not, want not"—"A stitch in time saves nine"—"Marry in haste, repent at leisure." This kind of appeal only sets up a reaction, for youth knows well that there is another and a deeper wisdom, to which it, rather than its elders, holds the key. To our "Seeing is believing" it will oppose the statement: "For want of vision the people perish." To our "Look before you leap" it may reply: "He that saveth his life shall lose it." In answer to our "Waste not, want not" it may cite the prodigality of Nature herself.

Neither the caution of age nor the ardour of youth is always right; and each has much to learn from the other. Where can they find a meeting-place? In what terms can age (or maturity) speak, that youth may hear?

Surely through what Kidd¹ calls "the Emotion of the Ideal," which is at no other time so strong or so responsive to outward stimulus. The "Eternal Quest" is never so gladly undertaken as in youth. It is for us to see that its object is a worthy one—the Ideal, symbolised so variously (because of the strength of the phantasying tendency in youth), as the Grail, the Elixir of Life, the Philosopher's Stone, the Rose of Joy, the Blue Bird. But phantasy must be guided; and it is for us also to see that this Ideal is presented in forms not too remote from actual experience, such as the heroism of protecting the weak, the beauty of sacrificial service, the joy of communion with greater souls.

¹ *The Science of Power*, by Benjamin Kidd.

In dealing with the young delinquent, it is obvious that we have the harder task of *substituting* these for less worthy objects already beginning to be pursued—reckless adventure, ambitious self-glorification, selfish indulgence in phantasy and dreams. Yet, in this impressionable period of life, “sublimation” may well be more successful than during any later decade.

Here arises another consideration of immense importance. Mr. Healy has discovered that “the causes of delinquency are largely in the unconscious,” and that therefore the first thing to find out about the offender is what is just below the surface of his conscious mind. Whatever disposes him towards wrong-doing is bound to affect his mind (on the unconscious or subliminal levels) before it affects his conduct. The mental factor is frequently found to counterbalance all external influences arising from environment, except in so far as these predispose and form the mentality of the unconscious. The question then arises: how can the content of unconscious mind be revealed and dealt with?

Mr. Healy makes the very interesting statement that this content comes to the surface above all in the shape of mental imagery—of conceptions, often forming definite pictures, which pass again and again through the mind, and constitute a stimulus to certain kinds of action. These may take the form of dreams; but at adolescence there is also an unusually large outcrop of the unconscious in waking life, known as “day-dream” or “phantasy”. Thus the young burglar sees himself first in the action of picking a lock, entering and robbing a house, and enjoying the fruits of his crime; the young murderer pictures the agonies of his victim, the sureness and swiftness of his attack, the disposal of the body, and so forth. These pictures, floating up from the depths of the unconscious, come nearer and nearer the surface, until they finally result in appropriate action, or, in psychological terms,

become conative. Many criminals complain of the power of this "obsessive imagery"—"I don't want to do it, and I don't know why I do; it just comes over me, and I have to."

The fact of this compulsion, shewing that the individual has given over the control of his action to the lower, *i.e.*, the subconscious, instead of to the higher, *i.e.*, the reasoning, mind, is doubtless a sign of an unbalanced condition; but, as all adolescents tend to be unbalanced, it is easy to see how soon the boy or girl who gives way to phantasies of dominance, or of lust, or who broods over a slight or grudge (perhaps from parent or teacher) until he becomes anti-social in attitude, may merge into a delinquent, or even a criminal. Had he been helped through the unstable period, with its vivid mental imagery and its imperfect power of self-control, he might have grown into a respectable member of the community; as it is, started on a career of crime, and urged along it by public reprobation and the influences of prison life, he probably sinks into the ranks of the incorrigible.

Here, then, we are confronted by the necessity for stimulating "the Emotion of the Ideal" in a very definite way, *i.e.*, by storing the young mind with conceptions, impressions, and above all actual pictures (for visual imagery is the strongest form of sense-perception), which may conduce to noble conduct. Such imagery, rightly introduced, sinks down into the unconscious, and becomes a permanent part of its content, to reappear in due course as conscious thought and action.

Unless this *mental* link be made, a corrective environment will produce little effect. "A public playground is no incentive towards good conduct, unless better mental activities and content are fostered there"; but, given this link, it then becomes most important for the helper to see that no needless obstacles stand between "the Emotion of the Ideal" and its outward fulfilment. Here arises the need for

“practical” reforms—improvement of housing conditions, brighter schools, etc.

Much might be said in connection with mental imagery concerning the influence of the cinema—so much more potent for good or evil than any written or spoken words. Of course, the content of the adolescent mind is strongly tinged with sex, the most powerful influence of the developing years; hence the huge appeal of the “films” ordinarily shown. Mr. Healy has come across many cases in which pictures of an erotic kind have stimulated sexual feeling, even in quite young children. Here, as usual, the link is found in the mental images to which the film-pictures give rise. All the senses are closely related; so that a picture seen outwardly may stimulate, not mental sight only, but mental taste, touch, and smell. Thus every sense becomes unduly excited, and in a direction towards which physical development is already giving a strong predisposition.

It must not be supposed that the resistance of the conscious mind to these undesirable mental suggestions from the unconscious goes for nothing; indeed, it is often strong, and is reinforced from a source hitherto unmentioned, namely, the superconscious. But where such resistance is raised, mental conflict supervenes, and this in itself implies a great strain upon the mind of youth. The more equal the forces engaged, the harder will be the conflict, and in its course may be produced “repressions,” giving rise to difficulty later on. Many of the troubles and sins of later life—neuroses, sexual perversions and every form of mental aberration—may be traced back to warring factors in the mind of youth; often, directly, to struggle between the unconscious and the conscious, between impulse and rational inhibition. These troubles, moreover, have no relation to the external success or failure of the conflict at the time of its occurrence. A saint may suffer from repression of his unconscious impulses just as greatly as

a sinner may suffer from repression of his higher self. A "triumph over temptation" cannot always be taken at its face value; it may even be, from the point of view of the individual's future, too dearly bought.

All this but serves to emphasise the need for training the young mind in harmony and balance before the period when all jarring strains become intensified, and conflicts already generated enter upon an acute stage. Again we are brought back to a conviction of the supreme importance of an early education, fulfilling alike bodily, mental and spiritual needs.

Every one, except the vast number of persons who are mentally defective from birth (and even here the exception is but partial), is, according to Mr. Healy, morally educable. There is no such thing as the "born criminal," save in so far as these mentally defective ones, not intelligent enough to serve their own best interests, are strongly predisposed to crime. All normal, and even many sub-normal, persons can be turned into decent members of the community. If this be so, the more shame to us that our educational and social systems produce a yearly wastage of thousands of human lives which might have been of service to the world. No further proof of this wastage is needed than a consideration of our city slums; of degrading poverty, and the mental imagery it sets up; of parental harshness and misunderstanding; of mechanical methods of education, designed to give useless instruction rather than to develop faculty, such as the huge classes which preclude attention to individual needs; of the domination of childhood by fear, producing either rebellion against authority or else slavish submission; of popular and academic prejudice, convention, and superstition; of the degrading effects of unemployment and competition; of the low state of commercial, social and political morality; of the paralysing effects of a formal religion; above all, of the ignorance in which most of us are content to spend our lives with regard to

our own nature and being, its potentialities, and the conditions needed for their development. The sages of every century have preached the doctrine of self-knowledge; yet we persist in this ignorance, which, because of the swift hostile reactions it brings upon us in every kind of human activity and relationship, cannot even be called blissful. Our entire systems of politics, religion, society, law and medicine are founded upon a blurred or inadequate knowledge of the very things most essential for us to know; and the man who would cause the light to shine in dark places still incurs the same unenviable fate as the lantern-bearer in Galsworthy's *Inn of Tranquillity*.

Yet the conclusions reached by such an exponent of criminal psychology as Mr. Healy may well fill a Theosophist with hope. They show an enormous advance in *theory*, albeit that practice, entangled in worn-out mechanisms, still lags behind. They are, moreover, at one with the teachings of Occultism; and the occult student can supply for himself some of the missing links which Mr. Healy has sought in vain.

For example, the difficulty of finding out the main factors in crime is due to the shortness of the period investigated. The factors lie hidden behind the gates of birth—not in the physical heredity (which has been explored with disappointing results), but in the nature of the ego itself, which shapes both heredity and environment by virtue of its kârmic claim. To find out why a child has criminal propensities, we must know the history of its past lives; failing that possibility, we must be prepared to recognise the existence of such a past, and to make allowance for it as the unknown factor in our calculations.

But kârmic tendencies do not appear in force until the ego has fully taken control of its new vehicle, and often not until the strain of physical adolescence brings out what is weakest—reproducing the circumstances in which the same individual has struggled, and perhaps failed, many a time

before. It is then that fresh karma can best be made ; and its nature, as this book so fully proves, often depends on the help given to the struggling ego during the transitional years.

All that Mr. Healy says of mental conflict is very true, but the subject becomes further illuminated by consideration of the previous experience of the soul. The ego, during the long ages of its immersion in matter, has made physical and astral ties which bind it still ; these appear as the "lusts of the flesh" and all the desires of the "lower nature," *i.e.*, those which are purely self-regarding. But the ego—the eternal man—knows himself as divine, and sees clearly before him the steep upward path ; and at the stage of that path now reached by the majority of the race (that of fully developed reasoning power) his task is to follow reason rather than impulse, or perhaps more truly to balance and correlate both, by means of that higher faculty (the buddhic or intuitional) only now beginning to show itself. Hence the conflict ; and the "repressions" which arise during its course are merely mistakes in adjustment, temporary failures to attain that balance which is synonymous with the razor-edged path over the profound abyss. Those who succeed in any given earth-life, do so by means of that right adjustment or adaptation to reality which the psychologist calls sublimation, and the Theosophist, transmutation.

The obscurer problems of mental defect, in all its bewildering varieties, need even more the light of occult teaching ; but of these it is impossible to speak. Those interested in the subject would do well to read the late A. P. Sinnett's *Obscure Problems of Karma and Rebirth*, where the karma both of physical and mental defect—involving inhibition or retardation of the progress of the ego during a whole lifetime—is attributed to some wrong handling of the vehicles in previous lives.

Mr. Healy's statement that there is no evidence of the existence of moral as apart from mental inferiority, agrees entirely with the teaching that defect arises from imperfection of the vehicles through which the ego functions, or from

imperfect control of those vehicles by the ego—that is to say, in connection with the self-expression of the ego through the personality, on the lower planes of being. The eternal man comes down “trailing clouds of glory” indeed, but they are tarnished, as Plato tells us, by his descent into matter. It is natural, then, that defect should be traceable to the mental plane, the highest level on which a vehicle of matter is used—but not further. Beyond, on the buddhic levels, the man himself functions unhampered by vehicles, and consequently removed from moral defect *as we know it*.

The consciousness of that plane, little as we yet experience it, is our inspiration to every deed of heroism, every transcendence of the lower by the higher self; and this explains the fact, rather naïvely pointed out by so many earnest social reformers, that there is an incalculable and irresistible force working against imperfection, which appears to emanate from the unconscious—“a power that makes for righteousness”. But it must be clearly understood that this power does not originate in the dark regions of the primitive subconscious; rather in the as yet unexplored and unknown superconscious, the very existence of which is denied by the more materialistic exponents of the New Psychology.¹ To evoke a response from that plane, by means of an appeal to any one of the three fundamental desires of the spirit—for Truth, for Beauty, for Goodness—is the work of every educator worthy of the name.²

Lastly, Mr. Healy's remarks about the obsessive force of mental imagery are almost startlingly reminiscent of the saying: “What a man thinks, that he becomes,” which twentieth-century psychology is repeating as a literal scientific truth. It misses a link, however, in not recognising that these unspoken thoughts, these mentally-conceived pictures, may affect others besides the thinker himself.

The hand of the modern psychologist, then, is already laid, though somewhat gropingly, upon the key which the

¹ See Annie Besant's *Theosophy and the New Psychology*, Lecture III.

² See Clutton Brock's *The Ultimate Belief*.

Ancient Wisdom provides to the understanding of the criminal no less than of the saint. When that key is fully applied, what practical results will ensue?

Mr. Healy to some extent anticipates these. He does not advocate entire abolition of punishment for what we should call the younger souls, but rather a progressive, sane, and above all sympathetic and individual treatment, with appropriate penalty for its lowest, and spiritual inspiration for its highest weapon. Since our prison system is directly opposed to such a method, and definitely harmful, it must go. Each offender, especially if adolescent, must be dealt with by an expert who is also a friend, and who can bring both love and wisdom to the task. (Mr. Healy has elsewhere noticed "want of a confidant" as one of the predisposing factors in youthful crime.)

When such ideas are universally accepted and applied, not reached only by "here and there a towering mind,"¹ we may well believe that the lower types of body and brain will become extinct among us, because no longer needed as vehicles for the greater souls now thronging to rebirth. Thus social reform will enter upon a new phase of quickened development, guided by a knowledge of the truth about man's being and destiny, and will link itself with similar forward movements in other spheres of human activity.

For the whole process works in one vast circle; and at the centre, guiding and controlling the threads, and drawing all beings to Himself, is the Lord of Life.

Margaret L. Lee

NOTE.—The writer regrets that in the earlier pages of this article she has found it impossible to distinguish fully between Mr. Healy's remarks and her own additions to and comments upon them. She hopes by this apology to avert criticism of a method which seemed to her inevitable.

¹ Browning's *Paracelsus*, Book V, l. 748

NON-RESISTANCE

By F. A. LAMPRELL

All weapons of defence and offence are given up ; all weapons of mind and heart and brain and spirit.

Light on the Path, M. C.'s Comments, IV.

And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

Light on the Path, I, Rule 17.

THE manifestation represented by the life of the world is due to Force, but that Force is built upon and permeated by a Law which, if violated in any degree, must, by the very nature of it, claim its full and meet adjustment. Recognition of that fundamental Law is the secret of the easiest and quickest way of not only paying off our debts but of incurring no others. To grasp this fact, means to render oneself receptive to the inner secrets of the Great Enlightenment, when the potentialities of man are opened out to him.

And now, from broad principles, I shall make an effort to examine, according to my Ray, the meaning of "Non-Resistance".

In a universe where conflict rages in manifold directions, where almost the entire atmosphere, I might perhaps say, surges with offence and defence, I, an individual unit, have my place, with all my attractions and repulsions, according to

the vibrations which make up my being, these in turn being due to prior and present manifestation. All other individual units are likewise constituted, and therefore myriads of vibrations are making themselves felt in all directions, some more potent than others, according to their character, but all in some degree attractive or repellent. Amid such conflict, how am I to comport myself? It must be borne in mind that there is no individual Arbiter of my deeds and thoughts; there is only an Immutable Law, and how best to conform to that Law is a matter which renders my progress quicker and my suffering less than if I act in resistance to it.

Again, let it be definitely accepted that no man has any power to interfere with the working of that Law, however much he may desire either to help me or harm me. There is a much-vaunted attribute of mankind called self-defence, which resists anything that it pleases to term an attack upon itself. There is never an attack upon an individual unless there is discord between the vibrations of that individual and those of the attacker. This discord is not brought about by any chance happening; its existence is due to a cause, and that cause must work out its effect. Before I go any further, it may be advisable to state that I do not mean, by forgoing self-defence, that one should give tacit co-operation in any wrong-doing, but what I mean by self-defence might be termed, perhaps to better advantage, retaliation.

Let us take a concrete instance. One man attacks the good name of another, despite the fact that the attacker has "a skeleton in his own cupboard". Now that attack does not take place without there having been in existence some sort of cause for it, perhaps due to the similar wrong-doing of the attacked one at some earlier period. The working of this attack is, as before stated, due to the discordant vibrations of the two men. The attacker's vibrations are put into motion, and the all-interesting fact now is as to the effect upon the

vibrations of the one attacked. In the control of these vibrations lies the independence of the ego. Is he sufficiently evolved to exercise that independence; and, if so, is he going to use it to subjugate the retaliatory desire, or is he going to allow the inflammatory effect of the attack to manifest itself in counter attack?

Let us assume that he adopts the former method and allows the attacker to "do his worst". What is the likely effect? The desire to wound meets with no resistance, and the discordant vibrations spend themselves. Do they not the quicker spend themselves if they meet with no opposition? Methinks that is an inevitable conclusion, because the object of the attack affords no resistance; and, without resistance to meet it, an attack melts away. I must have thirst if I wish to drink to a satisfactory purpose, and I must have hunger if I am to find any satisfaction in food. By the same reasoning these potent attacking vibrations find no purpose if their object turns an indifferent note towards them. Cowardice does not enter here, let it be understood; it is a dispassionate attitude that is meant. I neither hit back nor am I afraid. There is no "satisfaction" at all in this attitude to the attacker; but an effect of purposelessness is experienced, which is really the most powerful reply that the attacked can give to the attacker.

And now assume that the ego adopts the attitude of counter attack. The discordant vibrations of the attacker arouse a discordance in the attacked, and conflict ensues. We here have resistance to the discordant attacker, by which these vibrations, instead of spending themselves as above, "realise" themselves. The discordant vibrations, in meeting with opposition, cannot "spend" themselves; their activity remains, because a struggle ensues. Instead of the result of non-resistance, we get that of resistance, and a greater effort still is put forth to "conquer". The vibrations become more

antagonistic, and "fuel is added to the fire". Whoever has the stronger horoscope in that respect "conquers," for a horoscope is a descriptive picture of vibrations; but, with the "conquering," it is doubtful if the matter is settled for all time. That condition depends upon higher forces than the physical ones of the moment.

In this latter case, both men are latently active factors who will both, probably, meet again at some other time, in some other place, and in some other form, to settle or to carry on this difference. In the former case, the matter is probably settled, for all time, so far as the attacked one is concerned; for he has created no fresh karma, and has become detached entirely from the point in which he did not join issue.

While we are, as egos, virtually controllers of our vibrations, yet we too often allow ourselves to be controlled by those vibrations. The great danger exists in our "becoming" those vibrations. As an independent ego, it rests with me as to whether I take up a dispassionate attitude towards those vibrations or "become" those vibrations. By adopting the latter attitude, I am embarking upon a course of action which is swayed by feeling or intellect, and in which I have largely lost my independence and have become "a creature of the moment".

The law of physical life is the Law of Change. The physical world is in itself unceasingly undergoing change. Its birth is in a moving sphere, and since motion is the breath of its existence it cannot be otherwise. Not for the veriest particle of a second is anything stationary here; and, until we learn to get above the ever-changing, so long are we the prey of the changeful.

Watch the evolution of man. You will find that some of the attributes of his character are immovable in their fixity. Whenever a particular question comes along, a particular ego invariably adopts the same attitude towards it, and no

persuasion will move him to respond in any different way to it. He has learned by experience that to adopt any other attitude is bound to lead to complications and further trouble; and, while the attitude he takes up appears to be misguided, as judged by the everyday, twentieth-century standard of ethics, he persists, and in so doing has already touched the hem of changelessness.

In the case of another ego, the attitude would be entirely different; at one time he might take up one attitude towards this particular question, at another time it would be another, according as to whether his first attitude was satisfactory or not to him on that occasion. Until, however, his attitude on the point in question has been as it were built into him, has become a part of himself, he has not that fixity, that changelessness, that another has who has "gone thoroughly through it".

To take a low-level parallel, the evolution of man might be likened to a manufactured article which has to go through many processes before it reaches the stage of the finished product, it being only necessary to extend the number of stages to a manifold degree. There is the raw product stage, which can be likened to the ego at his lowest rung of the ladder of evolution; and, stage by stage, as the article is improved, this is reflected in the life of the ego as it passes through its experiences in manifestation, and has built into it, or expunged from it, the necessary improvements that prepare it for the Perfect Man. The evolution of the soul is scientific, is based upon fundamental laws which have their reflex in the most ordinary phases of existence; in fact, it is the same Law working everywhere and in everything. Until Perfection is *built into* the man, he is not perfect, however much he may appear to be so. It is this *appearance* which is deceptive, and is the cause of "lapses" in men whom we look upon as ideal in certain respects, and in whom we are

sometimes keenly disappointed through those "lapses". The attitude which we have given credit for in these cases is partly there, but not wholly so; and this stage of "manufacture" is only partly done; hence the attribute cannot persist beyond a certain length of time.

In what respect, therefore, is Non-Resistance helpful in the "manufacture"? Perhaps the reply is at once self-evident. If a piece of metal, for instance, were to resist successfully the hammer of the blacksmith, how would the horse-shoe be made? We know, as a matter of fact, that the more the metal resists, the greater is the fire that is applied to it, and the heavier the hammer-blows of the smith, until the shoe is made. The blacksmith, in the case of man, is the Great Law of which he is a part, and the metal is, of course, himself. One's whole life is a process of moulding into a particular shape, and that shape is Perfection.

There is nothing which can hurt me, apart from that which I have already created by previous wrong-doing. How can there be a Law which is an all-perfect instrument, if it hurts me for something in which I have not, and never did have, a part? Obviously, we appear to be ever thrown back upon the necessity of denying that the Law underlying all manifestation is a perfect one, if we are to resist its working out of man's destiny.

To turn a dispassionate attitude towards any phase of attack, means that the Law under which we live is to have, unimpeded, the opportunity of making such adjustments as are necessary for equity. If I take up a retaliatory attitude, I am doing so in ignorance of anything beyond the present time, for my cognition does not extend beyond this; whereas the cognition of the Great Law extends to *all time*, because it knows not Time. There is no such thing as combat in a world in which harmony reigns; and, as the basic truth of the universe is Peace, there can be no permanent combat.

The highest is always reflected in all planes beneath it, differing only in quality or subtlety; and Non-Resistance means no combat.

This is not blind fatalism, which might embrace laziness; it is simply an endeavour to live within the Harmonic Law which, for the time being, I look upon as my controller. *Nothing can happen to which I am not a party*, and by resistance I am using force in ignorance of what I am using it in, as the present is only a part of the past, and I must know past, present and future as the Ever-Present, before I am a fit and proper judge of any happening.

I can rightly adopt the attitude of allowing, from a dispassionate standpoint, all force to be used against me, because as the controller, for the time being, of my life, the Great Law will not allow itself to be denied; and, as my controller, it is also my protector, if I am entitled to its protection.

No bad deed stands alone. By that I mean that there is no such person as a "victim," for victims cannot exist in a properly ordered universe. The "success" of a bad deed is, after all, only to adjust something else; and evil always works itself out. It is impossible for it to be otherwise, as it is an endeavour to interfere with the working of the universe, which is established on Good or Truth.

Does not resistance therefore amount to an endeavour to interfere with adjustment? If there is no such thing as a chance happening, and no such thing as a "victim," what harm or what wrong can really befall me which is not in keeping with the manifestation of a well-ordered universe which is ever maintaining balance. I cannot actually interfere with this wonderful machinery; I may endeavour to, and, if I think I succeed in doing so, it is only an "appearance" of having done so, and not an actuality.

In attempting to put my thoughts into writing on this question of Non-Resistance, I know that I am perhaps likely

to be misunderstood, because another mind might see a phase of Non-Resistance which to that mind appeared to be very dangerous. Do not, therefore, think that the slightest yielding to desire is permissible—it is not; for, as soon as that enters, the dispassionate attitude, which I acclaim as *the* attitude to adopt, disappears and gives place to another. I believe that, as long as dispassionateness is maintained, Non-Resistance is the only *lawful* attitude to adopt, because it not only allows the Law to maintain its balance without my endeavour to oppose it, but it means that I am living in harmony with the universe, and thereby my evolution is taking place more easily.

To live in harmony with the universe might be likened to learning a song, and that song is the Song of Life. My resistance would be tantamount to singing a false note and thereby needing correction. If I live with the Law, I harmonise with it and learn the Song of Life.

This Non-Resistance is really a power, as *Light on the Path* says. And when we think for a moment, how natural it is that it should be so? By Non-Resistance, what a small amount of force I use, and what strength I gather! Instead of scattering my strength in what is after all a uselessness in respect of accomplishing the purpose desired, I retain it, and I find myself (or rather would find myself) possessed of a calm fortitude and strength which is a great power. He who knows no outrushing to attack or defend, attains by his dispassionateness a serenity which, by its calm and unruffled character, is sufficient to withstand and dispel all would-be attacks after its karma is worked out; in other words, it creates no fresh karma, such as it otherwise would have done.

It is this conservation of strength that urges on the evolution of man. The powers which might have been frittered away are now capable of use for a higher purpose. Nothing is more purposeful in accomplishment than the right use, at the right time, of energy. Man is a part of a huge machine;

and, if he learns to work only *with* that machine, and does not endeavour to work separately, then he accomplishes, with only a minimum of force, that which it is necessary for him to perform. One who can do this must impress all with whom he comes into contact as being "strangely endowed". He does not embark on material aggrandisement, and hence his powers are not those sought after by the twentieth-century man in general, but he does accomplish those things which *really matter*.

What does "skill in action" really mean after all? It means accomplishment with the minimum of energy; and this can only be effected by doing a thing in the right way, at the right time, and at the right place. The three factors, Motion, Time, and Space, are here represented: and only by the right employment of these three do we accomplish "skill in action". Physical accomplishment, which is here represented, is only a correspondence to the more subtle action referred to previously. To combat that which is really an adjustment seeking its place, is a waste of energy; because, if by the breaking of the Law at some time we have as it were put the machinery out of order, the machinery must right itself, and an individual who has displaced or perverted in some form that machinery in his manifestation, must put that machinery right, even though it be a painful thing to do.

Any objection which might be raised against the carrying out of Non-Resistance would be tantamount to disregarding the fact that, as *The Voice of the Silence* says: "Rigid Justice rules the world." Courage, Dispassionateness, Desirelessness, form the key to Non-Resistance as here meant. Nothing can come unjustly to anyone, because there is nothing stronger than Truth, and Truth rules the universe, although screened by many eyes that discard it. If Truth actually prevails, what does individual resistance amount to? I could only really be harmed if I lived in a world that had a haphazard working,

because I would then be subject to any chance happening that might arise from a haphazard world. As it is, wherever and whenever I probe into the working of the universe, I find such a wonderful adjustment of Time, Space, and Motion, which form the basic factors of the physical working of that wonderful machine called the universe, that logically, and very reasonably, I can only conclude that mind is just as wonderfully organised in its workings as is matter.

To conquer matter is to rise superior to it, but one does not rise superior to it except by recognition of the mission of matter. What applies to matter applies to mind, and it is necessary to recognise that nothing is purposeless, and that resistance means an endeavour to render certain happenings purposeless.

Isolation is quite unnecessary. Nothing is overcome by running away from it. I must be ready to go anywhere if necessary, and mix with anybody at any time rather than feel that I could not do so without falling a prey to wrongdoing. I can go anywhere under any circumstances and still be *unattached*, if I do not become a part of that thing which I outwardly contact. I, *the real I*, am not in contact with that thing which I as the ego do not wish to contact, for the real or higher I is not subject to physical control by another. Dispassionately, non-resistingly if you will, I can work, play, or contact, as you will, any undertaking, outwardly participate in any enterprise, withdraw neither from the vilest nor the best of men, and yet be unaffected, because I maintain my *I*. It is not resistance, as generally understood, that enables me to justify my individuality. Individuality does not mean, as is so generally understood, somebody apart and distinct from somebody else. It means an individualised fragment of a Great Whole, but also an individuality which is inseparably linked to all other individuals. The native of Central Australia is a part of the great machine, as is the educated European.

There is no need for me to resist unjust and seemingly unmerited attacks from any quarter, because there is nothing within that Great Whole which can in any way impair the I (my individualised fragment of divinity) which persists throughout.

Individualism, as here interpreted, is somewhat paradoxical unless comprehensively viewed. I am both dependent and independent—dependent upon the Great Law, and independent within the workings of that Great Law. It is in my independence that I evolve; and I evolve only by learning that I am dependent, which means that I must live in harmony with the Great Law. In thus living, I realise my latent divinity, which is unfolded when I become attuned to the vibrations of the Infinite.

It appears to me, then, that I should not resist until I know what I am resisting; and, the earlier the stage of evolution, the less one is really capable of knowing this. The greater the knowledge, the greater the vision of comprehension, and what, to one, is the obvious injustice of a certain deed, is to another a necessary adjustment, and therefore unresisted. It is not Non-Resistance that disturbs the balance, and therefore brings reaction, but ignorance in resistance.

I know that many obvious questions might be put to anyone advocating this line of thought, as to what he would do in certain circumstances; but let me at once say that I am advocating no line of action for anyone in his evolution. I am dealing with the subject in an abstract sense and in the light of what I believe my own evolution requires. Another man may feel impelled to pursue a different line entirely, and I do not question his attitude. The particular vibrations that constitute my physical manifestation are most easily attuned to harmony by Non-Resistance. Whether by resistance or non-resistance, however, I feel bound to say that nothing can happen to one by blind chance, and it is therefore entirely a

matter for the particular ego concerned, as to which attitude he adopts.

Remembering that wasted activity is a useless expenditure of energy, and therefore to be dispensed with, I prefer belief in the Justice of the Great Law which makes for Ultimate Harmony, and is, as it must be, equitable; no one can bring force to bear upon another, either beneficent or malevolent, which is inequitable.

Each man is his own law-breaker, by which he becomes a law-maker; and, as such, he who breaks the fewest laws also makes the fewest laws, and the more quickly ascends to a higher destiny.

The interpretation of "becoming as nothing in the eyes of men" may not be the literal interpretation, of one who is despised; it may mean that, being above such men, they appear to lose sight of him, for Non-Resistance in the light of dispassion is actually a power, for it is a conservation of strength.

I think it to be an undeniable fact that in resistance we actually resist—ourselves. Instead of helping forward we retard. Man's path is a progressive one; and, while he stops to struggle, his pace slackens and, even worse, perhaps he drops back in some cases.

Work with and not against the harmonic note which sounds throughout the universe. For me, that note vibrates an echo in Non-Resistance. It is, at least, of the greatest help to man to detect the note which is his, and to tread the path wherein that sound is heard.

In conclusion I should like to lay stress upon the condition of the ego manifesting physically. It is very obvious, of course, that I am a reincarnationist, and "the condition" of the ego is represented by what befalls it. To illustrate what I would lay stress upon, let us suppose, as a single instance, that in a prior life the ego robbed another of

£5. It follows that, if that matter were not adjusted in the life in which the theft took place, the ego would come into rebirth with £5 not belonging to it. I do not mean to say that it would be born with money in its family, but that there would be a debt for it to pay of £5. That act of theft would be built into it, and that money has to be paid back and that defect must be extracted. When the time came for the giving up of that £5, the ego would perhaps strongly resent what it deemed a very wrong action, because it was unaware of what it had done in a prior life. Whatever resistance it put up, however, would be unavailing, if the time had come for the adjustment of the former wrong committed by itself, and would only amount to a waste of energy. The ego who in such an instance did not resist, would be more potent than he who did resist, for the reason that, by doing an unavailing thing like this, he is wasting his force. The same reasoning applies to all wrong actions committed. They are brought on from a prior life, "built into" the incoming ego, and at some time they have got to be adjusted, and the ego must give up that which is due. He may resist, he may feed this part of himself by his action in regard to it, but at some time he has got to surrender this part of himself.

I should like to add finally that, as the possessor of a very afflicted horoscope, I find that in Non-Resistance I am adjusting much of this wrong that was built into me by bad acts in prior lives. Coming into this world with so many debts of various kinds, I have a great deal "to pay"; and in paying them with the least resistance I am paying them most quickly. If I resist, I may be only adding interest to principal, and needing a longer time to pay back. Did we but know ourselves, *i.e.*, did we but know our composition—know what wrong-doing we had brought over from prior lives and what had to be adjusted—there would be no waste of energy. But, lacking this knowledge, a recognition of the

fact that all evil done to one is only an apparent wrong and not an inequitable wrong, leads to Non-Resistance, because it is then realised that no real wrong ever befalls one and that therefore nothing should be resisted. Hypothetical happenings should not be advanced, because they are intangible. No one, who has not in him already the wrong committed by himself at some time, ever invites, and therefore can have, an evil thing done to him. If a man were absolutely pure, no impure thought or action would ever be directed against him. Another may be outwardly, and to all intents and purposes during this one life is, quite pure; but if a wrong thought is directed against him, then I believe there will usually be the remnants of wrong still remaining with him. It may be very slight, and in consequence the thought will not be a violent one.

Conceive of an ego as represented by a patch of colour for each evil act committed, and coming into physical manifestation as he formerly left it. Each patch takes on a particular colour, according to the wrong it represents, deeper in hue, let us say, if the wrong is a bad one. The ultimate state of the ego is a complete white Self, and he goes through life varying his hues. Each fresh wrong assumes a fresh patch of colour, each prior wrong that is completely adjusted transforms the patch of colour to white, each patch of colour wherein the wrong has been partly paid assumes a paler hue, and each patch wherein the evil has been intensified becomes a deeper colour.

Each patch of colour acts as a magnet to the particular kind of evil it represents; and, when that evil is met, the forces of reaction or adjustment come into play. No other species of evil would be drawn to that patch of colour, because it would find no attractive force therein. It would pass by the white unknowingly.

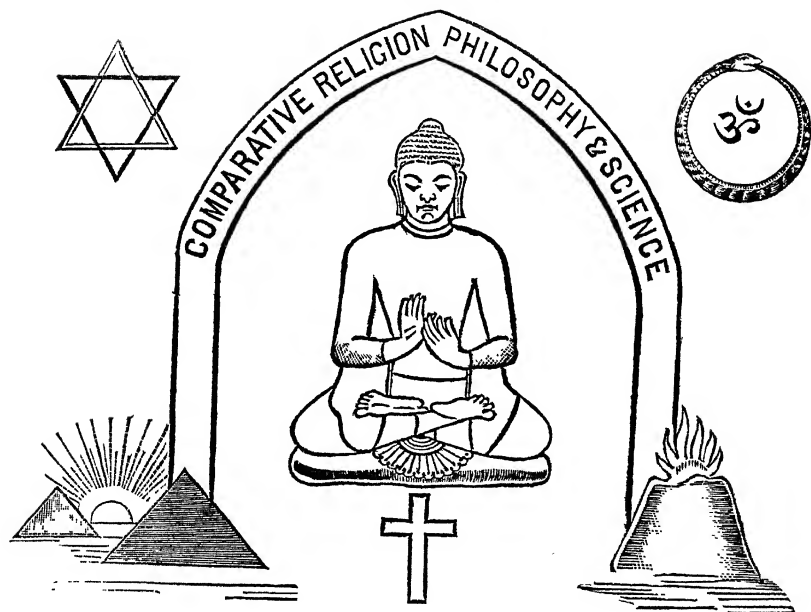
What would happen, then, when this particular evil sought its adjustment? If the patch of colour resisted, conflict

would intensify the hue. There would be nothing that would lighten the colour; there would be all the necessary factors to deepen it. A favourable outcome of the conflict would ensue only if, after it, one of the contending parties recognised wrong and did what he could in amelioration of it. On the other hand, if no resistance were offered, the patch of colour would be whitened, for all the colour would be purged from it by the suffering inflicted on it. The colour would disappear much more easily than by resistance, for that would be tantamount to an endeavour to retain it.

No one can possibly attain to perfection in any of the multifarious characteristics that make the Perfect Man, so long as there is even the least remnant of an evil once done in that characteristic. An evil, once done, clings to the doer, is a part of him in fact, until it is removed, and the easiest way is certainly not to resist the removal.

The path of least resistance appears to me to be the path of quickest evolution. During the suffering, to one who thinks this way, there is consolation in the belief that he is making the ascent in the shortest direction. He is preparing himself for that state wherein combat loses itself in Peace, and in which Truth reigns supreme.

F. A. Lamprell



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 158)

VII. THE GEOCENTRIC UNIVERSE

92. Near the close of a strenuous life, the veteran scientist, Alfred Russel Wallace, the co-discoverer with Darwin of the principle of the survival of the fittest, wrote a book called *Man's Place in the Universe*, the theme of which

was that our earth was the centre of the universe, and that our solar system, as well as the whole of the stars of the Milky Way, had been specially created and designed to fulfil the requirements of terrestrial man. The facts and arguments on which he based this remarkable conclusion were both sound and authoritative, and there does not appear to have been any serious attempt to refute them. Nevertheless, in spite of the soundness of the evidence, the arguments failed to carry conviction.

93. From the beginning of the present century, physicists have been faced with a similar difficulty in connection with the ether of space. If we regard the earth as the centre of the universe, so that the ether of space has its centre fixed in the earth, and its circumference in the ring of the Milky Way, then all difficulties in connection with the ether of space—mathematical, physical and electromagnetic—which have so greatly puzzled men of science during the last few years, at once vanish, and theories of relativity, etc., become superfluous.

Dr. Houston, of Glasgow University, has recently shewn¹ that, if the ether of space is attached to the earth, then all the problems which have required the theory of relativity for their solution can be solved without it. The idea of an ether that was attached to the earth, and dragged along with it, was first suggested by Prof. Stokes in 1845.² Stokes's ether has been since developed by Planck and Lorentz,³ whilst quite recently Dr. Silberstein⁴ has demonstrated how such an ether would account for observed facts better than the theory of Einstein.⁵

94. But in spite of the fact that all the available evidence goes to prove that the earth is a specially favoured planet,

¹ *Phil. Mag.*, Vol. 37, p. 214, February, 1919.

² *Ibid.*, Vol. 27, p. 9.

³ *Theory of Electrons*, 1909, p. 314.

⁴ *Phil. Mag.*, Vol. 39, p. 151, February, 1920.

⁵ *Ibid.*, p. 169.

placed at the centre of the universe, with the ether of space attached to it and focused upon its centre, scientific men are not convinced by it. They think, and rightly so, that out of the millions of suns and planets in our siderial system, most of them larger and more important than our little earth, it is absurd to suppose that the earth we happen to live on should have been chosen for the centre of the universe, and for the material nucleus to which the ether is attached. As stated by Prof. Silberstein: ¹

I cannot help remarking here that it is repugnant to me to think of an omnipresent, *rigid* ether being once and for ever at rest relatively rather to one star than to another. . . . None of the celestial bodies, be it ever so conspicuous in bulk or mass, can claim for itself this primacy of holding fast the ether . . . there is nothing that could confer this distinctive privilege upon any one of them. But, then, I am quite aware that what is repugnant to think of may not necessarily be wrong altogether.

95. Although the results of occult investigation confirm the fact that the earth is the centre of the visible universe, and that the ether of space is attached to it, as indicated by experiment, nevertheless this confirmation is accompanied by teaching which makes the fact cease to be repugnant.

In the third article we saw that the visible portion of the sun's atmosphere was specially attached to the earth, but this conferred no special privilege upon the earth over the rest of the planets, for each of the planets had likewise a portion of the sun's atmosphere assigned to it. Similarly we are taught in Occultism that all the heavenly bodies are the centres of universes, and have attached to them an ether which extends to the boundary of their special universe. These boundaries are controlled by what is called the Fohat of the body.

The elements of our planets cannot be taken as a standard for comparison with the elements in other worlds. In fact, each world has its Fohat, which is omnipresent in its own sphere of action. But there are as many Fohats as there are worlds, each varying in power

¹ *The Theory of Relativity*, p. 88.

and degree of manifestation. The individual Fohats make one universal collective Fohat.¹

96. Just as we found that the earth and planets had different sections of the solar atmosphere assigned to them, so with the systems of stars. The sidereal system, as seen from the earth, is that portion of the universe of stars which is specially attached to the earth by the terrestrial Fohat. The other planets may have an entirely different set of stars attached to them, which are invisible to us. When we examine the star systems visible to us, we find many dark spaces, but we are told that there are really no spaces void of stars.

Another point most emphatically denied by the "Adepts" is that there exist in the whole range of the visible heavens any spaces void of starry worlds. There are stars, worlds and systems *within* as *without* the systems made visible to man.²

97. The pole of the Milky Way is in right ascension 190° , and 28° north.³ On the plane of the ecliptic, the pole is in Virgo 27° , and $29^{\circ} 27'$ north latitude. Thus the plane of the Milky Way cuts the ecliptic at an angle of $60^{\circ} 33'$, the ascending node being in Sagittarius 27° , and the descending node in Gemini 27° . The width of the Milky Way is very variable; but on a rough estimate it may be taken to have an average width of three-quarters of a Sign, so that the two crossings in Sagittarius and Gemini together occupy about a Sign and a half. There is thus room for seven or eight Milky Ways, if distributed evenly around the Zodiac. We have therefore ample room for the six additional galaxies required for our seven planetary Logoi, the visible one being assigned to our terrestrial Logos, in the same way as the Sun's chromosphere was assigned to Him in our third study.

¹ *The Secret Doctrine*, Vol. I, p. 167.

² *Five Years of Theosophy*, p. 158.

Stellar Movements and the Structure of the Universe, Eddington, p. 239.

98. Occult students are aware that there are higher orders of Logoi which govern stellar universes in the same way as our solar system is governed by the planetary Logoi, according to the fundamental rule of Occultism—"As above, so below". Over the cosmos in general, there are, therefore, seven cosmic Logoi, one for each of the seven galaxies above described. Each planetary Logos may be regarded as specially linked with the corresponding cosmic Logos, and with the galaxy associated and controlled by Him. The monads in evolution in any planetary Chain will hence be shut off from six of the existing galaxies, and only able to see the seventh, the galaxy governed by the cosmic Logos corresponding to the planetary Logos of the Chain. The seven cosmic Logoi appear under different aspects according to the functions They are performing. As the "Primordial Seven," They are the highest Beings in the scale of existence,¹ and may be regarded as the septenary soul of the universe. As the seven "Son-Brothers" of Fohat, They are the nervous and vascular system of the cosmos, having sprung from "the Brain of the Father and the Bosom of the Mother".² As the Lipika, They are the great adjusters of the cosmic forces, keeping the balance between the planes, and making possible the laws of the conservation of matter, energy, etc., on all planes. They form the "Ring Pass-Not," which separates the seven galaxies of the cosmos, and the seven planetary evolutions of a solar system.³ They occupy the middle wheels of the cosmos, which we may interpret to mean the material nuclei or planets of the cosmos.⁴

99. Applying the rule, "As above, so below," we may say that within a solar system the seven planetary Logoi in the sun correspond to the Primordial Seven of the cosmos, the

¹ *S.D.*, I, 116.

² *Ibid.*, p. 169.

³ *Ibid.*, pp. 154-7.

⁴ *Ibid.*, p. 144.

Seven Spirits ensouling the planets correspond to the Lipika, whilst the lines of force joining the matter of the planet to the corresponding part of the solar atmosphere are the channels and vehicles of the seven Son-Brothers of Fohat. Fohat is therefore the interaction of the positive and negative aspects of the seven Logoi. The sun is positive or male, the planet negative or female, and Fohat represents or governs the laws of their interaction in the cosmic spaces. This triple aspect, or divine trinity, the *Ātmā-Buddhi-Manas* of the cosmos, is often spoken of in occult writings as that of Father-Mother-Son. In the sun the seven Logoi are united, and represent the unifying quality of the spirit. In the planets, the seven Logoi are separated, and represent the separative quality of matter. This work, of dividing the monads into seven separate evolutions until the day "Be-With-Us," is one of the functions of the Lipika.¹ Associated with the seven Son-Brothers of Fohat are "the seven forms of cosmic magnetism, called in practical Occultism the Seven Radicals".²

100. These seven ethers of space, or seven forms of cosmic magnetism, are of great importance to us in the further development of our studies, particularly in connection with the theory of relativity and that of Einstein. "Space is called, in esoteric symbolism, the 'Seven-Skinned Eternal Mother-Father,'"³ and these seven skins, or magnetic substances, divide the cosmos into seven virtually distinct universes. By way of illustration we may say that our earth has fixed to it one of these seven ethers of space, of which it is the centre and focus. From this centre, lines of force radiate into space, being attached at the outer ends to one-seventh of the sun's atmosphere, the chromosphere, and to one-seventh of the stars, those of the visible galaxy. Similarly

¹ *S.D.*, I, p. 154.

² *Ibid.*, p. 169.

³ *Ibid.*, p. 38.

the planet Jupiter forms the centre and focus of another of these ethers or cosmic magnetisms, lines of force from which are attached to a portion of the sun's corona, and to a galaxy of stars which is invisible to us, and may lie in a different portion of the heavens to what we may call our terrestrial galaxy. Similarly for the other planets. Hence we may say that each of the seven planetary chains of our solar system exists in a universe of its own, which is separate and distinct from the other six. Each planet, moreover, is the centre of its own universe, the ether of that universe being attached to it. Hence motion relative to the planet is motion relative to the ether of space attached to the planet.

101. The stars of our Milky Way are divided into eight classes; but one of these, the N type, has properties so distinct from the rest that it is generally kept apart from the other seven, which make a regular, progressive series based on the stellar spectra.¹ These seven types of stars are supposed to be due to differences of temperature in the passage from a nebula to a dark star, as the star gradually cools down through loss of heat by radiation. But we have seen that our own sun probably exhibits a different appearance to each of the seven planets; and, for all we know to the contrary, it may appear to Jupiter and Mars as of the Orion type and Sirius type, so that the seven types of suns in our galaxy may be identical with the seven different suns as seen from the seven planets of our solar system. In any case, occult teaching is positive in denying that either our sun or the stars are losing heat in such a way as to vary their temperature, or that their energies are running down in the way supposed by Western science.² "The sun is, as we say, the storehouse of our little cosmos, self-generating its vital fluid, and ever receiving as much as

¹ *Stellar Movements and the Structure of the Universe*, Eddington, pp. 7-9.

² *S.D.*, I, 172-3.

it gives out.”¹ We have seen in previous studies how the earth is able by the power of its own gravity to produce the whole of its mass and energy every year, as explained in para. 70 and elsewhere. By a similar process, which may be given later, it can be shewn that the sun’s energy is self-renewed in the sun-spot period, or a multiple of this.

102. A further important difference between the teaching of Occultism and that of Western science is in the interpretation of spectrum analysis as applied to the sun and stars. In our laboratories, when chemical elements, in the state of incandescent gases, have their light examined by the spectroscope, they exhibit spectral lines which are characteristic and generally different for each element. Hence, in the laboratory, a chemical element is often detected by its spectrum, and spectrum analysis has become one of the surest methods of chemical research. When, therefore, astronomers found that the light of the sun and stars exhibited these characteristic spectra, they felt justified in concluding that the sun and stars were composed of the same chemical constituents as the earth. But the occultist says this is not so.

Now that the conditions and laws ruling our solar system are fully developed, and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place, in space, of molecules, or rather atoms, correlating and thus changing their combining equivalents on every planet. . . . The spectroscope shows only the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any further, or to show whether or not atoms gravitate towards one another in the same way, and under the same conditions, as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same, in and for the whole universe; nevertheless, its properties, other than those of disassociation and re-association, differ on every planet; and thus atoms enter into new forms of existence, undreamed of by, and incognisable to, Physical Science. . . . Thus not only the elements of our planet, but even those of all its sisters in the solar system, differ in

¹ *Five Years of Theosophy*, p. 165.

their combinations as widely from each other, as from the cosmic elements beyond our solar limits. . . . Therefore, the elements of our planet cannot be taken as a standard for comparison with the elements in other worlds.¹

103. Physicists generally assume that atomic and molecular forces are the same throughout the universe; whereas, as we shall see, they are functions of the mass and gravitational potential of the body on which they are placed. Hence temperature, chemical affinity and electromagnetic forces have different quantitative relationships for each of the heavenly bodies. The following quotation gives a hint as to how the spectroscopic evidence ought to be interpreted.

The essence of cometary matter [AND OF THAT WHICH COMPOSES THE STARS]² *is totally different from any of the chemical or physical characteristics with which the greatest Chemists and Physicists of the earth are familiar. . . . While the spectroscope has shown the probable similarity* [OWING TO THE CHEMICAL ACTION OF TERRESTRIAL LIGHT UPON THE INTERCEPTED RAYS]³ *of terrestrial and sidereal substance, the chemical actions peculiar to the variously progressed orbs of space have not been detected, nor proven to be identical with those observed on our planet.*³

An important hint is contained in the words "intercepted rays of terrestrial light". It is usually supposed that we see the sun and stars by means of solar light and stellar light, but this is not so; we see the sun and stars by means of terrestrial light which is *intercepted* by these bodies. The earth, as it were, is a gigantic octopus, having innumerable tentacles which stretch out into space in all directions. Where these tentacles touch a sun or star, we perceive the effect as light along the terrestrial tentacles. These tentacles are the earth's vascular system, through which it pours the whole of its mass into sun and stars every year. As the terrestrial elements are poured into sun and star, they send the same vibrations along the tentacles as when incandescent in our laboratories, and hence give out the same spectrum. The spectrum of sun and

¹ *S.D.*, Vol. I, pp. 186-7.

² The capitals are the quoter's; ordinary Roman type is used in the original.

³ *Ibid.*, I, 653-4.

star, therefore, is that of terrestrial matter circulating throughout the terrestrial universe, and not, as supposed by Western science, the spectrum of the chemical elements of which these heavenly bodies are composed.

104. One of the great distinctions between occult teaching and that of Western science is that Western science regards many things as constant throughout the universe, which are only constant for the earth. Physicists think they have discovered the cosmic universe, whereas they have only discovered the terrestrial universe. Each heavenly body, like our earth, is the centre of a universe, and has a framework of stars to mark its extent and boundaries. Such planetary world-spaces, with masses of matter at their boundaries or horizons, technically called mass-horizons, are similar in mathematical structure to the cosmic world-space favoured by Einstein.¹

The planetary universe, other than that of the earth, can be explored by the occult powers latent in man, but so far our physicists have not come into contact with them. All phenomena known to Western science are those of our terrestrial universe. The sun is the terrestrial sun, the stars the terrestrial stars, and the ether of space is the terrestrial ether. The substance of all these is continually being interchanged between earth and star.

Paracelsus named it the siderial light. . . . He regarded the starry host (our earth included) as the condensed portion of the astral light . . . whose magnetic or spiritual emanations kept constantly a never-ceasing intercommunication between themselves and the parent fount of all—the astral light. . . . As fire passes through an iron stove, so do the stars pass through men with all their properties, and go into him as the rain into the earth.²

105. This astral light of Paracelsus is what in the West has been called the ether of space, whilst in reality it is the earth's electromagnetic field. The following description of this is taken from the writer's pamphlet, *Einstein's Theory*

¹ *Space, Time and Matter*, Hermann Weyl, p. 282.

² *Isis Unveiled*, Vol. 1, p. xxvi.

(p. 38), and is based on researches along the lines of occult teaching.

The ether of space has been a source of bewilderment to Western science since the age of Descartes, as will be seen from Whittaker's *History of the Theories of Ether and Electricity*.¹ In my opinion, this is due to having confused it with the earth's electromagnetic field. If we throw a stone into a sheet of water and watch the ripples move away from the disturbance in ever-increasing circles, we have a sectional view of the ether as understood in the West. Sir William Bragg, in the recent Robert Boyle lecture at Oxford,² illustrates one of the difficulties of this view of the ether, where he says: "It is as if one dropped a plank into the sea from height of a hundred feet, and found that the spreading ripples were able, after travelling 1000 miles and becoming infinitesimal in comparison with its original amount, to act upon a wooden ship in such a way that a plank of that ship flew out of its place to a height of a 100 ft." Bragg's description of the Western theory of the ether amounts practically to a *reductio ad absurdum*, and it may be well to compare it with the ether as taught in the East. Imagine an enormous bicycle wheel with a large number of thin, hollow, steel spokes, from hub to rim. This may be taken as a rough sectional view of the earth's electromagnetic field. Between the spokes is the ether of space, which may be of infinite extent. Each spoke begins on the earth and ends on a star, so that the electromagnetic field is finite. As the distance between the spokes increases with the distance from the earth, there is plenty of room for lines of force from other planets and suns. The different fields of force can therefore interpenetrate and cut each other. If the force of a falling plank is applied to a line of force at one end, it will be delivered undiminished at the other end, so that Bragg's difficulty does not apply to the Eastern theory. The number of spokes through unit area will diminish as the distance squared, and the force in the same ratio, but the force applied to an individual spoke will pass to any distance without loss. Vibrations pass along these lines of force according to the undulatory theory of light, whilst corpuscles pass within the hollow tubes in accordance with the corpuscular theory. It is not a question of which is true, the undulatory or corpuscular theories; according to the Eastern view they are both true. . . . The number of lines of force issuing from each square inch of the earth's surface is about thirteen millions of millions, and the total number of spokes in the terrestrial wheel requires thirty-two figures to express it. Our sun's surface is 10,000 times that of the earth, and the number of suns forming the stars of our Milky Way is estimated at one thousand millions. If each of these suns had the same surface as our own, the earth would be able to supply one line of force to each square inch of surface of every star in our sidereal system. Our electromagnetic field, therefore, keeps us in excellent telegraphic communication with the heavenly bodies.

¹ Longmans, 1910.

² *Nature*, May 19th, p. 374.

SUMMARY AND CONCLUSIONS

106. Each heavenly body is the centre of a universe, so that there are as many universes as there are suns and planets. These universes overlap and interpenetrate each other, but are, nevertheless, quite distinct and separate universes. They consist of a central body, to which is attached an ether of space, or an electromagnetic field, of which the lines of force are focused on the central body as origin, and terminate in a framework of stars, which mark the boundary and limits of the universe. This ether of space may be of the type, and possess the mathematical properties, of the metrical and electrical fields of Einstein and Weyl.¹

The universe, as known to us, is one such universe, having the earth as centre, and having the earth's electric and gravitational fields as the ether of space attached to it, whilst the visible galaxy is the framework of stars forming the termini of the terrestrial lines of force, and the boundary of our space. All the properties of this geocentric universe are specialised to the earth's requirements, and are more or less functions of the earth's mass. Thus the visible sun is the terrestrial sun, and the stars are terrestrial stars, and both sun and stars, as seen from another planet, may be quite different in appearance and properties.

Whilst the planet and its field may be regarded as the domain, and under the control, of the planetary Logos, the framework of stars which bound the universe may be the domain, and under the control, of the corresponding cosmic Logos.

Since there is a constant circulation of matter between the central body and the bounding stars of the planetary universe, the stars, as seen through the spectroscope, will always appear to be composed of the same chemical constituents as the central body.

G. E. Sutcliffe

(To be continued)

¹ *Space, Time and Matter*, Weyl, pp. 220—227.

THE WAJANG OR SHADOW PLAY

AS GIVEN IN JAVA

By COOS VAN HINLOOPEN LABBERTON

The Wajang, or Shadow Play, is produced by means of a curtain and lights, the lights being on one side of the curtain and the audience on the other. By introducing figures between the lights and the curtain, shadows are produced on the screen. The man who controls the figures is called the "Dalang". He also does the singing and talking.

WE are taught that there are seven keys which unlock the secret gate of knowledge. Can it be possible that one of those keys unlocks the true meaning of the *Bhāraṭa Yudḍha* (Great War) and the *Kuruksheṭra* in the *Lakon Purvo* (Poem of Purvo)?

In order to understand the people of Java we must appreciate their national ideals. This can best be done through the Wajang. The *Lakon Purvo* gives us a conception of the Javanese standard of morals. The Wajang Wong (Play of living actors, not a Shadow Play) gives us an exhibition of Javanese dancing, and brings out the abilities of the Javanese in gestures and facial expression. In no other place in the world can you see this kind of dancing.

The Dalang is usually an artist in his manipulation of the figures, so that the general effect produced is impressive and the audience admires his skill. The figures used are cut in a weird manner from leather, and the shadows produced by

them, while not human in form, are yet most suitably suggestive.

The Wajang is a mystery-play, pure and simple. The consensus of opinion among the Javanese is that the different tales given in the plays are purely of local origin, and have no relation to the great Hindū Poem, the *Mahābhārata*.

There is a legend that the *Rāmāyana* was formerly enacted at the time when Java was connected with Laṅkā. While in India, I made enquiries from some Brāhmaṇas. They told me that the Shadow Play is no longer produced in the towns of the lowlands, but that it is occasionally given in some of the mountainous regions. The figures, however, are only made from paper. The tales of the *Mahābhārata* and the *Rāmāyana* are enacted by means of these paper figures. As I have not seen these plays in India, I can make no comparison with those produced in Java.

I hope that the Wajang will never vanish from Java, for it has value in expressing the people's artistic nature, and it has grown together with the Javanese, their dreams and ideals, until it has become part of their racial life. Changes in the Wajang must come spontaneously from the people, and must be guided in such a way as to lead to real development of power, thus appealing to the leaders among the Javanese and allowing the play to take a more effective and elevating position in the community. The aristocracy of the Javanese have taken the Wajang as a model of life. Arjuna is the most cherished character symbolised in the Wajang, and is taken as an ideal by each educated Javanese. As the Javanese race is now probably in its decadence, the new forms that have been added to the Wajang are much inferior to the originals.

The Dalang knows all these plays by heart and must adhere strictly to the text, but in controlling the figures he is allowed to give his fancy free play. If he were to make any mistake in his rendering of the text, he would think that no blessing

would result from that performance, as the Dalang is a teacher.. The more moral, learned and original the teacher, the more instructive will his play be for the public. It is customary in many cases for the position of Dalang to descend from father to son, and a good Dalang may be considered as an educator of his race.

The ancient sacrifices are no longer correctly observed. Before the Dalang begins his discourse, incense and seven kinds of sweetly perfumed flowers are offered as sacrifices to the characters symbolised by the figures. A present, consisting of rice, coco-nuts, palm-sugar, a cock, tobacco and gambir—a kind of nut—is next offered to the Dalang himself by the people. In olden days the present to the Dalang consisted of a handful of rice, a little fragrant grass, a kind of fragrant leaf (*selasi* = *ṭulasi*), sandalwood, four strands of cotton skeins of different colours—red, indigo, green and yellow. At present a similar sacrifice is offered to the unseen beings at the four corners of the houses, and is called *Sajen*.

In modern times the *Sedeka*, or sacrificial meal, is an orgy of eating and killing, as the desires of the flesh have overshadowed the real meaning; but in ancient days these sacrifices consisted merely of offerings of flowers and incense, and the liberation of a captive animal, and were real sacrifices to the unseen beings, which they called *ḍevas*. The people in these times firmly believed that the life-forces of Nature were under the control of those *ḍevas*, and so offered the above-mentioned sacrifices to them. If the odour and the savour of the sacrifices vanished after the chanting of a certain mantram, it was supposed that the *ḍevas* had accepted the offerings.

One of the properties of the Shadow Play is an orchestra, consisting of various copper and wooden instruments, and called *Gamelan*. It is not my purpose in this article to describe the *Gamelan* in detail, as this subject is a study in itself and has been taken up by several European musicians. The

opening song or prayer of the Shadow Play, accompanied by the *Gamelan*, is still given at the present day as it was in the past. It has come down from ancient times unchanged, and is called the Will Prayer, or the ensouling of the shadows, who now come to life under the magic hand of the Dalang. There are four periods to the drama. The first period covers the story, the second the chief actors, the third the fight at midnight, and the fourth the teaching at dawn, while the conclusion takes place at daybreak.

Many times have my feelings been deeply stirred by the mystic manipulation of the figures by the Dalang. The surrounding atmosphere is impregnated with the fine, sweet smell of incense, so that one may sink deep in meditation while contemplating the above-mentioned mystic manipulations.

Apart from all the lighter side of the performance, the main object of the Wajang has always been that of instruction. While I sat there, quiet, subdued, and filled with a peaceful contemplation of the wondrous and graceful scene, the soft voice of the Dalang, floating through the night, brought home to me the mystic meaning of the play. What is this mystic meaning of the shadows?

They portray the changeable that is inherent in all forms. All Nature is constantly changing, and men also are subject to the same law. Continents, and even worlds, come and go; also our feelings and emotions change as do the shadows in the Shadow Play. We are told that in ancient days the races were as these shadows.

These shadows were the original cause of the physical man, the eternal models after which he is built. This is the deeper meaning of the Wajang, and shows the reason why the ancient leaders chose the Shadow Play as a means of instructing the Javanese people.

By this Shadow Play the masses are taught the ideal of a moral life, but the individual is taught the inner life. The

Dalang has many meanings ; for the masses, he is the *Batara Guru*, the Godhead who leads the shadows to the play of the drama in the worlds ; but, for the individual, he is the King on earth, who at one time leads the race to war, and on another occasion gives out teachings, and then again causes catastrophes, destroying man in order to make him realise the insecurity of form. He is the leader of the race ; and, although he is unknown to us, we live in his shadow. According to this shadow the model of the race is built.

Each race has its own Dalang, working under the Great Dalang of the world ; and that is why the Javanese recognise different kinds of Dalangs. As the Dalang is always the father of his children, the children are the Wajang figures. Through his thoughts the Wajang figures are able to live and pursue an individual existence. He is also called the recluse, the great *Tapu* of the Race, and has the evolution of the race in his hands. There are even now in Java recluses as there were in the olden days, who act as Dalangs in order to teach the race.

The screen represents the physical world. The object of the Dalang is to cast the figures on this screen, and it is said that physical matter reflects itself on a universe as does the shadow on the screen ; and there the real Dalang can see what progress the shadows have made, and how to manipulate them for the good of the race.

The periods of the play of the Dalang are not always the same, but there is one fixed point which always remains ; it is the light behind. Without that light nothing could be seen of the figures, and without that light the screen would be useless. So without a light the physical world would have no reason to exist, as both are inseparable in the same way that spirit and matter have no separate existence.

The whole world is produced out of the divine golden egg. This light remains always the same, indifferent to the shadows

in the play, unmoved by hate or love, by fighting or by listening to teaching; still and unseen the light burns always. It shines during the whole night, in order that the shadows may be cast as reflections on the screen, and that mankind may continually see the drama that is being played. This light is the symbol of consciousness, and this consciousness is eternal for all periods of growth; without that light there would be no shadows. Then the figures are not conscious of the light, exactly as mankind. However, here and there an individual in the masses begins to be conscious, and he only is able to begin to understand the laws of evolution.

Without this light the people of the races could not evolve. Without the Dalang there would be no play; the shadows would drag out an inactive life till the oil was exhausted and the light extinguished. Also the oil is the life-essence, for it supports the thought, that it may burn to the end.

The link that connects the parts in the Wajang Play is Shrī Kṛṣṇa's work. In the course of the play, when the *Gamelan* ceases, a strange shadow appears on the screen. The Dalang says it symbolises a mountain. Some of the triangles represent a tree, whose branches form that triangle; other triangles are *Banaspati* heads, above the entrance of the temple—two dragons whose bodies form a triangle and guard the temple gate; and the middle part consists of a forest containing wild beasts, such as monkeys, jackals and birds.

This representation has undergone various changes in the course of time. The tree is the symbol of the "Banyan Sumang," the tree whose roots grow in the air, and whose crown points to the earth. Applied to man, or the Wajang figures, it is the symbol of the One Existence, representing the branching off of the races and peoples of our humanity.

Applied to the single individual, it is our nervous system, by which our life is sustained, the physical reflections being our muscles and veins. In front is seen the mountain with

the *Banaspati* head and the dragon guarding the temple gate. The temple gate is resting on a lotus discus, and the forest contain many monkeys, jackals and birds. This representation is a symbol of our inner being, hidden and unknown on account of desire and passion. The mistakes of the soul are represented by the Easterners as a virgin forest. The jackals are his hate and fear, the monkeys represent desire for possessions, rank and honour—in general, all that a man desires is called the monkey in him. The birds of the forest are the heedless and fickle impulses and feelings. There is, however, a path straight to the top of the mountain, and that path is called the *Uttama* road, the Path of Holiness; but the soul wanders about in the forest without being able to find the way.

Those who are able to reach the top of the mountain overlook the mountain and also the interior, and there is the entrance to the temple. The interior is also called a cave, or *guha*. This *guha*, however, has an inhabitant, and that is a *naga*. A *naga* represents something that does not move, a thing that is in a state of eternal rest. If now this light of Arjuna is not moved by the slightest breath of air (desire), then he realises within himself the peace of the *guha*, and the *guha* is the symbol of the heart of man. There are, of course, Dalangs who would attach no value to that mountain, but then there are different kinds of Dalangs.

Banaspati symbolises the lord of the forest, and thereby is meant that he is the Lord of the form side of existence, of the three worlds of form. The tails of the Nagas form the heart-shaped mountain, and the whole mountain represents the heart of humanity as well as the heart of man. Therein you will find all, the forest as well as the animals, the cave of the temple and the lotus discus—this world. He who penetrates to the heart of things understands the beginning and the end, which he sees is dissolved in the eternal, because the entrance leads to a new life.

The Shadow Play is the game of life, of which our visible deeds are reflections. After the mountain has appeared, the chief figures are introduced, as it is understood that the inner world of the shadows has come into manifestation. Not only is teaching given, but there is also strife between the shadows, as love and hate are always fighting together in the human heart.

The *Bhāraṭa Yuddha* is the war of the Bhāraṭa spark, the point of light, the lamp behind the screen. The strife is therefore enacted by the consciousness of man. The place where the strife takes place is called *Kuru-Kshetra*. It is the place where the clan of the Kurus have been meditating. It is there, the *Pertapañ* or hermitage, that the war has been enacted. *Kuru* is derived from *Kṛ*—to work, and *Kuru-Kshetra* is the field where the labour takes place. Bharata, the man, works in the world, and the individual also has his place of labour within his body. In the body of man there is both fighting and meditating; in the man is the whole *Bhāraṭa Yuddha* (Great War) to be found, as well as all the figures.

The verses of the poem have been taken from the beautiful Hindū anthem, and the figure of Arjuna is the chief actor in the play. He is the individual in opposition to the masses, and the strife is that of the race for its existence and evolution.

The *Kuru-Kshetra* is the labour place of the world. The earth is under the leadership of the King, the Dalang; and the clan of the Bhāraṭas is humanity, and also the Āryan race.

Man is dual—the Pāṇḍava, the son of Pāṇḍu, and the Kaurava, the son of Kuru. Pāṇḍu means the unfruitful, a quality assigned to the hermit as a symbol of his asceticism. The Pāṇḍavas were incarnated devas. The recluse within us whispers a soft voice; it is that small light within us whose radiance is never obscured. The Kauravas are our activities, the incentive to our desires (*sang Seva*). The fights always take place in the neighbourhood of a big forest or a mountain.

The Pāṇḍavas are in their fights always suddenly opposed to the armies of the Kauravas, and so is man most unexpectedly opposed to his desires. Man is likened to a fruit with two kernels, the one containing his spiritual nature and the other his desire-nature.

If we consider the two principal figures about whom the strife takes place, they are Arjuna and Ḍuryoḍhana. The Pāṇḍavas and the Kauravas, the two mighty branches, may be compared to these two kernels of the same fruit, because Arjuna is also descended from the family of the Kurus. Both these natures are engaged in an eternal strife within man, and the fight must continue till the Pāṇḍava has conquered. In the *Bhāraṭa Yuḍḍha* the army of the Pāṇḍavas is very small compared with the army of the Kauravas, yet the first are victorious, because the strength of knowledge and self-sacrifice, without expecting any reward, is finally the strongest power that a man can acquire, the power which makes of him a ruler in future incarnations. Ḍuryoḍhana has much influence in the world, but it is doubtful if he will be the conqueror.

We have still to talk about two monsters in the Wajang, the *Rākshasas* and the *Ḍānavas*.

These monsters of the Wajang are the numerous sins and cruelties which man has committed throughout his evolution, and which pursue him in his life; they are his bad desires, which secretly show themselves in the hour when he comes to repentance, and they are still burning within him.

They continually appear just on those occasions when they are least expected, wild and irritable, as in the Wajang. Without any compunction they try to attack and to conquer man; they attempt to deaden every noble and beautiful impulse in him, and to compel him to give way to his coarse desires.

In the Wajang, Arjuna throws them off with one motion of the hand. The only means of doing this is with one weapon

—Truth. It is shown to him that only this weapon makes him a Kṣhaṭṭriya—a warrior-knight. Slowly the chief figures appear on the screen, and the five sons of Pāṇdu enter upon the world-scene—the calm, kingly Yūdhiṣṭhira or *Dharma-Kusuma*, the somewhat wild-looking Bhīma, sometimes called Vrikoḍara or Bhāraṭasena, the humble Arjuna, called in his youth *Djanaka* (the Javanese give him over seventy names). Then appear the twins, Sahādeva and Nakula, resembling Arjuna. To these five I add the most brilliant and the greatest of the Pāṇdavas—Shrī Kṛṣṇa. Next these, there stands still one of the youngest army commanders of the Pāṇdavas, who was born to conquer Droṇa—Dhr̥ṣṭadyumna—and with him the three female Pāṇdavas—Devi Kuntī, the mother of the Pāṇdavas, Draupadī, their companion, and Shikhandī, the so-called wife of Arjuna, his charioteer in the battle, and born to slay Bhīṣhma. At the left of the screen we see the figures of the Kauravas—the great Bhīṣhma, Droṇa, and Duryoḍhana, the eldest offspring of King Dhr̥tarāṣhtra, the king who is blind and yet sees. His mother Gāṇdhārī, the one born from the sense of smell, brought forth one hundred and one children.

Coos van Hinloopen Labberton

(To be concluded)

THE BHĀRAṬA SAMĀJ—A NEW MOVEMENT IN HINDŪISM

By D. H. S.

[The following is merely the writer's individual idea of the Bhāraṭa Samāj, and is not an official statement.]

IN the early morning of May 26th last year an interesting ceremony took place at Adyar, when the President of the T.S. laid the foundation-stone and consecrated the site of a Hindū Temple to be erected on the Adyar estate. The temple will be the first of its kind, as it is under the direction of an organisation known as the Bhāraṭa Samāj, or Children of India League, which is working for the "liberalisation and internationalisation of Hindūism".

Its object is to strengthen and broaden the basis of Hindūism, (1) by emphasising the essentials of Hindū religion and philosophy as a working creed for daily life, (2) by replacing the complex scheme of rites and ceremonies by a few simple rules and forms for personal discipline, worship and ritual, and (3) by providing facilities for the re-admission to Hindūism, through membership of the Association, of persons who may have been converted to other Faiths, and for the fresh admission thereto of persons who, though not originally Hindūs, are deemed qualified to be admitted by reason of the known purity of their lives.

It also seeks *inter alia* (1) to break down social disabilities and restrictions by the mere reason of caste or sect, (2) to eradicate or reform injurious customs, particularly in regard to marriage, (3) to promote tolerance, good feeling and a spirit of co-operation between Hindūs and followers of other Faiths.

It admits to membership all who are willing to accept (1) certain fundamental doctrines of Hindūism, and (2) the ideal of life as service, meaning thereby the active promotion of the welfare of our fellow-creatures, and to declare their resolve to endeavour to carry out the ideal of service in life as far as possible, and to observe the utmost purity in regard to conduct in daily life, including purity of thought, word and deed, sexual purity, cleanliness of personal surroundings,

and the total abstention from the use of meat and intoxicating drinks and drugs.

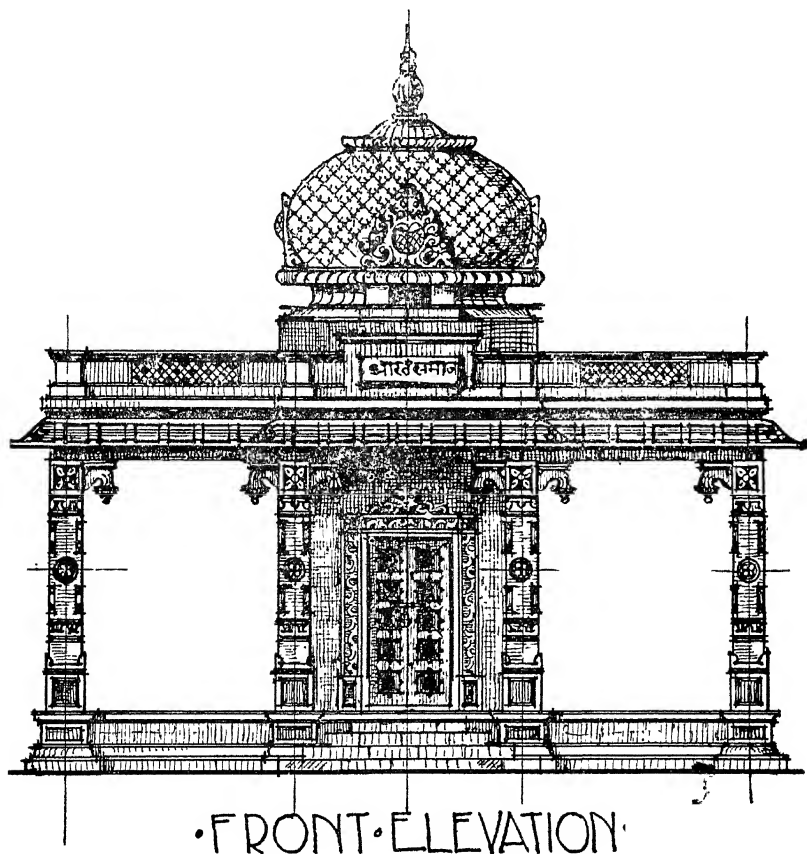
The above speaks for itself ; and, though the League is at present only a comparatively small beginning, it may well be that it has a great future before it, for there can be no question that it is working in the right direction.

As an example of the second point in the objects quoted above, one may instance the various devotional exercises prescribed by orthodox tradition for the individual at different times throughout the day, which, if fully performed, take an amount of time which few professional or business men can afford to give in these days of hurry and competition. The result is, naturally enough, that more often than not these devotions are altogether omitted.

The rigidity of the caste system is of course the main stronghold which all reformers of Hindūism seek to storm, for it forms the main barrier to progress in so many different departments of life, and a great deal of modification of the present orthodox ideas on the subject is essential. The chief obstacle here is the fear of public opinion. Probably the majority of educated Hindūs at the present time are entirely in agreement with reformers *in theory* ; but in practice they conform to orthodox customs for fear of the results that will accrue. A man who has no personal objections to admitting a non-Hindū to dine in his house dare not do so, because, once branded as unorthodox, he will have to face so many social disabilities, as, for example, the inability to find husbands for his daughters !

One entirely new departure of the Bhāraṭa Samāj is the admission of non-Hindūs, even of other races, to the ranks of Hindūism, provided they fulfil the necessary conditions, and it was a somewhat curious sight to witness the ceremony of investing, among others, some adult European ladies with the "Sacred Thread"—the Hindū ceremony approximately

corresponding to the Christian "Confirmation". The Samāj is also reverting to the ancient practice of admitting girls as well as boys to most of the rites of Hindūism, with suitable modifications where necessary.



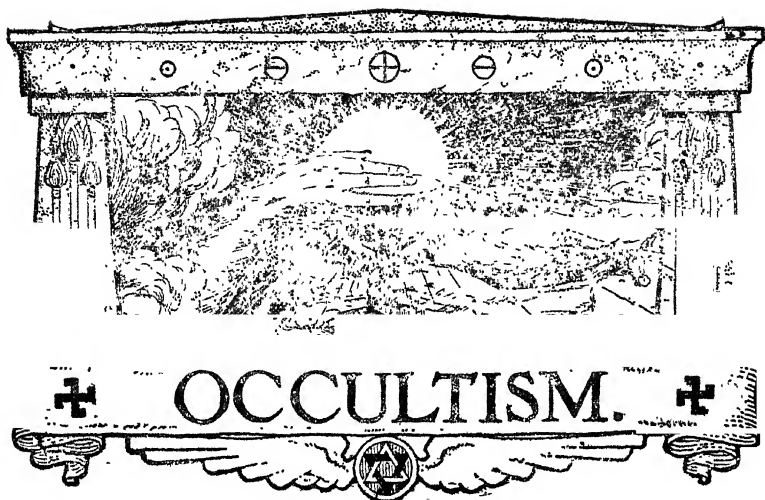
The illustration shows the front elevation of the future temple, but at present the construction of it has not progressed

very far, owing to the lack of the necessary funds. The cost of the building is estimated at about £1,000; and, as it has long been a wish of our President's to have a Hindū Temple at Adyar, the promoters of the scheme look confidently for adequate financial support, and, as the poverty of India is at present so great, it is hoped that Theosophists all the world over will take this opportunity of expressing their gratitude for all that they owe to the great religion of Hindūism.¹

Mention should also be made of the official organ of the Samāj, *Bhāraṭa Dharma*, edited by Paṇḍit A. Mahadeva Sastri, B.A., the first monthly issue of which appeared last month (November). The management is wisely bringing this out on an unassuming scale, but it is neatly got up and well printed, and doubtless will grow in pages as it grows in years.

D. H. S.

¹ Contributions should be sent to the Secretary: Mr. C. Subbaramaia, Retired Salt Inspector, Theosophical Society, Adyar, Madras, India,



THE PERSONALITY OF ROCKS

By BISHOP C. W. LEADBEATER AND FRITZ KUNZ

READERS of THE THEOSOPHIST will recall an article contributed to these pages by Bishop C. W. Leadbeater in May, 1920, under the heading "The Angel of the Valley," in which he described the influence imposed by a great Deva upon a certain stream and valley which came under the author's observation. It will be remembered that this Being not only had a considerable realisation of the benefit he could do to his fellows in the Deva Kingdom with whom naturally his work associated him, but also understood how he could extend his influence to hundreds of visitors of our human line who, from time to time, came into his valley to enjoy its natural advantages. To this end, he has divided his

territory into three parts, specialising the upper portion to express the influence of the First Logos through various channels suited for that purpose, and notably training the deva helpers in that area to embody that source of energy. Similarly he has associated the central portion with the Son or Vishṇu Aspect of God, and the lower part with the Third Aspect of God. It happens that the valley is geographically suited to this ingenious arrangement, for the upper part is distinguished by an aloof and secluded atmosphere, the central part is marked out by a large basin of still water of special beauty, and the lower part is tidal and thus communicates with the vast ocean beyond.

Over the whole, in order to conserve the force he has generated, this able Deva has arched an etheric vault which, so to speak, makes of the valley a charged vessel. Under him are, of course, different classes of beings, forming a sort of spiritual army, understanding the work only in proportion to their individual stages of development. There are various grades of nature-spirits who move freely about the valley, but who have special spots that they frequent, somewhat corresponding to the home that an animal might establish in a special place. These beings range from non-individualised devas up into the realms that correspond to highly cultured men and women. They also are especially friendly, perhaps because it is the wish of their superior. There are, of course, in addition, the ensouling entities that take up work over a portion of a hill-side, and help to send life surging through the natural growths there. There are also the ensouling entities that use as bodies trees and shrubs. All this is additional to the elemental life which clothes itself in the ether, water, air and earth that makes the valley what it is physically. All these various creatures should be most carefully distinguished: the ensouling and separately-living etheric beings organised under and responsive to the Angel

of the Valley, and the elemental essence clothed in the physical matter itself.

Visits to this valley have naturally resulted in the observation of many new points, for here we have a specially capable organiser, and hence all sorts of advanced forms of deva life. Recently a party visiting the valley had occasion to renew acquaintance with various delightful creatures, physical and non-physical, living there, and in the course of the stay made a small advance in our knowledge which promises to become the beginning of an entirely new field of research ; and in this article it is intended to open that line of thought, so that if there be similar experiences which come to readers elsewhere, they may have the opportunity to compare their impressions with those here recorded.

Hitherto we have known about and been interested in the various grades of ensouling entities who take as bodies animals and trees ; and we have known that there is a certain psychological response between them and humanity and other higher forms of life. It has not, however, been our fortune to observe examples of mineral life thus ensouled. That is probably because our great rocks have not been noticed to give evidence of individual characteristics such as animals and the greater vegetable entities can display. It is not surprising, however, that in an area so definitely spiritualised and intended for better things, there should be found examples in the mineral kingdom of individual development in which the elemental essence informing the granular structure of the rock is submerged and dominated by a definite intelligence, which in remote ages will gradually pass on, either through the vegetable and animal kingdom into the human, or through this or other lines into the Deva world.

The finest instance of this sort first came under notice through a sensitive young member of the Society, who happened to be passing one of these examples of mineral

intelligence—a large rock in two main sections, overhanging the sheet of water referred to above. This stone has a curious formation, due perhaps to erosion by water, which enables a person to step down into its centre and through a crevice in the bottom to look down again upon the water. Its form is not very noticeable from the stream nor from the shore as you walk past, and although the unusual shape may, through the interest of human beings and the gratitude of animals sheltered there for many years, account for its surprising character, this is perhaps not all that explains its uniqueness. Standing close against it is a large tree of rather special magnetic quality, which appears to be in close communion with the stony friend who strengthens its hold upon the river's bank. This too—a kind of friendship between a higher and lower being—may account for much, but it is more likely that the extraordinary influence of the valley has produced the result about to be described. Whatever the cause, when our youngster happened one day, in company with others, to be passing the rock as he went along the shore, it struck up a friendship, and actually extended a portion of its etheric vehicle towards the passer-by! That is, it more or less definitely felt out in a friendly way toward the boy, sensing in his singularly pure and natural aura the greatest physically embodied influence that had as yet come its way in all these hundreds of years.

Fortunately, as happens sometimes to Theosophists, if they be truly alive to the worlds about them, our youngster was sensitive enough to recognise something new, and, responding to the tentative offer of friendship, made a definite link with the rock. His companion, an older observer, saw very vividly the whole proceeding and encouraged the relation. Frequently thereafter the boy, alone or with other friends, came to this spot and sat by the rock, or on it or in it, and mused over the pure and simple influence that it was emanating. When he had

occasion to leave the valley, there was a definite sense of disappointment and sorrow, even more pathetic in some ways, in this instance, than in the case of a human being, because a rock is so immobile and helpless. In order to reduce this feeling, our friends especially magnetised a number of quartz pebbles and strewed them in a circle round about their granitic friend, as one might leave a photograph in the house of a human companion. And they offered from their number other friendships in substitution for the original links—with rather indifferent success.

An inquiry was lately made into the constitution of this simple being, and it was found that there is an organic arrangement in the etheric body, at least in this specimen and perhaps others, which is the beginning of a psychological organism. The rock possesses its physical crystalline body, its etheric double, and the beginning of emotion. The granitic structure is well understood by any student of mineralogy. The etheric double constitutes a counterpart in ether which normally occupies the same position in space as the rock, but is slightly extensible beyond this area; the astral body is slightly more extended in space. The etheric double contains what was not before noticed—a nucleus such as is possessed physically by, say, a simple cell or other low form of vegetable or animal life. This etheric nucleus has a special value as the register of experiences, and it enables friendly folk to assist the growth and development of the rock; for, as is well known even by materialistic scientists, it is possible to pour through the palmar and plantar areas of the human hand and foot specialised streams of emotion. These may be sent out also from other anatomical areas, but it happens that these four produce a special electric and therefore etheric disturbance. It was found that by placing a hand upon the rock energy could be poured into it, which the rock enjoyed and utilised. This applies to surface portions of the rock's anatomy, but it was

discovered that if such a stream of energy were directed into the nucleus, the force thus contributed would spread itself throughout its whole being, very much as something poured into the human body at the heart rapidly circulates with the blood throughout the whole organism.

The curious semblance of a separated personality seems not uncommon among rocks. A very cursory search has already revealed three other cases besides that above described, and no doubt many more could be found. They display unexpected differences in the strange rudimentary mineral intelligence which animates them, making one feel that a rich mine of knowledge awaits the patient explorer of these hitherto untried fields.

The rock already mentioned was distinctly friendly as far as his very limited power of expression went; he showed the germs of affection and gratitude, and was evidently prepared to be responsive to the extent of his capacity. In some far-distant future he will develop into a sociable, loving, devotional creature, faithful unto death in his friendships, perhaps a hero-worshipper, almost *too* dependent upon the object of his adoration.

Our second specimen, a rock lying by the side of an old road, now but little frequented, was a marked contrast to the first. Instead of responding to human advances, he decidedly repelled them; his attitude conveyed an unmistakable suggestion of "Mind your own business and leave me alone". He was consequently less evolved than the other, but there was a beginning of strength and reserved force about him which prognosticated a future of iron determination—irrespective of the possible ferric compounds in his physical form!—quite likely, however, to be marred by selfishness and unscrupulousness. It may seem fanciful to predicate such qualities of a rock; yet the seeds were so clearly present that it was impossible not to realise the

promise of flower and fruit far later. We noticed that a considerable portion of this rock had been cut away in order to make the road; it is interesting to speculate as to whether this fact had any connection with his misanthropic attitude.

The third case which drew our attention was a huge rock on the edge of a lofty ridge—hood-shaped, projecting like a roof over a curious little cave, which could be entered only by a rather awkward bit of climbing. Inside it, was a much lower piece of roof with a large oblong hole in it; and it appears that this unusual formation had once been utilised in a very odd way. A fugitive savage, seeking to escape from the pursuit of a horde of other savages armed with spears, caught sight of this queer hiding-hole as he ran past below it, climbed up into the cave like a monkey, threw himself full length on the floor, rolled under the oblong hole, and with extraordinary agility drew himself up through it, and thus avoided by a fraction of a second the murderous group of hunters, who supposed that he must have fallen over the precipice. This dramatic escape was evidently the one great fact in the rock's otherwise monotonous history, and it had impressed itself upon him with such force and clearness that when an attempt was made to penetrate his consciousness he at once reproduced the scene, just as a man who has passed through some tremendous experience cannot refrain from telling it in season and out of season. It seemed for a time impossible to get anything else out of him; but presently it was found that there was in him also a kind of vague consciousness of the landscape spread out before him. It would, of course, be impossible to say that he *saw* it, yet it dimly impressed itself upon him, so that he might be said to feel it, and to know of changes which took place in it.

The fourth rock observed had the most singular history of all. He was another of the huge hood-shaped projections,

but the cave under him had in very ancient times been used for human sacrifices and has still a horrible atmosphere clinging about it. Psychometrically it is easy to recover any one of the appalling scenes which that rock has witnessed, but strangely enough, none of them is as clear in his consciousness as the picture of the escape was to rock number three. One would say he is not so good an observer! On the other hand every particle of him is permeated with a weird shuddering horror which is quite beyond description, so vague is it, and yet so deep-seated, so thoroughly ingrained in him, so entirely part of him as to seem a necessary factor in his existence. Yet there is a touch of ghastly enjoyment in it also—some strange, ancient, incomprehensible evil for which modern languages have no name. No clear consciousness of all this—nothing but a slow, dark dream of unutterable ill. Into what tragic, unearthly future can this develop, one wonders.

From instances such as the foregoing it is quite obvious that all sorts of new implications arise. Unfortunately many Theosophists feel that they have to see etherically and astrally before they can make any use of information like this, thereby showing how very poorly they have comprehended the Theosophical outlook. If the student realises that emotions and thoughts are real, and if he feels about inside himself to explain and control, purify and direct these, he will do much more with himself than if he idly waits for the remote time when he can observe these things in others with clairvoyance. It is only necessary, without talking much about it or thinking it very wonderful, to make friends with all sorts of Nature's beings in the out-of-doors—even the very stones. Knowledge like this obliges one also to revise one's sense of what is due and honourable, so that, instead of reserving one's character and manners for humanity, or perhaps extending the field slightly into the animal kingdom to the

domestic animals, one sees it necessary to express always only what is finest and not to soil the finer worlds with expressions which would hold back and misshape the character of the kingdoms round about. One often sees natural beauty defaced with rubbish scattered about—old tins and bottles and newspapers, or the defacements of moral delinquents upon trees and rocks, where they have inscribed their names (in which nobody has any conceivable interest), such being their egotism. But we who look upon things of this outer sort as an evil, must realise that we too must be careful what influences we scatter about in the inner worlds, that may be even more detrimental than the cackling of trippers and their trails of rubbish. Knowledge of this sort enables one to realise that the immanence of the Divine Life is as much a fact of the external world as it is of that within; and that if the two forms of observation are carried on simultaneously, looking for Him within and without, new worlds will open up before one.

C. W. Leadbeater
Fritz Kunz

METHODS OF MAGIC

By JACOB BONGGREN

MAGIC is the science and art of accomplishing more or less remarkable things in a perfectly natural way, but with uncommon and subtle means. Magic is called malevolent or "black" when performed for mercenary purposes, for spite and revenge, to help the criminally inclined, and to hurt others: it is called beneficent or "white" when it is done gratuitously, to help, to encourage and to protect fellow-beings.

Notwithstanding age-long attempts to kill out magic by ridicule, to declare it a delusion and a snare, and to call its methods ineffective, it is still alive and active, partly performed as of old, partly under new disguises; and, with its new scientific name of "mental suggestion," it has been voted a seat of honour in modern therapeutics.

It is but natural that conceited scientists should not admit rustic pagan lore to their exclusive academical circles until after its conversion and its baptism. Another name and a new baptismal garb will not change the character of the old fellow, but it will change most decidedly the attitude of the general public, which does not recognise in the well-recommended scientific method of mental suggestion the vilified "sorcery" of past centuries. Those who discredit and denounce magic, always give it the nickname of "sorcery," which means using the art for evil purposes.

The fact that magic in olden times was practised everywhere, and that it is still in use,^a though generally under

other names and with various disguises, indicates most decidedly that man in all ages, in all countries and in all climes, has instinctively recognised the power of mind over matter, of the invisible over the visible. Even rank materialism could not blot this splendid intuition out of human souls. People may change the name of magic as much as they like; the thing itself remains for ever.

On the Scandinavian Peninsula two distinct kinds of magic have been known and practised from time immemorial. The writers of the Eddas and of the Sagas have much to mention about both. One kind is said to have originated with the *jötuns*, the giants, inhabitants of the cold and dreary Jötunheim in the Arctic North; the other kind, tradition tells, was brought to northern Europe by Odin, the divine king and leader of the ancestors of our Nordic race. *Seid*, the malignant sorcery of the giants, might properly be called Atlantean black magic, while to the beneficent method of help and healing, which was brought to Europe from the Asiatic motherland by one of the thirty-five minor Buddhas, could be given with the same propriety the name of divine or white magic.

The old myths of the Northlands tell that the evil magic of *seid* was brought to divine Asgard and to human Midgard from hyperborean Jötunheim by Loki, an incarnation of the selfish cunning of the lower mind, and by Gullveig, the embodiment of mercenary gold-thirst. In the Saga of *Harold Fairhair in Heimskringla*, by Snorre Sturlason, we read that the sixth consort of that king, Sniäfrid, daughter of Svasi, the Finn, kept herself young and beautiful for a long time by evil magic; we read also of her grandson, Eivind Fountain, and others, who injured people by their baneful spells. In our own time Scandinavians point to Lapland and to northern Finland as the home of this kind of magic, indicating that it belonged originally to the Finnish-Ugrian

or Tschudic races, and not to the Āryans. The gipsies are also known to use magic, some of which, at least, being used for healing, cannot be called evil. Beneficent magic, on the other hand, seems to be the favourite method of the Āryan Nordics, though doubtless both kinds have been used occasionally by Āryans as well as by non-Āryans.

Having had the opportunity to meet exponents of both kinds of magic, there were certain fundamental facts in connection with them that I discovered quite early. Every true student of Occultism, hence also of the fundamentals of magic, who is willing to help humanity and to forget himself, will see the tremendous importance of these facts, once they are stated to him.

First as to the teaching of the art. Magic is invariably taught by an older to a younger person, and in strict privacy. Only the pupil who has perfect and never-failing confidence in his teacher can ever himself learn magic and become a real magician. Disloyalty to the teacher, distrust of him, and doubt of the truth of his teachings, disables the pupil; such an one can just as little use the finer forces of Nature as an author can exercise his faculties in writing an essay in a case where he doubts his facts and his ability to present them properly and convincingly.

Faith is just as much the foundation of magic as it is of any science and art. If we do not accept, as a starting-point for comparison and other mental exercises on our road toward knowledge, what our own senses present to us, we can learn nothing through our observations. So we must first accept on faith the statements of our teacher: "This is A, this is B," etc. If we do not, we shall never know the alphabet, consequently we shall neither be able to read nor to write. The reality of magic, at first only a theory to the student, will be demonstrated by faithfully carrying out the scheme given by the teacher, whether it be an incantation, a symbolical

act, or a mental exercise in solemn meditation. The first verification transforms faith into knowledge. Next time the neophyte uses magic, he performs his part better and with quicker results. The third time he is already an expert in his art. Now he knows, and now he can perform properly what he set out to do; for the will of the knower is united to the Divine Will Omnipotent.

It is of the greatest importance to carry out to the very letter the dictates of the teacher. Each incantation must be rendered exactly as taught, with the same intonation, in the same way. The attention of the magician must be thoroughly fixed on what he says or does; no other thought whatsoever must be permitted to enter his mind; the most intense one-pointedness, which is the firm focalisation of will, gives here, as in every other activity, the most perfect result.

Magic rests on the corner-stones of a few great fundamental truths, which may be stated as follows:

(1) Everything that exists is alive. There is no dead matter. There is transition and transformation of form, but no destruction of life.

(2) Everything is connected with and related to everything else. There are closer and more distant relations and connections.

(3) Similarities indicate more intimate relations, dissimilarities signify differences of some kind.

(4) The Law of Analogy is the directory of magical relations, the Code of Correspondences is the guide of the magician.

(5) Entities with bodies of finer matter obey the orders of the true magician as faithfully as they carry out in all the kingdoms of Nature the dictates of the Grand Architect of the Universe.

(6) He who uses magic must *dare* and *do*, without doubt and without hesitation.

(7) He must by all means *keep silent*. He cannot relate to others mantras and magical methods that he has himself been taught by an older person, except in private to a pledged pupil, in the same way that they were given to him. Methods of magic that he has been regularly taught he can mention only by saying: "I have heard," or: "They say," giving some brief outline, but no details. On the other hand, he can freely quote what books have to say about magic, referring to those as his authorities, and without revealing his own knowledge of the subject.

All those who have ever studied any kind of true Occultism in real earnest know that, to make occult training a success, the neophyte must not mix different schemes and methods. He must each time faithfully follow *one* distinct plan and method from beginning to end. The orders given to him by his preceptor must be carried out in all their details. He must use unaltered the meditations and mantras presented to him, in the order and at the time prescribed. The same holds good with reference to magic. Such is the brief outline of its methods.

Jacob Bonggren

SPIRITUAL SYNTHESIS: THE OTHER HALF OF PSYCHOANALYSIS

By LEO FRENCH

(Concluded from p. 195)

VI. CREATIVE POSSIBILITIES, THE SYNTHESIS, LIBERATION IN SACRIFICE, CONSTRUCTION AND DISCIPLINE—THE PERFECT WAY

IT is impossible in this, as in all pioneer-work, to present the enquirer with a set of "rules of thumb," applicable to each and every case. Formula is not *sui generis* here, though certain general working principles inhere in each individual "case". Intuitive perception counts for as much in planetary "treatment" as in any other; any practitioner who is above "feeling his way" may expect to lose it, at certain critical crises.

In the writer's opinion it is much more satisfactory, when giving help through the horoscope, whether analytic or synthetic, to refuse any personal relationships with those who are afflicted or distressed, save, of course, by correspondence, the medium of help. The horoscope (birth and progressed maps) will present all the salient features of the case; and those instances wherein personality helps rather than hinders are perhaps only about one in a thousand. The "transference to the physician" is far better for the patient when conducted "at a distance," and the stage itself (rarely avoidable) is more

ephemeral and the symptoms slighter. The majority, too, find it easier to describe their problems and symptoms on paper, with more veracity and less loquacity—mutual advantages. No student will progress far who shrinks from experiments upon himself, for here is the only lawful ground of “prospecting research”. The horoscope of each student unfolds its own universe and multiverse. The web as a whole, together with each smallest filamental intricacy—all should be studied exhaustively, and tests innumerable, problems graduated from comparative simplicity to involved psychological complexity, should be set for and given to the student by himself. The working principles are as follows: the ego, the mortal instrument, and the physical vehicle, *i.e.*,

The Sun-Sign and its Ruler, as “genius,” with all obstructions and morbid growths which poison and act as parasitic wasps.

The Moon-Sign and its Ruler, as medium and mortal instrument of the solar spirit, entangled in the meshes of its fall into matter.

The Sign on the horizon and its Ruler, as the active forces on the rim of “the wheel whose name is evolution”.

Mars and Saturn, the angels of pain, positive and negative, respectively; responsible for dynamic and static “ill-being,” when their lower vibrations are contacted, used as *tonic-stimulants* and *stabiliser-consolidators*, respectively, in the higher octaves of response.

Venus and Jupiter, as “love-cure” and “expander,” “the oil of joy” and “the garment of praise,” indispensables at some stages, sole healers in others.

Mercury, Uranus, Neptune, the Mental Spirals, with intimate, indeed inseparable, emotional reaction.

Mercury “locates” the trouble, while Uranus and Neptune indicate the probable extensions, evolutionary and involutional. Uranus, chief of objective, Neptune of subjective

morbidity, will be found the "heads and fronts" of obscure "ramifications" in the webs of "extrovert" and "introvert" types respectively. Yet "massed" classifications involve the classifier in many dangers and more errors, for *distinct* introvert or extrovert specimens are extremely rare, and borderland "mixtures" the rule rather than exception. Still, with regard to those in whom the seeds of genius-sowing are clearly perceptible, those with invention and ingenuity most palpably displayed usually bear the Uranian seal on the brow, while the imaginative and contemplative "brooding ones" are those whom Neptune "delights to honour" with that peculiar "aloofness" and inner solitude, that spiritual hunger and thirst for better bread than can be made from wheat, for grapes of Parnassus, which are sought in vain by those Neptunians who are too apt to take refuge in "the next best thing," suffering the accustomed penalty of "finely-touched souls" who take the dope of compromise.

The magic of Uranian diagnosis within the realm of analysis, the creative clues afforded by Neptunian synthetic alchemy, these can be proven by any student of planetary working within the individual life-web, given a universal sense, a feeling for the correspondences ("the working of analogy beneath surfaces on all planes"), and that patience and perseverance without which all good intentions, in all worlds, profit nothing.

To any readers who have followed thus far along the Star-track it will be obvious that no planetary analysis and synthesis, save in the roughest and most elementary and preliminary stage, can be done without the co-operation of the patient. The exact manner and measure of co-operation is, however, an entirely individual matter; and nowhere is more skill, tact and finesse on the part of the helper required than in the nature of response evoked from the patient. It must be repeated (perhaps *ad nauseam*, with apologies!) that every

individual possesses such an "armoury" of distinct and different idiosyncrasies, that dogmatic pronouncements of any kind will and must prove more than misleading—actually pernicious.

Planetary analysis and synthesis are no panaceas; they represent and constitute means of approach to individual psychological and temperamental understanding, unseen strands of that sympathy which proves its sincerity by a willingness to stand in the forefront of a pioneer-experimental movement, destined to raise many from Fate's servitude to Freedom's service. Whoever, in this work, expects more "halfpence" than "kicks" had best retire; it is not even advisable to waste time in anointing the shins, for the force acquired in adapting an organism to "war-conditions" soon becomes a far more adequate because interior protector. All that matters from the helper's point of view is that he shall render as effective and potent help as possible to every sufferer who seeks it along the astrological line of approach. When elimination of poisons begins, it is one of the swiftest means of liberating the sufferer from acute toxic symptoms (in many cases), if the helper can make of himself a vent, a "receiver"; for thereby many explosions are altogether averted and the necessary marginal remainder rendered comparatively harmless to the patient. In cases of acute Martian trouble this applies with particular force, and affords ample opportunity to try and prove the helper, whether his "will to sacrifice" be fundamental or superficial.

In Saturnian ills, patience, perseverance, and no small measure of faith, must reside in those who "bear and forbear" with those determined and "long-standing" troubles and distresses that characterise all Saturnian ills that the body, soul, mind and spirit are heir to.

Mercurian sufferings demand subtlety and versatility, adaptability and the power to visualise and feel the patient's

mental aura—the only way to discover not what *should* (rationally) but what *will* relieve those distressing symptoms of “a mind at strife with itself and all the world,” *i.e.*, Mercury, the mental principle, poisoned by Mars, or prisoned and pent in some dark, phantasm-haunted Saturnian cage.

Nowhere is the pioneer-spirit more discernible than in its attitude towards failure and the opinion of others. Only difficult things are worth doing ; only “dangerous living” appeals as true individual life-expression to the pioneer. The laws of interior gravitation are as wonderful in their working, and sure in all their ways, as their “shadows” cast on the twilight of this earth. In time, those who are to be helped by the Star torch-bearers, will be led within the ever-spreading zones of their sacrificial lives.

When fire, air, water, earth, give forth their secret spiritual essences, those in “proximity” feel and respond. Elemental proximity is not measured by milestones. The unseen realms provide a series of aerial gravitational currents, suspension bridges, aqueducts, a network of transit facilities for those who hear the call of the stars and of their humblest appointed minister.

Small and dim the light of the immediate present, because few the torch-bearers. The hand of the neophyte may tremble, the human heart of flesh and blood beat over-insurgently at the thought of the height of the emprise and the unworthiness of the servant. That matters not, if devotion be whole-hearted ; the trembling hand will be steadied by those whose light the torch bears forth. The heart-beats will gradually subside as the torch-bearer realises that confidence in the message strengthens and inspires each servant of the light he bears—not his, yet bequeathed to him by that imperial divine right, the sovereign ancestral line of Servers of the Life-Force.

Fear is but waste of force, matter out of place. If the messenger be too frail, he will be broken—that is well ; if he

be strong, he will be strengthened to endure to the end—that is better. As his mortal powers wane, to him will surely come the next torch-bearer, him he will know—and that is best of all. To him he will say, with his last mortal breath, as with firm hand he relinquishes the torch of office :

Carry it out of sight,
Into the great new age I must not know,
Into the great new realm I must not tread.¹

Leo French

TO A SCOUT WHO PASSED OVER

PATHFINDER ! Whither have thy footsteps sped ?
Through what strange lands pursuest thou the trail ?
We cannot follow now where thou dost tread :
We cannot climb the mountains thou dost scale.

Thou art our pioneer : for one and all
Death, lonely woodman, plies one day his axe—
And when to us doth come that signal-call,
Then we shall follow in thy leading-tracks.

Thou art not gone ; again we all shall meet,
We shall renew the comradeship we shared ;
The "Sign of Honour" shall each brother greet,
And for new service we shall "be prepared".

Pathfinder ! What tho' death the body slay,
He doth but point us to a nobler way.

F. G. P.

THE THEOSOPHICAL FIELD

SPAIN seems very active in the way of Theosophical publications; we are glad to receive *El Loto Blanco*, *Zanoni*, etc., for they tell of life and keenness in the Spanish National Society. In Cuba the work seems full of zeal, judging by their eighteenth Convention, held at Habana. Various Orders within the "Order of Service" have been founded, such as "Charity and Beneficence," "Moral and Civic," and "Theosophic Instruction and Propaganda". These Orders are described as doing very good work. The Ladies found that they also needed an Order to stimulate their work, and the Order "*Ofrenda de Isis*" has been formed. Porto Rico hopes soon to have its own National Society, and has already seven Lodges.

We should like to receive the Mexican magazine regularly; we have not received it for about a year, so we do not feel as if we knew what was going on, and we should like to do so.

Everywhere the work shows signs of spreading and "push" in all lands—so much so, that in America Professor S. L. Joshi, of the University of Bombay, is warning Christian bishops against the spread of Theosophy and advising them to counteract it by sending missionaries to his own country. He speaks of Theosophy as if it were solely an oriental philosophy and something parochial; evidently he has not grasped the fact that its outlook is universal, and that its teachings are irrespective of any particular religion or country. From Finland we receive the same sort of report, where our opponents talk about "the new heathendom which with Theosophy breaks loose over the West". There is a saying about a rose by any other name, and it is good to find in such opposition that the spread of the Ancient Wisdom is being recognised.

The German organ of the T.S. tells us that the German League of Free Trade was founded in Frankfurt o/M. by members of all political parties, with the object of fighting against protection in trade and the "double morality" in business, a movement intended to

recognise the brotherhood of man in the domain of trade. Prof. Rudolf Otto, of Marburg, aims at founding a "Religious League of Humanity," which is to grow into a World-Parliament, meant to function as the World-Conscience, thus standing above all institutions founded by States and Governments. In England the "Fellowship of Reconciliation" works for a Christian Internationale, another sign of the waking up of the powers of co-operation in all parts of the world.

* * *

Side by side we see in a weekly illustrated paper two glaring confessions. First there is the burning of Smyrna—two miles of fire!—a wonderful photo of a terrible crime, allowed by civilised nations and sensationally pictured by civilised people. How can we expect otherwise, when we turn over the pages of the same paper and find a picture of thousands gathered together to witness the defeat of one of the champion boxers? Sport means "that which makes mirth, amusement," but we read:

The sixth round lasted one minute and twenty seconds. It represented a lifetime of thrills. Carpentier had to be thrown out of his stool. Siki met him with the violence of a gale. He was, so far as I could see, unmarked. Carpentier was beyond description. All that need be said is that his eyes were gone, his lips were twice their normal size, he was covered with blood, while his stamina had reached the vanishing point. But for eighty seconds he fought with the fury of a savage.

It is true that this is our picture: but, on the other hand, in every land there is a struggle against cruelty, especially to animals and children, and a growing public opinion that desires to be truly civilised and leave brutality behind. Only a sense of our responsibility to each other as brothers will bring this about.

* * *

"Broadcasting" is a delightful word, and recalls the words of Solomon the Wise: "Cast thy bread upon the waters: for thou shalt find it after many days." We have received from Mr. Fritz Kunz, Manager of the T.P.H., Adyar, some newspaper cuttings, reporting a lecture given by him on "Psychic Wireless," which was broadcasted from a station in America. In comparing telepathy with wireless, he said:

The time will come when telepathy—that is, wireless vibrations of emotion or mind—will be a common faculty, whereas it is now practised by the few. The individual will be in full communication with his friends directly, not only through the complete range of seven physical senses, but through the still greater gamut of emotion

and mind and spirituality—for all of these are questions of control and direction and vibration, just as radio is.

When that happens, each of us will be a broadcasting and a receiving station, as we can be even now in a somewhat uncertain manner if we are willing to go through the necessary course of spiritual training, and develop ourselves harmoniously.

The report continues :

Mr. Kunz opened his lecture with a brief statement of the mechanical principles of wireless, explaining that etheric waves, each of them 360 metres in length, were being thrown out from the station at 11 West Plaza as he talked.

"As they are thus thrown off into space by a simple device," he said, "they are modulated, and these modulations, when reinterpreted by receiving sets throughout the country, become once more recognisable by the human ear as sound. The principle is the same as in the common telephone and involves the indirect use of carrier waves—that is to say, the voice which clothes my thought does not travel directly through space, but is converted into the more rapid vibrations travelling at the speed of light, and which, retranslated, become again sound."

The speaker proceeded to enumerate the five senses now possessed by man, telling the media through which they operate and asserting that the complete development of the telepathic or psychic wireless faculty waits on the complete development of two more senses, now partially developed in certain persons.

"Some men even now, and all people in the future, will have two more senses, which we will call sight B and sight C," he said. "Study of Theosophical books will prove this point, which I here state dogmatically, leaving it to my hearers to look into the matter in a scientific manner.

"But if they would like to know where these two senses will be located, they need only to use their common sense—the greatest of all senses. Observe that if you look upon touch as located chiefly in the hands or, say, all of the body proper, you will see that the other senses when enumerated are higher and higher—taste in the mouth, smell slightly higher in the nose, hearing slightly higher in the ears, and sight, highest of all, in the eyes. If now, as I assure you, two more senses are to come, it is reasonable to suppose that sight B will have an organ slightly higher than the eyes, and sight C still higher."

Answering the question : "Where are these ?" Mr. Kunz said that "they are nothing less than the pituitary body and the pineal gland, those two mysterious organs whose true function is only guessed at by modern medical science."

The lecture was closed with "a word of earnest caution" to those who might wish to develop the two extra-sensory faculties discussed.

"Although these coming faculties that will make psychic wireless a reality can be developed by anyone," he said, "it is terribly dangerous to attempt to force Nature ahead of her time, and the only safe way of approaching this subject is by first rounding out the spiritual nature along the lines definitely laid down by the great religious teachers."

The fact that broadcasting has been pressed into service for Theosophical propaganda, illustrates the progress that has been made recently in popularising this application of wireless telephony, especially in enterprising America. The prospects of broadcasting in England are well summed up in the following interview :

"Broadcasting has come, and this exhibition marks its advent," said Sir Henry Norman, our leading authority on wireless telegraphy, when speaking yesterday at the inaugural luncheon of the All-British Wireless Exhibition, which he formally opened at the Royal Horticultural Hall, Westminster.

"There are those," continued Sir Henry, "who look upon it as a new fad or a passing stunt that will amuse people for a time, and then will be dropped like "ping-pong" or "put-and-take". They are wrong. It is destined to become as integral a part of our social life as the ordinary telephone is to-day. The receiving set will be as familiar and general a household object as the gramophone. So far from this being a passing craze, I am convinced that few of us have yet imagined the scope and importance of its application. It a month or two it will be the chief topic of ordinary casual conversation. In a year or two we shall have ceased to speak of it, as it will have become an accepted commonplace of our daily life."

"I believe," continued Sir Henry, "that we are celebrating to-day the birth of what is destined to be one of the most striking scientific social events of the century. These were possibilities for towns with their multitudinous attractions, but let them imagine what the development of wireless means for the little villages or lonely farmhouses. It would carry our communications round the globe, and guide our ships to port and bring them help in peril. It would enable our pilots to steer safe courses through the trackless fields of air. It would fix the longitude, catch the criminal, entertain and educate the people, tell the farmer when to harvest his crop, induce people to return to the land, and save old folk from going to church on a winter's morning; it would amuse the baby and link up the Empire."

In this connection we are reminded of the new Psychic Research Laboratory just opened by the Leeds Lodge, T.S., which is fitted with electrical equipment, X-ray outfit, ultra-violet ray apparatus, etc., and which is enlisting the co-operation of leading men of science. We

expect great things from this pioneer institution, especially as we know the practical methods of this Lodge.

Esthonia is one of those countries which have sprung into prominence through the independence they have gained since the war, but few people in distant countries know much about it as yet. For this reason an extract from a letter from there is sure to be welcomed.

Estland—in English “Esthonia”—comprises the recent Russian Government of the like name, which in 1920 detached itself from Russia and founded her own (partly Socialistic) Republic. It is bordered by the Baltic Sea south of the Gulf of Finland, the northern boundary of Finland. The original inhabitants, the Estes, are a Finnish-Urgish people, whose language is also like that of Finland. In the beginning of the thirteenth century the country was subjugated, partly by the Germans, partly by the Danes, who also Christianised the country. In 1346 the Danes sold the country to the Grand Master (*Hochmeister*) of the German Hochmeister Order. In 1561 it became Swedish, and in 1710 Peter the Great conquered it and subjected it to Russia.

The country is but small, counting about 1,300,000 inhabitants, whereof six per cent are Germans and as many are Russians. Although Esthonia during the Russian period was considered a highly cultured Province of the Russian Empire, yet its population had not reached the height of education of that of Western European peoples, but great exertions in that direction are being made now. The Estonians are a diligent people, greatly gifted and full of the thirst for knowledge. Unfortunately a certain Chauvinism has now taken place, and a great intolerance towards other people in the country, such as Germans and Russians, is to be felt. The reason probably is that they are very proud just now of their recently gained independence.

Theosophy is not known among the masses; no wonder, for there exist hardly any books about Theosophy in Estnic. Lectures on Theosophy were prohibited in Russia till shortly before the war, and the few years after have been too short to allow any visible progress in the Theosophical Movement.

In Reval, as far as I know, there are four to five Theosophical Circles, all of whom, save one, are adherents to Adyar. One Centre, mostly of Russian fugitives, has attached itself to the London Lodge. In Dorpat, the Esthonian University, there is a Centre attached to the German Section. Our Centre, of 30 persons, on Adyar lines, is as yet attached nowhere. In Pernau there is a Centre belonging to the International Theosophical Fraternity.

THE SUMMER SCHOOL NEAR OMMEN, HOLLAND¹

By JOHN CORDES

POSSIBLY as one of the signs of the times, we see in Holland an Association established, for which our revered President, Dr. Annie Besant, proposed the name of "The Brotherhood of the New Age," which aims, among other Objects, at founding an "International Spiritual Centre," and forming a "Spiritual Community". A start has been made with both, and the Summer Schools of last year and this form a nucleus for the International Spiritual Centre which the "Brotherhood of the New Age" has set out to form; whilst with the "Community Eerde" near Ommen, which we are about to describe first, because there these Summer Schools are being held, a "Spiritual Community" has been called into being.

Among wide and gentle slopes covered with heather and young pine plantations, standing in its own grounds, lies the guest-house, "*Het Laar*," encircled by ancient moats and many a forest giant. Far from the disharmony occasioned by town-life, it is meant to be the nucleus of the International Theosophical Community, one of the activities of the said Trust, "The Brotherhood of the New Age," the Committee of which consists of Dr. Annie Besant as President, Mejr. C. W. Dijkgraaf as Vice-President, Mijnheer P. M. Cochins as Treasurer, with J. Krishnamurti Esq., Mijnheer C. H. van der Leeuw, Baron van Pallandt van Eerde, and Dr. D. Kool, Rector of the "Pythagoras School" of the International Educational Trust near by, as members. This International Theosophical Community has been given the name of "The Community Eerde".

In the name of "The Brotherhood of the New Age" lies already the whole of the programme which the community will have to put into fuller and fuller practice as time goes on. People who want to become settlers of this community have to be consciously working in that spirit which prepares and establishes the New Age of an all-round synthesis versus the disruption of the Past. Every one of its inhabitants has to be a member of the Theosophical Society and of the Order of the Star in the East, a vegetarian and a teetotaler, and has to agree to devote part of his time to the benefit of the community life of the settlement.

¹ Held on September 5th to 9th, 1922.

In two respects this community is different from others already in existence. In the first place it is to be international, and in that way to break down all restrictions as to race, nationality, caste, creed or colour, thus preparing its members to be ready to serve the World Teacher when He will be among us. The settlers of this community are willing to lead a life which will enable them and their children to be used as material for the upbuilding of a better humanity. In the second place all settlers have to be self-supporting, which means that this community will not be sharing in a common purse, but will be one the members of which will be participating in ideals aspired to by all alike. The communistic ideal thus applies only to the spiritual realms, whilst on the physical, for the present at least, every one has to make provision for himself and see to the maintenance of his family. By these means one hopes to circumvent the rock of financial communism on which up till now so many well-intentioned communities have been wrecked.

And just as the guest-house, "*Het Laar*," is the nucleus of the community to be, where for the present members and non-members meet for a few days or weeks of recreation or study, so the Summer Schools help to constitute the pleasure out of which international co-operation among the National Societies shall grow more and more abundantly. This year's Summer School bore its special stamp in the fact that it had for its sole topic the discussion of the international work of the Theosophical Society, inside and outside, and that, besides several interested Dutch members with their devoted General Secretary, the General Secretaries of England, Sweden, Germany and Austria were present, as well as the special representative of the French General Secretary, Dr. Demarquette, who had been delegated by Mr. Blech to Hamburg for the German Convention held there on September 3rd. Most of those who took part in the deliberations stayed in the guest-house. The daily programme was strictly adhered to; the days all began and ended with silence meetings, which, no doubt, largely contributed to the prevailing harmony. The forenoons were filled with lectures from the different General Secretaries and their representatives, whilst the afternoons were kept open for discussion on what had been heard in the mornings. In between times the official representatives of the different National Societies found plenty of opportunities to talk among themselves about their experiences in their respective fields of work, their ideas and plans. Some hold most strongly that the idea of Brotherhood should be applied to whole National Societies as well as to members, thus creating strong bonds of solidarity across political frontiers, bridging distance and language, and thus broadening their own viewpoints to mutual advantage.

As regards the *participants* in general, the most fruitful result of this Summer School has been the fact that the members themselves lived for a week on a spiritual basis that kind of community life which cannot but leave its stamp on the whole of the community of the future. The atmosphere was permanently charged with harmony, brim full of joy, and that readiness for mutual help which can only

be evolved in living the communal life. On approaching the homestead one could be sure of hearing from time to time peals of laughter, because the heavy work of the members did not at all exclude humour and mirth, but rather called it forth, as it did, we are told, among the Gods, what time the work of creation proceeded.

Compared with that, the result as regards the *officials* of the different National Societies has been even richer yet; not only that they personally received lasting impressions of the most beautiful kind, but that some of them had for the first time since the war an opportunity to assist at the work for co-operation of the European National Societies. Many a valuable suggestion has been the outcome of the meetings, at which Mejr. C. W. Dijkgraaf and Major Graham Pole were alternately in the Chair. The former, being the Secretary of the European Federation T.S., will submit as proposals the result of the work done at Ommen to all the European General Secretaries in the form of Resolutions to be put before the Council of the Federation. It will then be seen how far-reaching in its beneficent effect these days have been. All the General Secretaries were unanimously of opinion that a new period of international work for the T.S. in Europe had commenced, and every one did his very best to further this all-important work. They all felt that splendid opportunities were opening to lay the foundations for a new and mighty edifice, one that perhaps will be finished only after the lapse of many years, but one that already, through the mere fact of coming into being, can be a blessing.

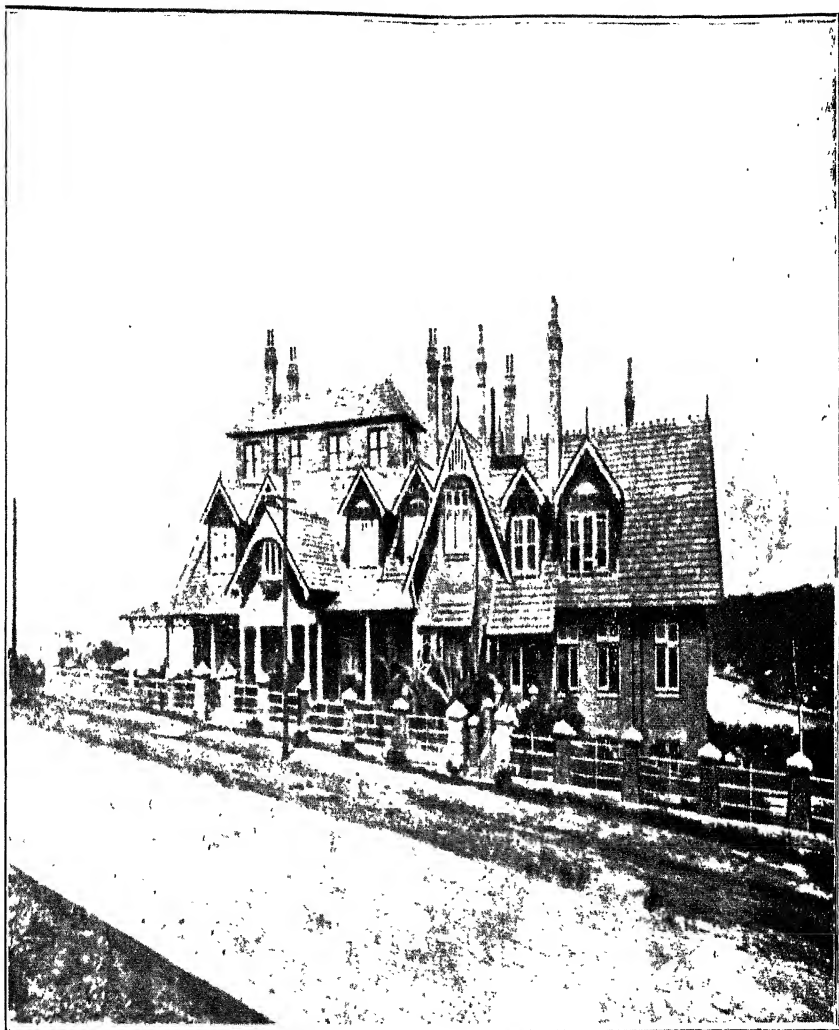
September 9th was wholly devoted to the consideration of the plans which guide the "Community Eerde". Consequently in the afternoon everybody proceeded to the charming piece of land which Baron van Pallandt van Eerde had put at the disposal of the "Brotherhood of the new Era" Trust.

Both in the morning and the afternoon of September 8th Mrs. Hilda Powell rejoiced the listeners, among whom on the latter occasion were several non-members, by her marvellously clear and impressive words.

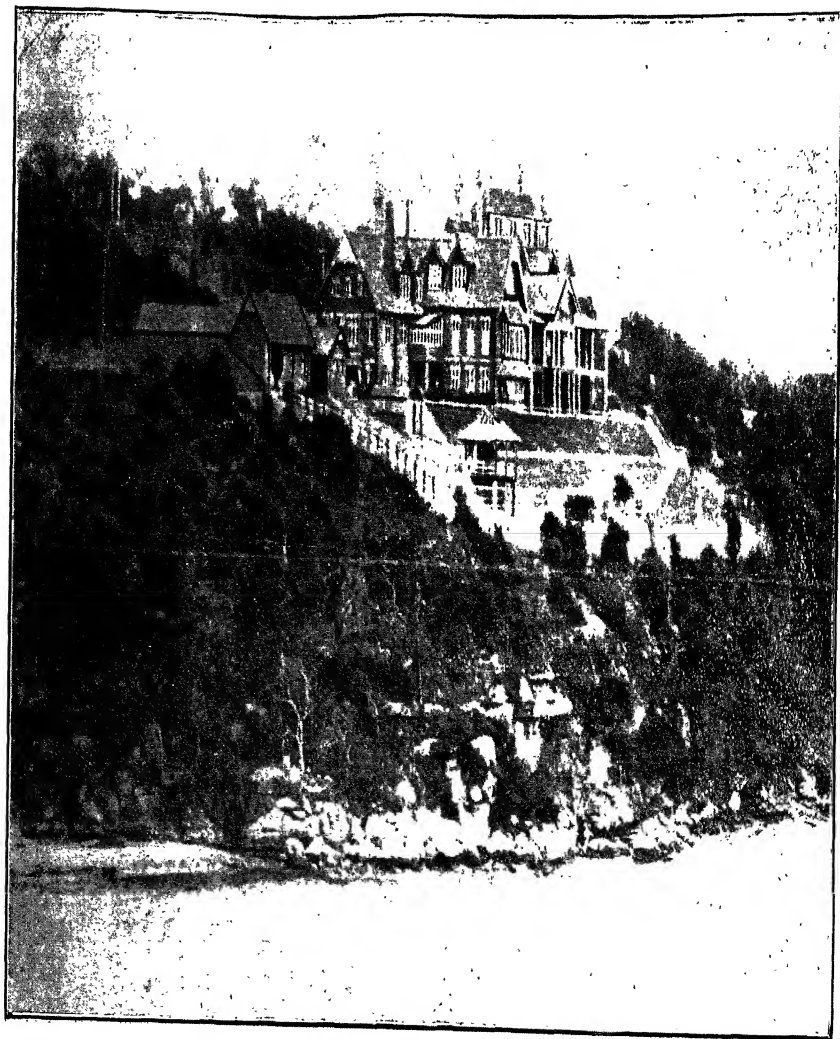
In these five days work in the world of reality was being done, the bringing of which down on to the physical plane is only a question of time. What has been planned at Ommen, what has been hoped for there, will gain visible shape as a growing organism sooner or later.

May the day soon dawn when members from all National Societies will be in a position to help in forming the nucleus of practical Brotherhood at Ommen by devoting their all to it, themselves included. May many cottages be soon grouped there round a central homestead, and the way be prepared to go a step forward yet again, as has been foreseen in the Objects of the Trust, and to proceed with the erection of a temple on the highest rise set apart for this in the beautifully wooded grounds of the community.

John Cordes



A SYDNEY HEADQUARTERS



A SYDNEY HEADQUARTERS

A SYDNEY HEADQUARTERS

THOSE who enter the beautiful harbour of Sydney will notice, outlined against the hills and standing in a fine terraced garden, a castle-like building, with many roofs and many windows. It is situated some distance away from the town of Sydney, beyond the "Zoo," Taronga Park, and Clifton Gardens.

For many years this house has stood unoccupied, for it is not easy to find a tenant for a house with fifty-one rooms. It has now, however, been rented by some Theosophists, to form a kind of headquarters—not an official headquarters, not the seat of any executive body, but a place where several Theosophists can live together as a community. The accompanying pictures show the picturesque position of the building and its immense size.

It is an interesting fact that it is several well-known Theosophists from Java who have thus joined together and are occupying the house with Bishop Leadbeater. Amongst them are Mr. and Mrs. van Gelder, Bishop and Mrs. Mazel, and the Kolostrom family. Rooms have been reserved for Mr. and Mrs. van Hinloopen Labberton, and here also are to be found Dr. Mary Rocke, the medical attendant of Bishop Leadbeater, Miss Maddox, his Private Secretary, Captain Williams, Mr. van der Leeuw, a priest of the Liberal Catholic Church, and also, of course, the whole group of youngsters, who under the guidance of the Bishop are preparing themselves to be in the near future the bearers of the Theosophical message to the world.

The largest room, about thirty-nine feet by twenty-two feet, has been given to Bishop Leadbeater. Each family has its own suite of rooms, but meals are taken together in a common dining-room, and there is a common drawing-room. Besides these there is a room for meditation and a chapel.

The official name of this remarkable house is The Manor, Mosman, Sydney, but its local nickname is "Bakewell's Folly". It was built by a tile manufacturer, named Bakewell, who took it into his head to build it without the help of an architect. He spent money lavishly on it (about £50,000), and seems to have taken as the basis of his plan a broad cross of galleries and balconies, around which he grouped the rooms and halls.

The ceiling of Bishop Leadbeater's room is made of ironwood, inlaid with large copper panels (it is said to have cost £1,000); round the walls there is a dado of bronze, seven feet high; and just under the ceiling a broad copper frieze. Everywhere there are plenty of windows and therefore plenty of air and light.

This is an example of what brotherly co-operation can accomplish, and we wish to congratulate the Sydney-Javanese headquarters.

(Translated from the *Theosofisch Maanblad voor Nederlandsch-Indie*)

BRAHMAVIDYĀSHRAMA, ADYAR

IN the President's announcement of the formation of the Brahma-vidyāshrama at Adyar, in the August number of THE THEOSOPHIST, she expressed the hope that members would come from the various National Societies to train themselves for service when they returned to their own countries. She earnestly asked the General Secretaries to look out for such students. Certain qualifications as to academic status and age were mentioned, but some readers have not observed that these were mentioned as "preferably". The qualifications referred to were more or less an indication of the wish to have in the Ashrama people of wide-awake intelligence which had already undergone some discipline by education, and had not become fixed in ruts. I recall the President's announcement, because the work of the Ashrama has now reached its first century of lectures, and the mind is already anticipating the developments of the work with the opening of the second Session in October, 1923. The visualising of a group of students from all parts of the world, enthusiastically and happily working together in the furnishing of their minds for the purpose of carrying out a great ideal of world-service, is condensing itself from the dream stage with almost disconcerting rapidity. Applications have been received not only from India, but from America, England, Portugal, Italy and Egypt. The prospect of an influx of students for October brings up the question of their accommodation. The more applications there are, the nearer approach is made to the carrying out of the plan suggested by the President of having buildings constructed for the housing of the students, in order that they may live a simple and beautiful community life of study and inner discipline. Building operations must begin immediately after the close of the present Session at the end of March next, and in order that an artistic planning out of the available ground may be made, it is desirable to know the maximum number of students to be provided for. The idea is to have light cottages, each containing two suites of two rooms, one suite for each student, for which a small charge will be made. But the disposition of these cottages on the ground depends on the number needed. I would therefore request the General Secretaries and others interested to send forward applications promptly, so that plans may be matured and carried out without haste.

Intending students for October, 1923, would do well to register passages at once, as autumn is the busy season of transport to India,

They should budget £8 (\$40) a month for living expenses at Adyar, though if we are able to build the cottages, it will be less. Full details of tropical requirements will be sent on receipt of application. Applications for admission, which must be from persons of serious purpose, of "good report," and of sound health, should state in clear writing the full name and postal address of the applicant, also sex, age, occupation, whether applying for the full two years' or six months' course only; and the purpose of the applicant in undertaking the course. A recommendation and an identification certificate is necessary from the Secretary of the Lodge of which the applicant is a member, endorsed by the General Secretary. Applicants should make full enquiries about passport regulations from their respective countries to India and back.

The work of the first six weeks of the Āshrama, covering a hundred lectures, has been a constant inspiration to all concerned. Certain groups of study, under the main headings, have been completed, such as: *Mysticism*—Mysticism in Poetry, Sufi Mystics, Old Testament Mysticism; *Religion*—The Vaidic Religion, Shintoism, the Orphic Religion; *Philosophy*—Chinese Philosophy, Introduction to the Study of Modern Philosophy; *Literature and Drama*—Introductory Lectures on the Development of Grammar and the Nature and Function of the Drama; *Arts and Crafts*—Greek Architecture, Gothic Architecture; *Sciences*—Astronomy, Geology. Other longer courses are in the process of completion.

The true Ashrama spirit has been exemplified in the visit of several friends from Java, one of whom, Mr. A. J. H. van Leeuwen, very kindly, though without references at hand, gave two lectures, one on the History of the Javanese Drama, and the other on the Method of the Javanese Drama. The lectures were intensely interesting and instructive, and have been fully written out, to be placed at the disposal of others as soon as opportunity for publication occurs.

J. H. C.

MR. B. P. WADIA AND THE MARĀTHI THEOSOPHICAL FEDERATION

AS some discussion is taking place in the Indian Press over Mr. B. P. Wadia's resignation from the T.S., we, the members of the Executive of the Marāthi Theosophical Federation, think it necessary to give the wider publicity of your columns to the fact that the M. T. F. at its last sitting, in May, 1922, passed a Resolution of confidence in Dr. Besant and Bishop Leadbeater. At that time Mr. Wadia had not resigned. But opposition to Dr. Besant and Bishop Leadbeater had been definitely launched, and discussion was going on about the Liberal Catholic Church and the Back to Blavatsky movement. The resignation of Mr. B. P. Wadia appears to be part of that opposition, and our Resolution therefore equally applies to the point of view disclosed in the statement that he has issued.

Most of the Maharāshtra T.S. members will lose something of their interest in the Theosophical Society, if it discourages such work as comes under its Second and Third Objects. If religious problems are capable of verification by the study of comparative religion, philosophy, and science, and by superphysical research, we wonder why such verification should be discouraged in the T.S., when we encourage research and verification in other departments of thought. Many of those who are in the T.S. in Maharāshtra are there precisely because the T.S. encourages such work, and publishes the results for all to read and accept if they choose to do so. That some in the T.S. have first-hand knowledge on some problems of religion is an encouragement to us, at least in Maharāshtra. It makes us feel that occult knowledge is possible, even in modern times, and what some have achieved in the T.S. others can also achieve, if only they pay the requisite price. If we are perpetually to be referred to *The Secret Doctrine*, and if all our thinking is to be limited to it, we need not particularly join the T.S. There is Hindū orthodoxy with its eternal appeal to the Scriptures, and if *The Secret Doctrine* can satisfy us, as it does Mr. Wadia, on all conceivable questions, we are no better than that orthodoxy. We who want to have a living religion (of course helped by the Scriptures but not limited by them) need not leave Hindū orthodoxy for a Theosophical one. The Maharāshtra temperament is more intellectual than devotional, and will never throw away its chances of progress and growth that

superphysical research and experience give. We see no danger to the T.S. so long as belief in the results of such research and experience is not made obligatory in the T.S.

- P. V. Shikhare, L.M. & S. (Rao Bahadur), F.I.W.U., Lecturer in Anatomy and Physiology, B. J. Medical School, Poona; President, Poona Lodge, T.S.; President, Marāthi Theosophical Federation.
- R. S. Bhagwat, M.A., Editor, *Dharmajagriti*; Secretary, Marāthi Theosophical Federation.
- M. S. Pradhan, Secretary, Dharmālaya Lodge, T.S.; Secretary, Marāthi Theosophical Federation.
- V. S. Trilokekar, L.M. & S., F.N.U., Late Physician, Sir J. J. Hospital, Bombay; Late Clinical Assistant, Royal London Ophthalmic Hospital; President, Dharmālaya Lodge, T.S.; Councillor, Indian Section, T.S.
- W. L. Chiplonkar, Councillor, Indian Section, T.S.; Federation Secretary, C. P. and Berar; Secretary, Akola Lodge, T.S.
- H. K. Patwardhan, B.A., LL.B., High Court Pleader, Ahmednagar.
- G. R. Bhadbhade, B.A., LL.B., Sub-Judge, Sangli State.

THEOSOPHICAL SOCIETY

ANNUAL CONVENTION, 1922, AT ADYAR

It is requested that the following should be read along with Clause 1 of the Notice regarding Convention which appeared in last month's issue:

Each member attending the Convention should send in the usual registration fee of Re. 1 to Mr. B. Ranga Reddy, Adyar Headquarters, along with the notice of his coming.

CORRESPONDENCE

THE SCHOOL OF WISDOM AT DARMSTADT

THE very kind appreciation with which our School of Wisdom has been favoured in THE THEOSOPHIST of August, 1922, has brought me many letters of sympathy from all quarters of the world. Let me express here the wish that as many as possible of those who are interested in spiritual work should look in here some day and judge for themselves. The best time for such a visit would be that of the great Convention, which takes place at Darmstadt every year in September. The particular "orchestration" of personalities and minds which they will experience on these occasions would make them realise best in what sense and by what means the strong divergences of modern Western life can be led over into a higher Unity without loss of character of any particular tendency. At our last Convention one of the best officers of the old German Army and the Head Rabbi of Berlin were lecturing side by side, each true to his own dharma, and yet each expressing something far beyond himself: the soldier speaking of his duties from a depth unheard of perhaps since the days of the *Bhagavad-Gītā*, the Hebrew revitalising the life of Israel with the very Spirit who moved the great prophets of his race—and all listeners realising, as though by magic, that there was no antagonism at bottom between these two expressions of life, be they ever so contradictory on the surface.

And then let me say the following: if any of our well-wishers should own a spare pound or dollar, let him spend it rather for Darmstadt than for anything else. The financial state of Germany is a secret to none; the material basis of the School of Wisdom is vanishing away accordingly; and it is absolutely impossible to increase its revenues in correspondence with the devaluation of the mark. On the other hand, a person of simple tastes can keep here a household as yet for £2 a month; for a hundred, a magnificent library would be purchased, and for a thousand, a large estate with a beautiful castle, surrounded by a park. The smallest sum from abroad, spent in Germany, would therefore mean very much more than it could at home. Now the School of Wisdom is undoubtedly to-day one of the chief centres of European regeneration—I say European, because it is open to all races, nationalities and creeds on equal terms; in order to fulfil its purpose it must become able as soon as possible to supply its students with free lodgings, to pay the journey to Darmstadt for the poorest among them, to create the necessary outward atmosphere of peace, and to issue its publications at a low rate. All this is, or has become, impossible with our present means. But it would become possible at once on a very considerable scale if we could dispose of a safe income of only five hundred pounds or even a thousand dollars a year. Are there no friends who could help the

School of Wisdom to this—from any but the German point of view—very small income? Are there none who might send at least a few dollars or pounds? They would get in return our periodicals, apart from our heartfelt thanks. Such gifts would mean much more to us, I repeat, than they could *anywhere*, comparatively speaking, in England or America. Please address gifts (in foreign notes, if possible, or cheques on London) to the office of the School of Wisdom, Darmstadt, Paradeplatz 2. All particulars concerning the School are to be found in my introduction to the latter, entitled "*Schöpferische Erkenntnis*," Darmstadt, 1922, published by Otto Reichl-Verlag.

COUNT HERMANN KEYSERLING

THE LOVE OF GOD

THE doctrines of Reincarnation and Karma are very valuable—in fact, one may say, essential—as foundation-stones in one's temple of philosophy. One cannot build up a clear, reasonable, and all-embracing philosophy of life without them; but I believe there is a distinct danger in the way they are applied. From what I have seen during a long period of membership in the T.S., these two doctrines are apt to become too strongly impressed on the religion and philosophy of members of the Society, out of all proportion to their importance. They are unseen processes of Nature, only means to an end. Care should be taken, in studying them, that the student does not become so interested and fascinated as to mistake the means for the end. To show the importance in which Reincarnation is held in the T.S., one has only to attend a lecture in an average Lodge, given by a stranger on, let us say, Christianity. After the lecture, the inevitable question, generally quite uncalled-for, is: "Do you believe in Reincarnation?"

The danger of the doctrine of Reincarnation is that it is liable to camouflage the truth. Students of the doctrine who are just ordinary people, without any special talents or genius, are apt to think, because they are not incarnated as great scientists, teachers or mystics, that therefore they have a great many incarnations to run before they can hope to reach the end of their earthly births, developing qualities, one by one, that will manifest as genius in some future incarnation. They are therefore inclined to settle down to many lives of material existence, their highest ambition being perhaps to be leaders of some future Root Race. It is quite certain that if they set their wills on continuing this material existence, life after life, they will most certainly do so. In this there is a real danger that some spiritually-minded people may be turned off the direct path that leads to God, to follow a roundabout track which leads through wearisome lives, before the direct path is again found and followed.

I believe that this mental attitude, that assumes that one has necessarily many incarnations in front of one, is an utterly wrong and dangerous condition of mind and heart, which leads to spiritual blindness. I believe that the humblest person who has the love of God in his heart is nearer to God than the greatest genius who has

not that love. How we are manifesting in the present life is of small importance compared with what is in the heart. That is the all-important thing? The state of life in which we find ourselves is the result of past desiring; what we have in our hearts is a certain indication of what the future will be for us, and what we shall become.

Everything is in the will. Sooner or later what one desires to be, one becomes. We are sparks of the Divine Flame, seeking again the bliss we once possessed, and generally seeking it in the wrong direction. Whatever we seek we shall find, whatever the heart longs for consistently, it must obtain. If we seek God we shall reach Him; that is a certainty. But we must really seek Him, really long for Him, with a longing that gradually takes the place of every other desire. That is the root-idea of every religion—to love and seek God. So much prominence is given to this idea in the Christian Religion, that to “love the Lord thy God with all thy heart, with all thy soul, and with all thy strength,” and “thy neighbour as thyself,” are the two great commandments on which everything else hangs.

The Path lies open for all who desire it. The test is in the heart. If we have drunk deeply enough out of the cup of worldly pleasures and successes, if we have learnt to discriminate between the real things and the false and artificial values of earth, if we desire to serve, then comes the last question: “Do we long for God?” If so, it is necessary to seek Him with one’s whole heart. God meets the heart that is lifted up to Him, and gradually permeates it with His Holy Spirit. When once that Spirit is felt, no other way is possible; and, instead of the prospect of many compulsory incarnations, we shall, as the *Gita* says, be speedily lifted up to Him.

W. E. Warburton

THE CONSTITUTION OF MATTER

MAY I be permitted to give a short summary of Professor Sir J. J. Thompson’s latest views on the constitution of matter, as given by him before the Royal Institute in 1920. He regards all matter as composed of numberless minute particles, identical in mass and in size, even the “electron” being composed of many of them. These are distributed throughout matter along the lines of force about which they rotate with the velocity of light. All mass is due to the aggregate of their masses, and all forms of energy are due to the kinetic energy of motion of these particles. When the line of force no longer holds them, they move off at full speed. This constitutes radiation or ordinary light. It will be seen that this view unites the conclusions of the Quantum Theory and the Theory of Relativity. When we remember the diagrams given in *Occult Chemistry* of the ultimate physical atom distributing itself along lines of force to make up the atoms on lower planes, we are struck by the extraordinary resemblance to this theory. Any further research on this point will be awaited with great interest.

W. R. C. Coode Adams

REVIEWS

The Garland of Letters (Varnamāla); Studies in the *Mantra-Shāstra*, by Sir John Woodroffe. (Ganesh & Co., Madras, and Luzac & Co., London. Price Rs. 7-8.)

The author begins his Foreword as follows: "This book is an attempt, now made for the first time, to explain to an English-knowing reader an undoubtedly difficult subject." The subject referred to, as the title of the book denotes, is the science of mantras. Most people nowadays have read enough about Eastern beliefs to associate the word "mantra" with the vague idea of a magical spell; and Theosophical writers have laid considerable stress on the effects produced by sound in grades of matter finer than the physical. But it is quite true to say that this is the first book to expound intelligibly the philosophical basis of a hitherto unexplained law in Nature—the potency of the spoken word.

Lest the diffident reader be dismayed by the strangeness of the subject or the formidable array of Samskr̥t words that it inevitably introduces, he may rest assured at the outset that, given an open mind and a desire to go to the root of the matter, Sir John Woodroffe's explanation will thoroughly justify an expenditure of effort in study that cannot be called excessive. His method of approach is simple and sequential, and his analysis of the various currents of thought that converge on the central theme is nothing short of masterly in its clarity of expression. For always, over and above the technicalities of description and quotation, there stands a concept of life and the universe, the reality of which the writer succeeds in transferring almost directly from his own mind to that of the reader.

This concept, as those acquainted with Sir John's other works will recognise, is that of Power as the all-inclusive attribute of Deity. Ultimately there is but One Life, as the Vedāntins hold; but the Shākṭa philosophy contends that the objective universe is a manifestation of supreme power, and not one of nescience, or avidyā, produced by an inherent quality of illusiveness or māyā. The veiling of consciousness is admitted by this School, but it is voluntary, for the

purpose of creation, and not involuntary, as a "fall" into matter under the necessity of evolutionary Law.

This veiling of the Supreme Consciousness, as a preliminary to objective manifestation, passes through several distinct stages, recognised in the Tāntric philosophy; and these are described by the author so vividly that one is enabled to relate these subtle modifications of self-disposition to normal human experience. One term, for instance, that we found especially suggestive, in its analogy with electrical phenomena, is that of "polarisation". The term usually employed to denote the projection of a Not-Self from the Self—"separation"—is essentially misleading, as being contradictory to the main premise of fundamental and permanent unity. But with the author's phraseology it is comparatively easy to imagine a causal stress in the universal substratum of consciousness, which produces an apparent duality of subject and object, opposite but complementary like the poles of a magnet. It is the Shakti or power of Shiva, the Supreme Consciousness, which causes the māyā of limitation through the vibratory action of the taṭtvās. Consequently every object can be distinguished at high levels of consciousness by the causal stress which differentiates it from other objects, and which, in terms of sound, is its "natural name". The maṅṭra is a sequence of sounds corresponding to the "natural name" of that type of life which it is desired to influence or invoke, and is therefore a potent instrument in the hands of one who understands its meaning and utters it with intent.

The above is only a rough-and-ready attempt on the part of a novice to convey in a few words a general idea of the lines on which the author develops his theme, and may therefore seem to the expert to be very wide of the mark; but it is only intended to awaken interest enough to lead to an examination of the very complete treatise to be found in the book itself. Incidentally it may be mentioned that any who find themselves unable to follow all the technicalities of some of the chapters in the middle of the book, will do well to select the last two chapters for preliminary study, as they really sum up the whole rationale of yoga in a very beautiful way. The first of these, "The Gāyātri Maṅṭra as an Exercise of Reasoning," was read before the Rationalistic Society of Calcutta, and the second completes the same train of reasoning and carries it to a triumphal conclusion:

The Perfect Consciousness, as realising all these three stages with all their differences and similarities, lies beyond them all, though it is one with all, supporting them by Its own essential Being and Power (Shakti). They are Its forms—the forms of that Consciousness which It is. It runs through all (Sūtrātma) and unifies them all, but remains in Itself unlimited and unconditioned, giving them both their separate

existence, yet summing them up into Its own Life and Being, which comprehending all yet transcends them from the standpoint of its own Being in itself or Svarūpa. It is beyond all because it is infinite. It comprehends all in its supremely rich experience because it is the whole (Pūrṇa). It is Love because It is the Love of the Self for the Self. It is Joy because all Love is that; but it is perfect also. It is the Perfect Experience (Jñānasvarūpa) which thought achieves by a pure mind in a pure body. It is thus the Supreme Siddhi of all Sāḍhanā and Yoga.

It may perhaps be noticed that certain statements occur in several places in almost, and sometimes actually, the same words; but, curiously enough, this method of repetition does not produce an impression of redundancy, as might be expected; on the contrary, it has the effect of reminding one of previous statements and assisting the maintenance of continuity without formal recapitulations.

As regards the letter-press, the type is large and clear, but the printer's errors might have been reduced. We cannot close without a reference to the concluding paragraph of the Foreword, which affords a rare and intimate glimpse of a personality to whom India will always be in very deed the Mother.

W. D. S. B.

The Meaning of Masonry, by W. L. Wilmshurst. (Percy Lund, Humphries & Co., Bradford, and William Rider & Son, London. Price 10s. 6d.)

"This is a collection of papers," says the author in his Introduction, "written solely for members of the Masonic Order, constituted under the United Grand Lodge of England, with a view to promoting the deeper understanding of the meaning of Masonry."

It is often found that Freemasons give up their interest and membership in the Order after a time, because they can find no meaning in Masonry. To others, again, Masonry merely provides a club for good fellowship, and is considered essential for progress in human affairs, membership offering help in misfortunes as well as opportunity for exercising one's benevolence on certain lines. There are many Masons, however, who confine their attendance at the Lodge to the Annual Meeting, and are satisfied if they pay their dues and perfunctorily perform what duties may come upon them. This book, then, is intended to throw additional light on matters that have puzzled devoted and inquiring brethren, and to give a renewed interest to any who have "lost faith" or have been disappointed in their expectations of mysteries revealed, and to whom the ritual is still a sealed book, even if they have reached a high standing in the Order. Finally and chiefly, the author traces the relationship of modern Masonry to the

Ancient Mysteries, "from which it is the direct, though grossly [sic] attenuated, spiritual descendant".

In brief, "Masonry offers us, in dramatic form and by means of dramatic ceremonial, a philosophy of the spiritual life of man and a diagram of the process of regeneration". Our life here, "in the West," is a journey in search of the Master Mason's secrets, "to the East," whence comes Light; and the symbolism of Masonry typifies the descent into matter and regeneration by initiations into a new life. The Lodge is not the mere building in which the brethren meet together at certain intervals, but an allegory of the Temple of the Most High, not made with hands. In these lectures, which have been delivered in open Lodge at different times "with much acceptance," we are given a detailed explanation of each Degree and of each symbolical act and phrase, and there is a chapter on the Holy Royal Arch Degree, and on Freemasonry in relation to the Ancient Mysteries of the Egyptians and of the Greeks. Here and there the author perhaps pushes his theories too far, though with the main body of them we entirely agree.

At his philology, however, we can do nothing but hold up hands of holy horror. For instance, he says that Haggai, the Hebrew prophet, is derived from the Greek *hagios*, holy; that Samskr̥ṭ is another way of writing the words *sanctum scriptum* (an amazing cart before the horse, this); that Eleusis means light—this is perhaps a hazy recollection of the Latin *lucis* (conveniently substituting *s* for hard *c* by some strange philological process); that Lewis also is a corruption of *lucis*, "and of other Greek and Latin names associated with light" (which?); that Enna is the same as *Gehenna*; that Tyre is the same as Greek *tuos* (which happens to mean "cheese") and *terra* and *durus*—"hard". "King of Tyre, therefore, is interpretable as the Cosmic principle which gives solidity," etc., etc.; and, last but not least, that acacia (which is Greek *akakia*) is derived from Samskr̥ṭ *ākāsha* (space).

Such assertions as these, while possibly impressing the ignorant, are blemishes which will merely excite ridicule of the whole business in any who have the slightest knowledge of languages and their history, and they detract seriously from the value of what is otherwise a very helpful book to any Freemason. Of the printing, type, paper and general form of the book we can say nothing but praise.

F. L. W.

The Coming of the Fairies, by Sir Arthur Conan Doyle. (Hodder & Stoughton, London. Price 12s. 6d.)

Sir Arthur Conan Doyle has already written four books dealing with Spiritualism. In his latest work he is not concerned with the séance-room but with fairies, and his new undertaking should be of special interest to Theosophists, for, as he points out: "Of all religions and philosophies in Western lands I know none, save that ancient teaching now called Theosophy, which has any place in it for elemental forms of life."

The first part of the book deals with the famous Cottingley photographs, alleged photographs of fairies taken by two Yorkshire children. The story, which originally appeared in *The Strand Magazine*, is now considerably amplified by the careful observations of Mr. E. L. Gardner, F.T.S. We are now able to study excellent reproductions of these photographs, and to consider the evidence for and against their genuineness. Sir Arthur does not withhold honest criticism, even when it strongly differs from his own opinion, but it is unfortunate that, owing to his visit to Australia, he was unable to study the matter at first hand.

Much space is devoted to independent evidence for fairies, and in a subsequent edition we would call Sir Arthur's attention to an authentic account of fairies which appeared in *THE THEOSOPHIST* of February, 1922. We would also suggest that, since the author has given the real names of the children who took the fairy photographs, it would be more consistent, and certainly less confusing, if others writing about them did not make use of pseudonyms.

The final chapter is entitled "The Theosophic View of Fairies," and includes a wonderful description by that great seer, Bishop Leadbeater. Here a note is struck which seems of far more value than anything that results from the use of a camera. Those with a psychic gift do not require photography to assure them of the existence of these nature-spirits; but, for those people who have lost the fresh vision of childhood, these fairy photographs may be of real service. Cameras may click, and clever but rather humourless investigators may go a-hunting for fairies, gnomes and undines, but by an unwritten tradition these joyous little people belong to the children of the world. *The Coming of the Fairies*, though extremely interesting, is not half so convincing as a certain magical moment in *Peter Pan*.

F. H. D.

The Rhythm of Life, translated by M. E. Reynolds from the Dutch of Henri Borel. The "Wisdom of the East" Series. Second and Revised Edition. (John Murray, London. Price 3s. 6d.)

Any reader expecting an academic treatise will be disappointed in this all too slender little volume. Here scholarship is evident only as an unobtrusive background, skilfully subordinated to the atmosphere of Taoism, the impression the author seeks to produce of the "outpouring of the thought and feeling called up . . . by the words of Lao-Tse".

Tao, Art, Love, are the suggestive titles of the three brief chapters, all three pervaded by the same atmosphere of high tranquillity. The use of the narrative rather than the expository form, and the use of the first person singular, have the happy effect of bringing the spiritual experiences of the author during his sojourn with the hermit in the mountain temple out of the realm of metaphysical abstraction, and intimately close to the reader. Seen incarnate in the hermit, the joyous peace of Tao seems less remote, less difficult of attainment.

The modern restless craving for self-expression is universalised and calmed in: "Men would be true men, if they would but let their lives flow of themselves, as the sea heaves, as a flower blooms in the simple beauty of Tao."

If, for those who delight in activity, the doctrine of complete absorption into Tao through "strifelessness" seems an ideal as impossible as undesirable, they may find this more stimulating:

By strifelessness Lao-Tse did not mean mere inaction . . . He meant relaxation from earthly activity, from desire—from the craving for unreal things. But he *did* exact activity in *real* things. He implied a powerful movement of the soul, which must be freed from its gloomy body like a bird from its cage. He meant a yielding to the inner motive force which we derive from Tao and which leads us to Tao again . . .

If it was the author's purpose to create an atmosphere which should make the Western reader feel something of the quiet power, the vast simplicity, the ineffable serenity of Taoism, then he has admirably succeeded. It is an atmosphere that surrounds and enfolds, that lingers on in the memory long after the little volume has been replaced on the bookshelf, restful yet stimulating, beckoning one to further and deeper study of so simple, so profound a Faith.

B. T. B.

The Gate of Remembrance, by Frederick Bligh Bond. Fourth Edition. (Basil Blackwell, Oxford. Price 7s. 6d.)

This is perhaps the most convincing piece of writing about what the author calls "psychological experiments" that has been published. The first edition of the book, reviewed in *THE THEOSOPHIST* of March, 1919, p. 607, described the automatic writings which enabled the author to discover the Edgar Chapel at Glastonbury, and also the writings, not then verified, describing the position of the Loretto Chapel. Work on the ruins was stopped for some time by the war, and has only recently been resumed. This new edition of the book describes the finding of the Loretto Chapel, and shows how exactly correct were the directions given, though they had not been correctly interpreted in the first instance.

From the point of view of the occult, this new edition is entirely satisfactory, but one misses the delightfully human reminiscences of Brother Johannes, with his love of nature, his delight in fishing excursions, and his difficulty in climbing the narrow stairs to his room in the tower, to which he was relegated by an abbot who hoped that the exercise would make him thinner. It was a serious mistake from the artistic point of view to cut out all his personal touches from the places they filled so naturally, and collect them into a separate chapter, where they appear rather scrappy.

E. M. A.

MAGAZINE NOTICES

Bhāraṭa Dharma, is the title of the new monthly organ of the Bhāraṭa Samāj, a short account of which appears on pp. 283-6 of this issue. The first number, which came out in November, is wisely limited in extent, but is of convenient proportions and dignified appearance. In his Editorial, Pandit A. Mahadeva Sastri, B.A., voices the need for a periodical through which information concerning the ideals and activities of the Samāj may reach the public, and for the expression of a liberal attitude towards religious and social problems. Further on we find a short statement of the meaning of Bhāraṭa Dharma, a short account of the development of the Samāj, and a summary of its Objects. There is also an interesting description, by Miss H. Veale, of one of the *Upanayana* ceremonies which took place on the site of the new temple. We expect this little journal to grow rapidly with the movement it represents.

The April and July number of *Shama'a* has some interesting features, notably the translation of an old Indian Play, "Vasavaḍaṭṭa". It may be that the translator, Mr. V. S. Sukthankar, has failed to reproduce beauties existing in the original, but we cannot say that the result is impressive, at least from a Western standpoint. The story is weak—as far as one can judge from only four acts—the situations trivial and the dialogue strained; possibly the conclusion in the next number will enable us to be more appreciative. The finest thing we have found in this number is "The Song," a poem by Harindranath Chattopadhyaya; it sings the praises of the peasant, and resounds with a deep sense of humanity and the wrongs from which it suffers. "The English Lyric of the Nineties and After" is an able essay by Satya V. Mukerjee, and a collection of records, under the heading "Chinese and Indian Travellers," provides picturesque evidence of the way in which India has moulded the religious thought of China through the medium of Buddhism. F. Hadland Davis is at his best in the Japanese story "Our Lady of the Thousand Hands," and Sri Aurobindo Ghose begins an exposition of "The National Value of Art" in his well known style. The "Notes and Comments" contain some clever criticisms, the speech of John Masfield being a particularly happy quotation.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

Harmonism and Conscious Evolution, by Sir Charles Walston (John Murray); *International Relations*, by Viscount Bryce (Macmillan); *Modern French Philosophy*, by J. Alexander Gunn (T. Fisher Unwin); *The Life and Times of Akhnaton, Pharaoh of Egypt*, by Arthur Weigall (Thornton Butterworth); *Mystics and Heretics in Italy*, by Emile Gebhart, *The Problem of China*, by Bertrand Russell, and *Happy India*, by Arnold Lupton (George Allen & Unwin); *The A.B.C. of Indian Art*, by J. L. Blacker (Stanley Paul); *The Supremacy of Spirit*, by C. A. Richardson, and *Raja Yoga*, by Swāmi Vivekānanda (Kegan Paul); *The Dream Problem*, by Ram Narayana (*Practical Medicine*, Delhi); *A Criticism on Einstein and His Problem*, by W. H. V. Reade (Basil Blackwell, Oxford); *The Awakening of Asian Womanhood*, by Margaret E. Cousins, and *Ātmagnan*, by T. L. Vaswani (Ganesh); *When Half Gods Go*, by Letitia Withall (T.P.H., London); *Theosophy and Christian Thought*, by W. S. Urquhart, and *Impasse or Opportunity*, by Malcolm Spencer (The Association Press, Calcutta).

ENGLAND *(Continued)*



S. MAUD SHARPE
1908—1911, & 1913—1914



J. I. WEDGWOOD
1911—1913



G. S. ARUNDALE
1915—1916



H. BAILLIE-WEAVER
1916—1921

THE THEOSOPHIST

ON *The* WATCH-TOWER

OUR Vice-President and his wife spent three weeks instead of a fortnight in Ceylon, for the rain descended and the winds blew, and washed away parts of the railway between the Indian port and Madras. However, they are with us now, to our great pleasure and help, for, as all who know them can bear witness, they are ever at hand when needed, with rare devotion and capacity for working themselves, and organising the work of others.

*
* *
*

Headquarters is putting on its Convention aspect. Big sheds loom in unexpected places, where before were shady

empty spots, and strollers, pensively following accustomed tracks, find themselves suddenly brought up by woven walls. Jutkas and other wheeled vehicles with boxes and bundles begin to throng the road, and pleasant familiar faces, smile-wreathed, greet one as one flashes by in motor-car, intent on varied business. Miss Gmeiner, of Delhi Girl School fame, whom I left in Perth—Australian Perth, not the fair Scottish City—greeted me outside the T.P.H. as I came down from the Upper Floor, invaded and occupied by Mrs. Adair's Arts and Crafts Exhibition, which promises to be a delightful place for members to wander about in, greeted with beautiful objects on every side.

*
* *

The Arts and Crafts Exhibition occupies four days on its own account, two days before and two days after Convention, and is open from 11 a.m. to 5 p.m. right through the Convention, so that art-lovers may drop in when they please. I am "At Home" for the Private View on the opening day, and on that evening Dr. Stella Kramrisch will give a Lantern Lecture on Indian Art, and on December 29, another lecture on the same subject; she has been giving six lectures before the Calcutta University. Mr. Henry Eichheim lectures on the 24th on Modern Music, and he and his wife have a musical recital in that evening. There will be other recitals, one on Indian Music, and one on Modern Music. Mr. W. D. S. Brown will lecture one afternoon on Guild Socialism and Indian Crafts. Speaking of music, I may mention that the great Polish violinist, Premyslav, a pupil in his youth of the famous Joachim, annexed Mrs. Cousins, Mus. Bac., as his accompanist for a delightful concert he gave in Madras, and I, in retaliation, annexed him to tea last Sunday. He is a wonderful player, with a rare mastery over his beloved instrument, which sings to him exquisitely in reply to his caressing fingers.

*
* *

I am sure that my readers, when their eyes fall on the titles of our Convention lectures, will say with a sigh : " Oh ! I wish I had been there ! " Do you not think these subjects promise well ? And they will be given under the Banyan Tree, at 8.30 in the mornings of the four Convention Days.

Dec. 25 and 26. " Your World and Ours." The President.

„ 27. " The Vision of the God-Man." The Vice-President.

„ 28. " The Centre of the Circumference." G. S. Arundale.

Yes, George Arundale is here, his old bright simple self, despite his dignity as Education Minister in the great State of Indore, to which I have lent him for two years—no more. He is doing fine work there, and fruitful work.

* * *

The Report this year will be very fat, but the Reports of the National Societies are so full of interest, of vigorous life and joyful enthusiasm, that it is a delight to read them. All over the world, our members will rejoice to read them, and to see how our beloved Society is prospering, how full it is of loyalty and love. Here and there one finds an inharmonious note, but I think these only add to the sense of unity, as darkness intensifies the light. One feels a sense of up-welling strength and confidence, as of a strong youth joyfully reaching maturity, welcoming the future with glad courage.

* * *

Then we have the subsidiary activities, the educational playing a great part. The Order of the Star in the East has its Anniversary, and also a public meeting in Madras City in Gokhale Hall, on " The Coming of the World Teacher ". The Morning Star has risen in the eastern sky, heralding the Dawn. And there are meetings of Questions and Answers, and a *Conversazione* for members to meet and renew friendships, and the Indian T.S. has its Convention, and Councils and Boards meet and we are all very busy ; while the atmosphere pulsates with happiness and friendliness, and

a great Peace, the Peace of the Masters, broods over the whole.

* * *

In the May issue of THE THEOSOPHIST I reprinted a fine poem on Ireland, and expressed the wish to know some things about its authorship. Miss Caroline Cust very kindly wrote to me some interesting details, and I found her letter awaiting me on my return from Australia. I put it aside for THE THEOSOPHIST, and it was overlaid by other papers, I am sorry to say. I produce it, though at this late date. Of the poem, she says :

It was written by my cousin, Fanny Parnell (1855-1883), and is published in the Oxford Book of Victorian verse. She was beautiful and charming, full of romance and spirituality. I only saw her once ; she was my mother's second cousin, and we did not know the Irish Parnells very well, but made friends later with some of her family. Her famous brother, Charles Stewart Parnell, M. P., never mixed with society at all. Their mother was an American, Miss Delia Stewart, and was supposed to have greatly influenced them in their political opinions.

The Parnells came originally from Cheshire, but had moved to Ireland ; my great-grandfather, Sir Henry Parnell, first Baron Congleton, having a brother, William, who settled at Avondale, Co. Wicklow, and became the grandfather of Charles and Fanny Parnell. Though no others of the Parnell family have shared the political opinion of the aforesaid brilliant couple, there is a strong family characteristic in many of the members and descendants. This is an intense absorption in some mental or spiritual question, all considerations of the outer world being ignored. With my grandmother, the Hon. Emma Parnell (Countess of Darnley), it was religion ; with others and Charles Parnell some political aim. It takes various forms according to environment, but is very marked.

Miss Cust adds an interesting pedigree, showing the descent of the famous Charles Stewart Parnell and his sister Fanny from Thomas Parnell, who was Mayor of Congleton, Cheshire, in 1625, through John Parnell, Judge of the King's Bench in Ireland ; his son, Sir John Parnell, M.P. for Maryborough, Ireland, 1761, first Baronet ; his son, M.P. for Queen's County, Ireland, and Irish Chancellor of the Exchequer, 1787, of whom Charles Stewart Parnell was great-grandson.

* * *

Theosophists do not always keep in mind their duty as Light-bringers, seizing every opportunity offered to them of lighting another torch. While ill-mannered thrusting of their ideas on others must always be scrupulously avoided, they should be on the alert for any opening of conversation on Theosophy. The following interesting experience of a Theosophist, travelling across the Pacific, has been sent to me :

While reading *At the Feet of the Master* to herself, she was noticed by a travelling Japanese who showed interest in the book. She read aloud from it to him, and in two or three days quite a little group had gathered to hear. The unique thing is that it was translated sentence by sentence as it was read, from the original English into Spanish, Chinese, Japanese, Russian and German ! This was during the war, which makes it even the more interesting. It shows what golden opportunities frequently offer to those who are awake to them.

We who know the activity of the Devas, ever seeking to help those ready to welcome the Light—the “ministry of Angels,” in the beautiful Christian phrase—should surely never frustrate a Deva’s object, when he presents to us one needing help which we can give, but which he is unable to furnish because he has no physical body.

* * *

A Hindū friend sends Nos. 1, 2 and 3 of Vol. I, and No. 1 of Vol. II of *The Dnyaneshvaran*, a Quarterly, containing the translation into English from the Marāṭhi original of this famous commentary on the *Bhagavad-Gītā*. The translation was made by Mr. V. G. Pradhan, M.A., L.T., a Fellow of the T.S., but he had not time to finish the work. It will be remembered that Mme. Blavatsky spoke highly of this book. The sender asks me to publish the fact in THE THEOSOPHIST and the *Bulletin*, in case any reader should know of anyone who would like to take up the work. If so, he should communicate with Mr. G. A. Vaidya, Retd. Naibsubha, Ramwadi, Post Amreli, Kathiawad.

* * *

In September last I put a note in the Watch-Tower, on the formation of a Department of Religions and Ethics, of which the first paragraph was :

The League of Nations Union (British) has recently formed a department of Religions and Ethics within the Union, the object of which is to secure united spiritual support for those ideals for which the League of Nations stands.

Then followed the objects. I learn from England that the T.S. in England ~~while~~ still England and Wales—placed Mr. Baillie-Weaver as a ~~representative~~ on the direction of this League. I propose to suggest at one of our meetings of the General Council that such National Societies as approve of this most desirable activity should communicate with the Secretary, and follow the action taken by the T.S. in South Britain. Surely a nucleus of Universal Brotherhood should strengthen in every possible way this effort to make Religions a bond of Union among Nations instead of a wall of separation. We should not then have such incidents as the one recorded below. Any National Society which desires to help in this truly Theosophical Department should write to the General Secretary of the League of Nations Union, 15 Grosvenor Crescent, London, S. W. 1.

*
* *

The Impartial Reporter, of Enniskillen, Ireland, tells of a meeting of Foreign Missions, at which a missionary from Ceylon “dealt with Ceylon, its native Hindūs (!), their social life, superstition and religious rites”. The Editor remarks:

It is interesting to observe, in connection with the foregoing, that people in Ireland are asked to send missionaries to Ceylon, where, owing to the teaching of Buddha, human life is regarded as sacred, while in Ireland, with its strong Roman Catholic population, and different denominations of Protestants, the life that God has given is held of such little account that hundreds of murders have taken place within the last few years. In other words—that the heathenism of Ceylon, for which money is asked, is superior in this regard to the Christianity of Ireland!! Or will Ceylon organise a mission to influence the Christians of “holy” Ireland? Is it not time that we should take the beam out of our own eye before attempting to take

the mote out of another's eye, and cleanse our own Ireland before proceeding to other communities where the law of God is held in higher regard than in our own?

It happens that on the back of this is printed an account of the murder of eight men, shot by a party of armed men, who broke into their house, dragged them from their beds, and shot them. It is extraordinary that a country where such crimes have become commonplaces should give money to send missionaries to a country in which life is held sacred.

* * *

We mentioned last month the varied activities of the Blavatsky Lodge in Sydney, Australia. It seems to be inspired with the fiery energy of the noble-hearted woman whose name it bears. We have received the *Blavatsky Lodge News*, first published in October, 1922, a chatty monthly of 12 pages, containing local news. Its spirit is shown in the following :

We need to get out and spread our message more and more, until its influence is felt in every corner and in every activity in this city, in this Nation. We should be leaders, pioneers, and not followers in the world. We should be like soldiers in an army, the advance guard of the New Age. Many members cannot come into the Lodge to work, but there is work waiting to be done always, everywhere. All that is required is the will to do it; knowledge and opportunity follow. Have you that will?

Reader, have *you*? If all Fellows of the T.S. had it, the world would be changed, and the World Teacher with us. Shall we have as our motto for our attitude in the coming year, 1923?

Waiting the Word of the Master,
Watching the Hidden Light:
Listening to catch His orders
In the very midst of the fight;

Seeing His slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song.

Will not some of you, at least, "come from your world into ours"?

*
* *

Before leaving Australasia, let me mention the good news from New Zealand, published in the *Bulletin*, "From the Editor," last month. The H.P.B. Lodge, Auckland, had purchased a year ago a fine site, with a fifty-foot frontage on the main street of the City, and has now signed a contract for a building, planned by an architect, who is a Fellow of the Society, to cost £10,000 (Rs. 1,50,000). On the 17th December, a cable, dated 16th, reached me from the General Secretary: "Foundation stone laid to-day. Love. Loyalty. Thomson." May the Great Architect bless the work, and His Ministers guide it.

*
* *

We very badly need a copy of THEOSOPHIST, January, 1887, and of January, 1894. They are wanted to complete our T.P.H. set. I know that I have already asked twice for the former, but in faith and hope I cast my net again upon the waters of charity, hoping that it may, like bread, return to me, even after many days.

OUR GENERAL SECRETARIES

II. ENGLAND (*Continued*)

MR. BERTRAM KEIGHTLEY, M.A. (Cambridge), whose portrait appeared last month, must have a few more words, for he is one of the oldest members of the Theosophical Society, as he joined it in London in 1884, when he was only 24 years of age. Independent in fortune, highly educated and devoted, he placed himself wholly at Mme. H. P. Blavatsky's service, and with his uncle, Dr. Archibald Keightley, helped her by copying out much of her great work, *The Secret Doctrine*, for the Press, corrected the proofs, and made up all financial deficiencies in the subscriptions for its production. Without these two of her pupils, that epoch-making book would not have seen the light. He has long been a resident in India, where he served as General Secretary for ten years before taking up the English work; he was called home by his mother's illness, and, when she passed, he returned again to his Indian Home, where we shall meet him again.

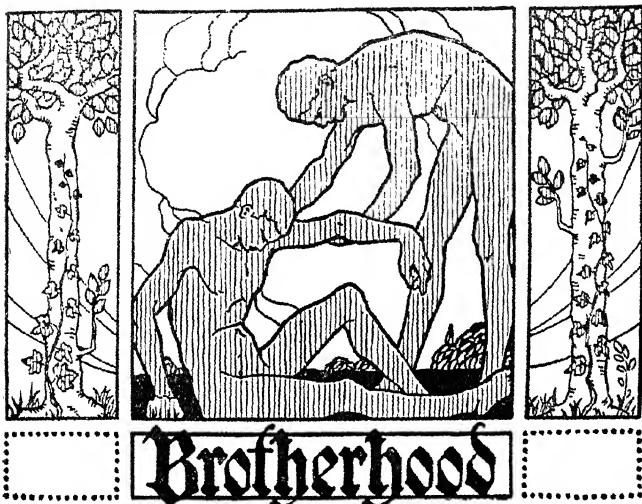
In 1908, one of our oldest and best workers, Mrs. S. Maud Sharpe, was elected to succeed Miss Spink. It was written of her in 1910:

There is no more entirely devoted worker in the Theosophical field than the noble-hearted gentlewoman who is the General Secretary for England and Wales. She unites great independence of intellect and opinion with the most perfect and unswerving loyalty to the chiefs of the organisation which she serves—a rare and priceless combination—and through troublous times she has stood like a rock, a steady centre in the midst of the whirl.

Those words can be repeated to-day without alteration. Mrs. Sharpe became personally known to the dwellers in the Headquarters at 19 Avenue Road, London, as a selfless worker in the Girls' Club in East London, founded by Mme. Blavatsky,

and presided over by Mrs. Catherine Lloyd—still a blessed name there. Then she came constantly to Avenue Road, doing any work which others disliked, and grew nearer and nearer to Mrs. Annie Besant, going with her to the United States in 1907, when the latter, elected President in that year, was fiercely attacked for standing by Mr. C. W. Leadbeater at the time when he resigned from the T.S. and before his vindication in 1908. Her strength was so fully recognised—combined with a then somewhat fierce purity in matters relating to sex—that she was elected General Secretary in 1908, and unanimously re-elected in 1909 and 1910. In 1910, she helped vigorously in the establishment of Scotland as a separate Section, the original European Section having thus, by the growth of the movement, become first the British Section, then, England and Wales, the Italian, German, Hungarian, Finnish, Russian, Bohemian and Scottish Sections having been organised between 1901 and 1910. It was truly written that the Headquarters became “a centre of peace and inspiration, under her strong and gentle rule”. She refused re-election in 1911, and Mr. J. I. Wedgwood held the office for two years, giving up his much-loved musical work in York Cathedral to serve the Theosophical Society. Mrs. Sharpe was re-elected for England and Wales in 1913, holding the office for one year.

[We are glad to say that during December we were fortunate enough to obtain photographs of the Hon. Otway Cuffe, General Secretary from 1898 to 1900. Also one of Dr. A. G. Wells, General Secretary from 1900 to 1901, and we have now portraits of all the English General Secretaries up to 1905, when Miss Kate Spink was elected to the office, and remained in it for three years, until 1908. If any reader can supply a photograph of Miss Spink, we should be glad. We regret the fact that letter-press and photos fail to match, but cannot help it. We shall go on steadily after next month, for we have the photographs in hand. Meanwhile, the pictures of Mr. Arundale and Mr. Baillie-Weaver remain divorced from the brief notices of their services. After Mrs. Sharpe's second term of office, the order is: Dr. L. Haden Guest, 1914—1915; Mr. G. S. Arundale, 1915—1916; Mr. H. Baillie-Weaver, 1916—1921; Major D. Graham Pole, 1921 till now.—Ed.]



JAPAN, PAST AND PRESENT

By ALICE E. ADAIR

PROEM

NO country presents a more interesting problem to the student of human history, at the moment, than Japan. None is more difficult to understand. She is the political enigma of the twentieth century. Round other nations of the East cling memories of a past, glorious and unforgotten, if somewhat shadowy; but these do not baffle our understanding. In the case of Japan, her future and her past stretch out to horizons of which little can be predicated. No man knows

her origin. None can foretell her destiny. Both merge into the shadow-land of dreams and conjecture.

From all parts of the world, thousands of men and women flock to her shores, twice every year, in autumn and in spring. She lavishes upon them, with unstinting hand, the joy of her flowering fields; her blossom-clad parks; the glory of her autumn hills, clothed in gold and crimson; the power of tempests and of racing cataracts; the peace of moonlight on quiet lakes; the unearthly beauty of snow-crowned temples and the unquenchable, mystic fires of solitary mountain peaks. But the secret of her heart is safely kept.

Her children, too—generous, smiling, reticent, austere—guard well the sanctuary within, the while they shower their welcome upon all. The simple courtesy and never-failing hospitality of their unsophisticated country-side; the colour, gaiety and charm of city life; the refined distinction of their homes; the treasures of their art and the sane sweetness of their religious tolerance, are freely given. But few cross the threshold of their inner, spiritual life.

Mists continually brood over Japan, veiling alike her islands and her mountains and the ideals of her people. Hidden in the mists of time is her forthcoming, hidden the path of her outgoing, hidden the well-springs of her inspiration.

Lest Beauty, too suddenly revealed, blind unaccustomed eyes, mists flow with the ink from the brush of the poet-painters. Muffled, the music of another, purer, world falls on the ear in the exquisite poetry of the NO. Profoundly hidden the source of her spiritual life; its existence doubted, denied; and—no less securely guarded her heritage of occult arts.

HER FORTHCOMING

One veil at least we may pierce—the veil of ignorance. What have archæology, ethnology, history and Theosophy to

say as to the origin of Japan? If something of her past is known, a clearer understanding of her immediate relationship with the rest of the world must arrive.

Archæologists discover the remains of two distinct cultures in Japan, and traces of a third. The first is the culture of the Yemishi people; it belongs to the stone age, and its relics were discovered in shell mounds, or buried in the ground. The second is the culture of the Yamato race, the immediate ancestors of the modern Japanese; and the relics of this race were found either in caves or sepulchral chambers. Amongst other things, the latter contained numerous little images, indicative of the form which the ancient custom of human "followers of the dead" took in later times. The most remarkable thing about these images is that they have European, not Mongolian, faces. This fact leads archæologists to the conclusion that the Yamato were in some way allied to the Caucasian race. They accept as corroborative evidence the presence of other articles among the remains, indicating an "intimate familiarity with the use of swords, armour and horse-gear". In the tombs have been found arrow-heads of Persian design and swords of Persian and Chinese origin, as well as other relics of metal, stone and pottery. Some touch with Āryan civilisation there must have been. We shall see later that Theosophy proves the truth of this supposition.

The theory of Japanese ethnologists as to the ancestry of the Japanese is that "a wave of emigration from Central Asia made its way eastward and swept up the Tarim basin, emerging in the region of the Yellow River and of Manchuria". These emigrants were an agricultural, not a maritime people, and did little towards populating the islands of Japan. An earlier or later exodus from Central Asia took a southerly route, passed through India, and, tracing its way along the southern seaboard, settled in the south-east of China. From this place, by way of the chain of

islands off the coast of the East of Asia, they ultimately spread to Korea and Japan. Earlier, however, than either of these, a neolithic race—the Yemishi—had come from the north-east of Korea and the Amur valley, and had peopled the northern half of Japan.

Chinese records prove that the Korean Peninsula was at one time composed of three kingdoms, and the north-eastern portion of one of them was called Yoso. This Yoso is supposed to be the original of the present Yezo, the northern island of Japan and the home of the Yemishi race.

Ethnologists also believe in the close alliance and intercourse between Japan and Korea, and that the Yamato race came from the latter place. A connection is then supposed to have been made between the emigrants from the south and the colonists of the northern districts, via Manchuria, thus accounting for the similarities discernible between the legends and civilisations of Yamato and Europe. There is evidence to show that the Greeks and Romans had a hazy knowledge of China, and vice versa, in the second century B.C., probably due to commerce between them.

The Yamato had undoubtedly intercourse with Northern China through Korea—exchange of ambassadorial courtesies—and the Province of North and South Wo, mentioned in Chinese chronicles, is suggested as probably being the Kingdom of Yamato set up in Kiushiu by Ninigi. Further evidence of the close connection with Korea is the use of iron in making the ancient, two-edged swords; for there is no iron in Japan. This argument is supported by the fact that the sword of the first great hero in Japanese history was called *Orochi no kara suki*, *Kara* being the Japanese for Korea.

The word *Yamato* is a corruption of *Wado*, a name given to the tribes on the west coast of Japan by the Chinese. The original ideographs implied contempt; but the Japanese, later, cleverly substituted others, giving the same sound, but with a

new meaning—"Great Peace". The name Yamato was afterwards dropped altogether, and the Chinese rechristened these islands *Yih pun*, "Land of the Rising Sun". Dutch traders in the fifteenth century corrupted *Yih pun* into Japan.

There were six routes, historians are agreed, by which immigrations could have come to Japan, either from Siberia, China, Malaysia or Polynesia; two of these routes were on the north coast, two on the south, and two on the west.

One eminent authority, Dr. Baelz, claims a common origin for the Chinese, Koreans and Japanese. The differences between them, in his opinion, only indicate that there were subdivisions of the original race; and these he classifies as Manchu-Korean type, Mongol proper, Malay and Ainu. The modern Japanese, in this classification, belong to the Manchu-Korean type; and these are the people generally regarded as the descendants of the Yamato. The Ainu (*Yemishi*) he places as the original inhabitants of the islands.

In this connection, however, it is interesting to note that, in spite of a common script and the close association of the two peoples, Japanese and Chinese, their languages are radically different. Captain Brinkley, who has written a standard work on Japanese history, points out that, on the other hand, the similarity of structure and inflection in the Japanese and Korean languages is so marked as to be practically identical. He also adds that Japanese philologists find no affinity existing between their own language and that of the Malays, South Sea Islanders, Esquimaux, or of the natives of Africa or America; but that they do trace a distinct resemblance to the Manchu, Persian and Turkish languages. Some Japanese authorities go so far as to say that Latin, Greek and Samskr̥t are more like to Japanese than are any of the European languages.

Captain Brinkley gives six different peoples as inhabitants of Japan: (1) Izanagi and his fellow Kami, the first and original immigrants; (2) Jimmu and his followers, who reconquered

the islands; (3) the Yemishi, now called the Ainu; (4) the Kumaso; (5) the Sushen; (6) the Tsuchigumo. But he adds that these were not necessarily all of different stock; for instance, he believes that the Sushen fishermen of Sado Island, who were regarded as demons by its ignorant inhabitants, were ancestors of the Manchus. These fishermen appeared in history and then disappeared, leaving no record, for one hundred years. Later, there are accounts of expeditions sent out against them, all attempts to trade with them having failed. They were finally quelled by a General Hirafu, who brought fifty of them as captives to the Imperial Court.

The supposed original inhabitants—Ainu or Yemishi—were the “barbarians” with whom the Yamato invaders had to reckon when they crossed over from Korea. Addressing the leader of an expedition against them in A.D. 110, the Emperor Keiko described them as the most powerful of the Eastern savages.

Men and women lived together promiscuously . . . in winter they lived in the ground, in summer in huts, their clothing was furs and they drank blood. When they received a favour they forgot it, but if an injury was done to them they never failed to avenge it. They kept arrows in their top-knots and carried swords within their clothing.

It was found impossible to civilise them, and brawlers they remained until the seventh century. After that date they became a little more malleable; and one branch proved so amenable to influence that a present of seven thousand families of Korean and Sushen captives was given to them to found a district. They do not, however, appear in any of the embassies to China until A.D. 654, when two, a man and a woman, were taken to show to the Chinese Emperor.

The Kumaso, Captain Brinkley claims, were earlier immigrants than Izanagi and his followers. They appear first in history in A.D. 81, as rebels; and are described as a truculent race—probably identical with the Hayato or falcon-men of

prehistoric days. These Kumaso (or Hayato) were immigrants to the south coast. The original Hayato, with their leader, Hosuseri, were defeated with the help of the Koreans.

The Tsuchi-gumo, or "earth spiders," were raiders, and descended from the first settlers in Yamato. Because they lived in pits, it was at first assumed that they were in Japan before the Yemishi, but later investigators claim that the construction of these caves indicates that they were the work of modern Japanese soldiers. The "earth spiders" are supposed to have come from Saghalien, speaking Ainu and living in pits in the winter.

Captain Brinkley assumes that the Ainus were the earliest inhabitants, since there are no names of places other than Ainu names, nor any tangible relics of any earlier race. The "earth spiders," he concludes, were a lower caste of Ainu. His final conclusion, then, is that the Japanese nation contains four elements: Yemishi, Yamato, Kumaso (Hayato) and Sushen. He adds that there is no evidence of the last-named having emigrated in any considerable numbers; but, as Japanese annalists were not much concerned with racial questions, this cannot be definitely proved.

Concerning this Yemishi or Ainu race the following extract is of interest:

In very ancient times a race of people who dwelt in pits lived among us. They were so very tiny that ten of them could easily take shelter beneath one burdock leaf. When they went to catch herrings, they used to make boats by sewing the leaves together, and always fished with a hook. If a single herring was caught, it took all the strength of the men of five boats, or ten sometimes, to drag it ashore, while whole crowds were required to kill it with their clubs and spears. Yet, strange to say, these divine little men used even to kill great whales. Surely these pit-dwellers were gods.¹

The Japanese writer, Okakura Yoshisaburo, attributes the two distinct racial types in Japan to a twofold wave of

¹ *The Ainu and their Folk-lore*, by Batchelor.

Mongolian emigration: the first, of a ruder character, landing probably on the north coast of Hondo, the main island; and the second, of more refined stock, landing on Kiushiu, the southern island. He finds support for this hypothesis in Japanese mythology, which includes two cycles, one centred at Idzumo in Hondo and the other at Kiushiu.

Dr. Munro, another authority, says :

Judging from the Caucasian and often Semitic physiognomy seen in the aristocratic type of Japanese, the Yamato were mainly of Caucasian, perhaps Iranian origin. These were the warriors, the conquerors of Japan and afterwards the aristocracy, modified to some extent by mingling with a Mongolian rank and file and by a considerable addition of Ainu.

He remarks that a white skin was the ideal of the Yamato, as is proved by their ancient poetry. That ideal persists among Japanese up to the present day.

From the available data, and briefly, the conclusion seems to be that the first inhabitants of Japan historically accepted were the Yemishi or Ainu, of whom it is said that they "suggest a much closer affinity with the European than does any other of the types that go to make up the population of Japan". There has been some admixture, so that even the Ainu have left a trace upon their conquerors. Before these, in prehistoric times, there was a race called Hayato. Then there is the Malay element, and the Yamato, the strongest strain of all, of which at least two great waves of immigration are recognised. The statement that the Yamato were of Korean-Manchu origin does not help us much in our search for their progenitors, since the origin of both Koreans and Manchus is equally obscure. The former appear in Chinese history first in 1122 B.C. They were cave-dwellers and practically barbarians, until conquered and civilised by the Chinese. They worshipped demons, but later on Buddhism supplanted the cruder form of Faith. The Manchus appear to have been a loose organisation of wandering tribes

of very primitive culture. They first appear in Chinese history in the tenth century. The tribute they paid to China consisted of stone arrow-heads, hawks and gold. They also owed their civilisation to the Chinese, and profited thereby to such an extent as to conquer later their conquerors, and to rule China for some generations wisely and well.

Modern geologists are agreed that Japan was once part of the continent, confirming the teachings of Theosophy, to which we shall now turn.

From Mr. Scott Elliott's investigations in *Lost Atlantis*, we have much interesting matter for speculation. About 800,000 years ago, Japan was a part of the continent—not a number of islands—the most northern part of which was Saghalien; Russia and Siberia and the greater part of Europe were under the sea. It is important to note that Manchuria was part of the territory above water. On the eastern coast there was a chain of islands which might have been used as a route to the centre of the Atlantean civilisation. It will be observed that the kârmic link between America and Japan is of very long standing. The heart of Atlantis was in what is now the Atlantic Ocean, but the greater part of North America had not then appeared.

The surface of the globe 600,000 years later was again markedly changed; but we are only concerned with what happened in the case of Japan. It was still joined to the mainland, but a big portion to the south-east had sunk—its relics are the Bonin Islands. Siberia and Russia had appeared as some of the western part of the mainland had sunk. A great inland sea covered Mongolia, with a large island in its centre. At this time overland traffic from Japan to India by this northern route would have been easy.

About 80,000 years ago an inland sea, arising, began to separate Japan from the continent; and this small sea gradually developed into the present Sea of Japan, with Korea projecting

from the mainland. Still another catastrophe, and the only part of the large island left above water was the northern, including what we now call Saghalien and Japan proper. After this date, 9564 B.C., minor changes split the large island up into the four islands as we know them—Yezo, Hondo, Shikoku and Kiushiu. A chain of islands formed a connecting link between Yezo and Siberia.

These dates, extending over hundreds of thousands of years, leave the Theosophist less scornful of the chronology of the Japanese annalists who write of a million years, than modern scientists have been.

Turning now to the races of people that inhabited these lands, we find from various Theosophical books—*The Secret Doctrine*, *The Pedigree of Man*, *Man: Whence, How and Whither*, as well as *Lost Atlantis*—many illuminating fragments, which may be summed up as follows. The Japanese and the coastal Chinese were a mixture of Mongolian and Aryo-Semitic blood; and the Mongols were bred from Turanian stock, the Turanian being the fourth sub-race of the Atlantean Root Race.

In his *First Principles of Theosophy*, Mr. Jinarājādāsa writes:

Two races, the Japanese and the Malays, belong hardly to any special one of its [Atlantean] sub-races, having in them the mixture of two or more. With the Japanese especially, it is as though they were a last ebullition of the whole Root Race, as a final effort, before the energies of the race began to subside; and hence they possess many qualities that differentiate them from the seventh sub-race, the Chinese.

Going back to their Turanian ancestors, we find the source of many strange customs still lingering in out-of-the-way places in China and Japan. These Turanians, Mr. Scott Elliott tells us, “were turbulent, lawless, brutal and cruel, but they were colonists from their earliest days and migrated in large numbers to lands in the East of Atlantis”. This would be near the site

of modern China. They developed a kind of feudal system, each head of a clan being supreme in his own territory; they made curious political and social experiments, among them an abortive attempt towards State care of children.

He also tells us :

The Turanians worshipped elementals and practised sorcery. They made blood-sacrifices which gave vitality and persistence to these vampire-like creatures.

Compare this with what has been noted previously of Korean practices.

In *Man* it is said that in its earlier history the Turanian race was a race of giants, very turbulent and unruly—the Rakshashas of Indian story—and that they caused the early Aryans to suffer greatly, even at late stages of their evolution.

Of the Mongolian descendants of these troublesome giants, Mr. Scott Elliott says they were an improvement on their forefathers, and adds :

This race was born on the wide steppes of Eastern Siberia possibly more than 100,000 years ago. They were isolated from Atlantis, and their environment was such as to cause them to become a nomadic people. More psychic and more religious than the Turanians . . . the form of government towards which they gravitated required a suzerain in the background, who would be supreme, both as territorial ruler and as chief High Priest.

It is not difficult to trace a connection between this last peculiarity and the form of government which has always ruled in Japan. But what is still more interesting is the noticeable difference of attitude towards their Emperors in the Chinese and in the Japanese. The Mongolian gradually supplanted the Turanian race over the greater part of Asia.

Mr. Donnelly, in his *Atlantis*, writes of “the palmy days of Great Mongolia, when there was extensive commerce between it and the Black Sea. In his opinion the Chinese came originally from the direction of the Mediterranean and Atlantis, and only reached the Pacific coast within the historical period.

Of the rich heritage of the Chinese from their ancestors H. P. Blavatsky writes in *The Secret Doctrine* :

It is from the Fourth Race that the early Āryans got their knowledge of the "bundle of wonderful things," the Sabha and the Māyāsabha, mentioned in the *Mahābhārata*, the gift of Mayāsura to the Pāṇḍavas. It is from them that they learnt aeronautics, *vimāna vidyā*, the knowledge of flying in air-vehicles, and therefore their great arts of meteorography and meteorology. It is from them, again, that the Āryans inherited their most valuable science of the hidden virtues of precious and other stones, of chemistry or rather alchemy, of mineralogy, geology, physics and astronomy.

Next in importance to this Atlantean heredity is the mixture of Āryan blood with the Mongolian. This is a matter of very great significance, as it must link the fate of the Chinese and the Japanese with the great Fifth Root Race, and gives, perhaps, the explanation of Japan's position in modern politics.

In *Man* it is stated that in 45,000 B.C. the Āryan Root Stock was at its zenith. Its imperial rule extended over the whole of East and Central Asia, from Tibet to the coast, and from Manchuria to Siam. Its influence was felt, even to the confines of Japan and Australia, as traces of its admixture prove in the Ainus of Japan and the Bushmen of Tasmania. There was evidently more than one infusion of Āryan blood in the Japanese; the first is traced in the Yemishi or Ainu, and probably from the Root Stock; the later admixture with the second sub-race, the Āryo-Semitic, would represent the Manchu-Korean (progenitors of the Yamato) race referred to by modern investigators.

The Empire of the Aryan Root Stock gradually declined as emigrations were sent out from it—the Āryo-Semitic branch was founded about 49,000 B.C.—and when it at last fell into decay, about 2200 B.C., the Mongolian race rose to great power, sweeping over Asia and even destroying the kingdom of Persia. The islands and outer provinces at this time asserted their independence; and it is possible that during

this period of decay some of the later invasions referred to in Japanese history occurred. Through this infusion of Āryan blood, the Japanese are related to the Tibetans, Hungarians, Finns and Esquimaux, as well as to the Chinese, Koreans and Malays.

So the Ancient Wisdom reveals not only all that science has been able to discover, but more. It shows us the Japanese Race as an Atlanto-Āryan product, linking together two great Root Races. It bears testimony that there are no breaks in the great chain of evolution; that brotherhood is in no way dependent upon colour; and that even racial barriers are but shadows cast by the minds of men on the white screen of Truth.

Alice E. Adair

(To be continued)

A NATION AND ITS RIGHTS

By E. B. YEOMANS

UNDER this title *The Manchester Guardian*, in its weekly issue of August 4, 1922, publishes a remarkable article by Norman Angell, the well-known author of *The Great Illusion*. The article really consists of reflections on the "No More War" movement, which has aroused so much interest and such hearty response in most countries, both allied and former enemy.

Mr. Norman Angell, however, is not blinded by any display of enthusiasm. He looks beyond the psychology of the crowd, deep down to the bedrock facts of the case. He says:

The vast majority of those to-day shouting "No More War," would tell you, if pushed to it, that they mean "No More War" except to right wrong, to resist wicked aggression, to stop oppression. But always, in every great war, however difficult each side may find it to believe it of the other, the mass of both sides are passionately convinced they fight for those things. And the proof is the heroic gladness with which thousands on each side die for their conviction. Men do not die gladly and heroically in thousands for what they believe to be wrong, however wrong in fact it may be. And recent history in France, in Poland, in Ireland, is proof that wrong convictions passionately held to be right are not something peculiar to Germans.

But the real value of Mr. Norman Angell's article lies in his conception of the nation as an entity, subject to the same moral laws as any other individual entity. This, of course, agrees with the natural order of evolution. We trace the steps in history as regards ourselves, and see the same process

still going on in less developed races. First, family warring against family for supremacy, then the merging of families into villages, villages into towns, towns into provinces, provinces into nations—the struggle for supremacy carried ever to a broader and broader platform, each change of base a recognition of the fact that only by the interdependence of its units can group-life exist.

Having gone so far in evolution, are we to stop? Does the national group stand for the last word in advance? Surely not. It is a stage, a necessary and inevitable stage, and must, if chaos is to be avoided, submit to the immutable law governing all life. What is this law? It is, briefly, the interdependence of the component parts.

As a matter of fact there is nowhere in the universe such a thing as an isolated unit. It is when a unit considers itself as isolated that trouble begins.

Consider an atom, the smallest unit of which we have any conception. Science tells us that this atom, this inconceivably minute division of matter, consists of a centre and a number of electrons. Is it conceivable that there should be a struggle for supremacy among these elements of an atom? What would be the result?

Take that larger unit we call the human body. Do we not know that its health and efficiency, nay, its very existence, depend on the harmonious working of each separate part for the good of the whole? Let one organ—any organ—assert its independence, and the result is disaster.

And the same—identically the same—law holds good in any and every group, large or small, social or political, or even anti-social or anti-political. None may escape the Law.

But nationalism, as understood to-day, sets this law at defiance, and is thereby working out its own destruction.

Yet we are profoundly illogical. The most rabid nationalist does not pretend that any nation can exist independently

of the others. International commerce alone gives the lie to such an absurd supposition. What misery was caused during the war by the partial isolation of some countries ! The nations were sick unto death because international harmony was disturbed. Were ? Shall we not rather say "are" ?

Listen again to Mr. Angell :

If, years ago, we had—the big Powers rather more especially than the little States, of course—agreed to abolish the words "independence" and "sovereignty" from our political vocabulary ; had admitted what is the obvious truth, that, as in the world in which we live we have all obligations and responsibility to others, we can none of us be "independent and sovereign" and must all be subject to some code of conduct, to which we pledge ourselves ; if we had looked upon clamant and violent-minded demands for "complete independence," not as something noble, but as something extremely mischievous and anti-social—if that had been one of our elementary moral standards in politics, we should have avoided, not only many of the violences and miseries of the last years, but also the creation of a general atmosphere which seems increasingly to render all society unworkable.

Again he says :

As we are a peaceful and non-aggressive people, does our supremacy hurt anyone, does it deprive them of any of their rights ? Yes, it does. It refuses to them what we are claiming for ourselves : security through preponderant strength. Imagine a foreign Power asking us to accept permanently a position in which that Power would be so much stronger than we are, that in the event of disagreement (and all arming predicates that) we should be compelled to accept its judgment in the case to which it was party. If such a thing were asked of us, we should say truly that the demand violated the very first condition of justice, and we should, if we could, resist to the last. Then why do we ask it of others ?

By this time most people are convinced that the Treaty of Versailles was a bad treaty. Its inherent badness is proved by its results. In what does its badness consist ? In this :

The demand that we shall be judge in our own case, that the aggrieved party shall assess the damages of which he has been the victim, is a principle which we admit readily enough belongs to savagery when we are dealing with parties within the State. We recognise it as a denial of justice. The general application of such a method would deprive law of its element of impartiality and all guarantees of fairness.

Yet such is the moral alchemy of nationalism that it was precisely this method upon which we insisted, after the war, as the

indispensable condition of true punitive justice. The Germans would not be properly impressed unless their enemy imposed peace and third-party judgment was excluded. It was with a quite genuine moral feeling that we demanded that the party who was to benefit by the punishment should dictate the degree of punishment. Was it a question of the interpretation of the Armistice terms, which were to limit reparations to civilian damage, as to the extent of that damage? Then the victors alone should be judge! War crimes must be punished, but no war-criminals of the victors should be tried! Protection must be secured for national rights—by giving power to Poles, Jugo-Slavs, Czecho-Slovaks, and French, and taking power from Germans, Austrians, and Bulgarians!

This, as Mr. Angell emphasises, is not a question of the merits or demerits of terms, or of parties involved. It is a question of principle. In disputes between parties within the State we do not admit that the aggrieved party shall be judge in his own case. The fact that a man has a personal interest in a case bars him from serving on the jury. In national matters we apply the opposite principle.

The principle which we apply to seventy million civilised people in the international relation is one we should not dream of applying to the worst criminals within the national frontiers.

And the conclusion is :

that the real issue behind the slogan of "No More War," the real test of whether we are for peace as against war, is this: Are we prepared to subject that mystic entity, the nation, to the same risks of injustice, misjudgment, temporary oppression, which the individual man or woman takes when he or she becomes a unit in an organised society?

E. B. Yeomans

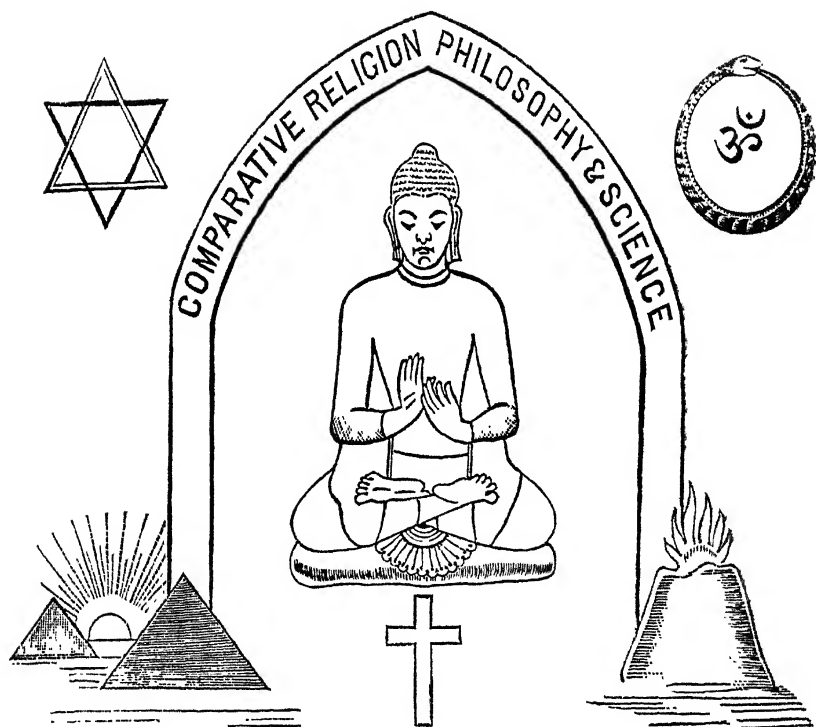
TWO SCROLLS

To a Theosophist on her birthday

A ROLL of honour—open to our sight
The names of all the warriors of old
Whose deeds the pages of the past have told,
Whose ancient glories shed a hallowed light
Even to the present, a pageantry of might
Extending through the centuries ; writ in gold
Upon the pallid parchment we unfold
With reverence, with wonder, with delight.

And by its side another record see,
Of gentler lustre, radiance more sublime,
Wherein are writ in immortality
The deeds of these dear women of *our* time
Who suffered that their sisters might be free,
Whose selflessness the blinded world called crime.

T. L. CROMBIE



MYSTICISM :¹
OR
GOD MANIFESTING AS WILL

By ANNIE BESANT, D.L.

From the unreal lead us to the Real.
From darkness lead us to Light.
From death lead us to Immortality.

THAT, my friends, is the real subject of this opening talk of the Brahmavidyāshrama. You may remember the rousing cry that goes out from the *Kathopanishad*: "Arise!

¹ The first of six addresses, inaugurating the Brahmavidyāshrama, Adyar, on October 2nd, 1922.

Awake! Seek the Great Teachers, and attend. For the road is hard to travel, verily narrow as the edge of a razor."

Now, what is really meant by the western word, "Mysticism"? It is the "Yoga" of the East. The word Yoga proclaims the Union; the word Mysticism implies more, perhaps, the way to the Union than the fact of the Union itself. What it really means is that the Ātmā in man (that fragment of Divinity) is seeking consciously to be one with the Universal, "the One without a second". Wherever you find anyone who is trying to walk along the narrow ancient way, he is seeking a path shorter, more strenuous, more arduous, than the ordinary path of evolution; he is not seeking the unreal, the darkness, and death; he is seeking the Real, the Light, and Immortality. And it is written: "When all the bonds of the heart are broken, then man becomes immortal." In truth, he realises more than his immortality; he realises his Eternity. For it is written in an ancient Hebrew book: "God created man to be immortal, and made him to be an image of His own Eternity." The word "immortal," like "everlasting," belongs, as it were, to time. The word "Eternity" means Self-existence, the realisation that we are part of that who is the One. Mysticism means the seeking for that One; Yoga means the union with that One. Yet both are the Path, and the Path merges into the One. There is a fine definition in one of the Upaniṣhads where it is said that "the One, the only One, without distinctions, emanating from Himself Shakti (Power or Powers), creates infinite distinctions. Into Him the universe is dissolved." He is not Īshvara, the Lord of a universe; He is Brahman.

We find this as the goal of all religions, the outer ways of searching after God. But there is one great difference between the Mystic, or Yogī, and the religionist, in the ordinary sense of the word. All the Mystics ultimately agree, while the religions are marked by differences. The path of

the Mystic is one and the same, no matter to what outer Faith he may belong, no matter in what outer religion he may find his starting-point; for the goal is the Unity, the union of the apparently separate fragment with the One from whom it comes, in whom it is ever inseparable. To be a Mystic means to step aside from the ordinary path of evolution, and to climb straight upwards, as it were, to the mountain-peak whereon the Glory of the Lord abides. And so, wherever we find Mystics, they are treading the same path; wherever we find them, they are seeking the same goal; and wherever we find them, they are using the same methods; for the Path is one, and the methods are one, and the Goal is one.

The methods are very fully laid down in the Upaniṣhads of Hindūism, and in other writings of the Illuminated Rṣhis, the Great Teachers of mankind. They have laid down many details, many conditions, which are necessary for the treading of the Path. And the conditions are hard: it is absolutely useless to try to minimise them, or to cover them over with soft words, or sentimental feelings. The man who would be a Mystic is, as it were, challenging external nature; saying that he will do in a brief space of lives that for which millions of years are allowed to the mass of the children of men. The difficulties cannot be realised till the person begins to tread the Path. Their greatness, their severity, is always under-judged by the aspirant. He is eager to advance, and he does not know the perils of the way that he is challenging; and so, for the warning of aspirants, these conditions that I have just alluded to are laid down, so that people may realise what it is that they desire to do, the immensity of the effort, and the qualities that are required, before the Goal is reached. Those qualities are the same wherever the Mystic may be found, among the ancient and the modern peoples. They do not change. They are part of that Eternity of which the Mystic is seeking to realise himself as part, and so necessarily

they will not change. You may look upon Mysticism, if you will, as evolution crushed into the palm of a hand, and estimate then something of what has to be done by the one who would try to achieve.

In the Sūtras of Patañjali, there are five definite stages which are preparatory to Yoga. Only in the last of them begins the practice of Yoga; and they are the natural stages through which every human ego develops, through which he must pass before he can even begin to think of becoming a Mystic. The first of them is the childhood of the ego, which Patañjali compares to a butterfly, fluttering about from one flower to another, seeking honey everywhere, attracted by the beauty of the blossoms, with nothing stable or steadfast or concentrated about it. Such a one, he says, is not fit for Yoga. The butterfly stage is a natural state. There is no harm in it, no wrong in it, nothing to be ashamed of in it. You do not blame a child because it likes to play, because it runs after a bright toy, because it has developed no steadfastness of will, no strenuous thinking. But the child is not fit for Yoga.

The next stage Patañjali calls the stage of youth, which is confused, carried away by great surges of feeling, enthusiastic for one ideal to-day, for another to-morrow. The emotions blur the thinking faculty, because they colour the mind; because they give rise to prejudices, to bias, so that judgment is not clear and impartial. That youth, says Patañjali, is not fit for Yoga.

The next stage is that in which the individual is mature, and is possessed by one dominant idea; one idea has seized hold of him, and drives him, controls him, allows nothing else, as it were, to come in. He will not argue, will not reason, will not consider what we call the pros and cons of the matter, is held in the grip of an idea. There are two sets of people who are held in that way, and the value of each of them depends on the truth or falsehood of the dominant idea.

The maniac is held by one dominant idea which is false. You cannot persuade him out of it. He is in a grip that he cannot shake off, and it is based on a false thought. There is the other fixed idea, which makes a hero or a martyr. You cannot reason with them nor argue with them. They throw everything aside. You may plead with them about public opinion, family responsibilities, parental love. They listen to nothing. There is one thing before them alone, and that they pursue at every peril, nay, at every certainty of destruction. Where the fixed idea that dominates is true, then, Paṭañjali says, that man is coming near to Yoga. There are found in him qualities that you can see at once are necessary for great achievement; strength of will above all, which is predominantly required for the Mystic Path.

Then the fourth stage comes, in which the man stands apart from his ideas, and chooses among them which he will follow. In the first three, you have the man living on the three lower planes of life—the physical, astral and lower mental. Now he passes on to the higher plane, the plane of the ego himself; and he knows he is not his thoughts; he knows he is not his emotions; he knows he is not his body; and he stands, sometimes it is said, as a spectator, and out of the many branching roads before him he chooses the one road which to him is the right, the highest. He now possesses the idea; he is not possessed by it. He has chosen it; it has not seized him in its grip. That man, says Paṭañjali, is fit for Yoga.

In the fifth stage he begins the practice of Yoga, conscious that he is ready, by that which he has made of his own nature during those preliminary stages. He is fit for Yoga, and he may begin to practise it.

While Paṭañjali has arranged the stages of development in that way, which is very easy to remember, and very significant, the Upaniṣads have put the same thing in other ways.

Not in that precise way, which you may call the very Science of Yoga, but rather in hints and suggestions thrown out, which those who are ready for them will gradually assimilate. Looking at these, we find some things which will prevent a man from treading the Mystic Path. For it is written that, not by learning, nor by understanding, nor by many-branched science, can a man reach the Supreme, or find the Ātmā within him. And it is written that the knowledge of the Ātmā is not gained by the Vedas, nor by science, nor by understanding, nor by devotion, nor even by knowledge unwedded to devotion; but these are the qualities by which man will approach the Supreme.

Then there is traced out the Path on each plane. On the physical plane, temperance in all things, as Shrī Kṛṣṇa laid it down, and as the Lord Buddha laid it down; the Middle Path: "Not too much sleep," said Shrī Kṛṣṇa, "nor too little; not too much food, nor too little; not the path of luxury, nor the path of tormenting the body; but that middle path of temperance in which dispassion is gained, in which the pleasant is not repelled when it is present, nor sought for when it is absent. Either is accepted as it comes. Wealth or poverty, palace or cottage—all these things are unreal; and on the physical plane dispassion is needed for success in Yoga.

Then we are taught we must control the emotions; and thirdly we must conquer the restlessness of the mind; and it is said that when that is achieved, then: "He who is free from desire and without grief, beholds in the tranquillity of the senses the majesty of the Self."

Looking at it thus, we begin to realise how much must be done before we actually tread this Path of Yoga, this Path of Mysticism. We must learn the things that are necessary, and these are all on what is sometimes called the Probationary Path, the Path on which we get ready. And in order that you may realise that in this there is no difference between

East and West, I may remind you that in the Roman Catholic Church—though it is not pressed on the attention of the ordinary Roman Catholic—this Path is also sketched out as possible ; and in a remarkable book, called *The Graces of Interior Prayer*, you find the discipline which is to be followed, a discipline like that which we have here ; and that Path of Preparation for Yoga, that I have just alluded to, is called the Path of Purification, or Purgation, in the Roman Catholic Church. Just as the goal in Yoga is Union with the Universal Ātmā, Brahman Himself, so in the Roman Catholic Church they speak of the final success in the very strong word, the Deification of Man. Man is made God. As a great saint puts it vividly : “ Become what you are.”

And so in your study of Mysticism, when you take it up in detail, it would be well to be on the look out for these various stages. Note them and recognise them in many writers, in different countries, and in different ages. For always you will find these stages coming out in the different religions, whoever may be the Prophet who is the Founder, whoever may be the Teacher of any special creed. Looking at it in this way, you come to understand that all those higher qualities which man may develop and unfold in his evolution, have to be developed on this Path, in order that it may be trodden with safety and without too serious set-backs. We are told that the Self cannot be found by a man without strength—a profound truth. He needs the strength of endurance, the strength of steadfastness, the strength of concentration, the strength of devotion, the strength of intellect. Every needed quality must be developed to the point of strength. This Path is not for the weakling. In that strength, one who sets himself to tread the narrow ancient Path finds that intellect is needed on the way ; but it is written that beyond a certain stage intellect sinks back silent, and can carry us no further. Similarly with devotion ; profound as it may be, that by itself cannot carry us

to the Supreme ; but it is also said that in the heart of him who is perfectly devoted, wisdom springs up in process of time, for no great faculty of the Self can develop alone. It brings others along with it, since all have to be blended ; and although we speak of the Three Paths to Union—the path of Jñānam, Wisdom ; the Path of Ichchhā, Will ; the Path of Kriyā, Activity—yet they all join into one at the end, and they are all summed up in that junction by the one word “ Service ”. All the faculties of intellect have to be raised into Pure Reason, that great quality of Buddhi, which is beyond even the splendour of the Higher Manas. Desire, turbulent in its nature, then becomes the immovable power of the Will. Kriyā, which busies us with the outer world, has to be changed into Sacrifice, for only the action which is sacrifice does not bind. Good activity and evil activity alike bind us to the world ; very different in their result on character ; very different in the direction that they give to evolution ; but still a binding force, bringing us back over and over again, binding us fast to the ever-whirling wheel of life. And there is only one way in which those bonds, so exquisitely termed “ the bonds of the heart,” are broken, and that is by sacrifice, in which every action is seen as done by the One Doer, and the sense of separateness is lost in that very activity in which it is most emphasised in the lower life of man.

Now what I have been saying is the very essence of Mysticism, which comes out in many ways of expression, some obscure and some clear ; which comes out in all ages of the world, whenever and wherever men have sought after Union with the Supreme. It is well for your instruction that you study these various expressions of Mysticism, which you will find as you follow its history in the various Nations of the world, and the various centuries of time. You will find the Mystic, the Yogī, in every grade of life, rich or poor, high-born or low-born, prince or peasant, but everywhere

working in the same spirit and walking along the razor path to the same goal. Some Teacher is ever near him, guiding his more rapid evolution ; tempering to his strength, as it develops, the difficulties and obstacles that have to be overcome. He is never really alone, although seeming to be the loneliest of men ; never really deserted, for, as says a Hebrew Prophet : “ Underneath are the everlasting arms.”

But it is true that the Yogī has to face darkness as well as light. If he dwells for long in the light, he may be blinded by the splendour of that brilliance, which his eyes are not yet fitted to gaze into undazzled. Every one who treads that Path knows what is called “ the night of the Soul ”. It seems to me that that is laid more stress upon in the West than in the East ; that there are more rapid alternations of a catastrophic character, more ecstasy and more agony, in the experience of the great Mystics of the West than in those of the East. And I am inclined to think that this is due to the fact that, on the whole, in the West the body has been too much disregarded. There is a profound difference in the way in which the body is regarded in the East and in the West. In the East it is looked on as embodying the Ātmā, to be gradually purified, refined, rendered delicate and subtle, in order that it may be the vehicle of the Spirit. It is not despised, except in those forms of Yoga which come under the tāmasic quality, of which Shri Kṛṣṇa speaks when He declares that there are some whose tapas (austerity) is tāmasic, who torture the body and “ Me, seated in the body ”. Except in those errant forms of Yoga, the discipline applied to the body in the East has been that temperate kind of which I spoke ; and, as though to emphasise that, the Lord Gauṭama Himself went through certain forms of Yoga until His body was made practically useless for the purpose of life, and He sank fainting on the ground, and was revived by the milk brought to Him by a peasant girl. After that, He gave

the torture of the body, and was consequently looked on as failure by the ascetics who surrounded Him.

We are always inclined to run to extremes. It is much easier to be extreme than to tread steadfastly the middle path; and I think it is largely because of that, that we find on the one side such great raptures of devotion, and on the other side such terrible blackness of the sense of desertion. It is marked in its reality as one of the great experiences that every Mystic has to pass through—what is called the Crucifixion of the Christ, when the darkness comes down for three hours, and through the darkness rings out the anguished cry of the Christ on the Cross: "My God! my God! why hast Thou forsaken me?" It did not last; it could not last. But one sometimes thinks that the shadow of that apparent terrible desertion has left a shade over Christendom, so that even the final word, showing that there was no desertion: "Father! into Thy hands I commend my Spirit," has not seemingly availed to remind the saint that, as the Son of Man is becoming the Son of God, for a moment he may lose the conscious touch with the God within, and with that, of course, the touch with the God without. That is an experience in the highest reaches of the Path, where everything goes, even the belief that there is a Self; and the disciple in the darkness simply stands, refusing to move lest he should fall into the void, knowing in his deepest nature that this is only an attempt of Mâyâ to delude him, to take away that without which he could not live in or out of a body, let alone as the Eternal. That is an experience that seems to be necessary, in order that a man may learn to stand absolutely alone. It comes out in a beautiful Irish legend, where a great warrior, fighting alone amid a host of enemies, and apparently deserted and betrayed, in his loneliness suddenly sees beside him a little child, the Child who is the Son of God, born into the knowledge of His Eternal Life. Such glimpses are given

of great truths, from time to time, in the legends and myths that come down to us, which are very much truer than what is called history ; for the myth is the experience of the inner life, and history is only the Māyā of external events.

Try, then, to carry through your studies this Light of Theosophy, the Divine Wisdom, which we find most fully, perhaps, by careful study of the great Upaniṣhads. When you come to the lives of many Mystics that you will study, try to see in them what we may call their successes and their failures. Notice the differences, and yet the identity. You find a great Disciple, for instance, in Sir Thomas More, whose *Utopia* is not the dream of a dreamer, but the vision of one who was approaching Liberation. You may see it in Plato's *Republic*, disentangling it from the circumstances of the day, and seeing the great goal at which he aims, the perfect Society. You may see it with more difficulty in Jacob Boehme, the cobbler—and contrast it with the great Minister of Henry VIII—full of illumination, veiling his wisdom in the most abstruse formulæ and symbology ; using alchemy and astrology as ways in which he can veil his meaning, because of the persecution to which he was exposed and the contempt of the City Fathers of his own city, who were not fit to touch his feet. But the cobbler lives, while the City Fathers are all forgotten, and is a signpost on the great Mystic Path. Then you will find the Cambridge Mystics, with their exquisite gleams of vision from time to time ; and the Mystics of the Church of Rome, like S. Teresa, like S. John of the Cross, like Molinos, the Spanish Mystics, coming down, perhaps, to the Quietist School in France with Madame Guyon, groping after the true Mysticism.

Study them all and learn from them all, for much is to be learnt from the different angles of vision from which they look at God and at the world. Cultivate the spirit of the pupil who, while he is studying, does not challenge the statements among which he is searching for the truth which they contain.

To find truth in any writer, you must try to touch his life rather than his words, and that needs sympathy more than analysis; try to develop that sympathy with the thought, which will bring you into touch with the writer, and make you realise what he is striving to express, however much he may be failing in expression. And if in this way you can follow the deeper thought, the higher knowledge; if something within you bids you strive, even though it may be long before you can expect to attain; then despise nothing, because it seems little, that may help you; and remember that you help yourself most when you are helping others. Give freely of any knowledge which you gain, so that any soul thirsty for the water of knowledge may from you perhaps receive a drop or two, for the drop that you give to another becomes in you a springing well of the Life which is behind the veil.

Do not fear the darkness. Many have gone through it before you. Do not fear that it hides anything that can touch you, you who are eternal although embodied in flesh. That which you are seeking is not knowledge of the outer, but realisation of the inner, to realise your own Self as one with the Universal Life. That is the crown of Yoga. In the darkest moments, remember the Light. In the moments when the unreal is blinding you, remember the Real. And if through the unreal you can cling to the Real; if through the darkness you never lose faith that the Light is there; then you shall find the Teacher who will guide you from death to immortality, and you shall *know*, with a conviction that nothing can shake, that nothing can alter, that God has made you in the image of His own Eternity.

Annie Besant

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 272)

VIII. THE MUNDANE EGG

The stars surround the whole earth, as a shell does the egg.—*Isis Unveiled*, I, xxvi.

107. From the conclusions arrived at in the previous studies it may be inferred that there are many things that may appear to be of cosmo-centric importance to Western science, which, nevertheless, may be of little interest outside our geocentric universe; and, as the interpretation of phenomena by occultists and by Western science differs largely because, on the one hand, the phenomena are regarded as geocentric, and on the other as cosmo-centric, it may be well here to examine a few of the more important cases.

It is now well known that the number of sunspots varies from year to year, increasing to a maximum, then decreasing to a minimum, in a cycle having an average period of about eleven years. Corresponding to this, there is a variation of the forces of terrestrial magnetism. This sunspot variation is regarded by Western science as common to the solar system, and even to the stars of the cosmos. But these sunspots are merely openings in the chromosphere, which is only seen from the earth, and not from the other planets. There may

be spots in parts of the corona which are seen from the planets but not from the earth, and the periodicity and laws of variation may be different in the two cases. Thus sunspots, as seen by us, may be a purely geocentric phenomenon, and not cosmocentric as generally supposed.

108. To take another illustration, on February 21st, 1901, a new star blazed forth in the constellation Perseus, so that within three days its light increased 10,000-fold,¹ or from below an eleventh magnitude star to a little brighter than the first magnitude star Capella, and about the third brightest star in the heavens. By June 25th, 1901, or four months after its appearance, the star had vanished, and become transformed into a nebula.

Was the above event witnessed by the inhabitants of other stellar systems, or only by those in our geocentric universe? In other words, was it a cosmic event, or was it only a terrestrial event? Western science will reply emphatically that the event was cosmic, although this reply involves physical difficulties which so far cannot be surmounted. For instance, how can a body, larger and hotter than our sun, have its heat dissipated in a few months. According to Lord Kelvin, it will require at least 10,000,000 years for our own sun to cool down; how then can the heat of a larger and hotter body disappear in so short a period? There is at present no satisfactory explanation of new star phenomena on the principles of modern physics.²

109. If, however, the event is merely geocentric, that is, merely a change in the relationship between our earth and the star, a satisfactory explanation presents fewer difficulties. Our earth sends out lines of force into space which terminate in the surrounding stars. Some stars are linked with us by

¹ *The Stars*, Newcome, p. 139.

² *History of Astronomy*, Clerke, p. 399.

many lines, some by few, and others by none at all. These linkages may vary from time to time, according to the motions and configurations of stellar systems. If the linkages increase the star will become brighter; if the linkages decrease, the brightness becomes less. If a star, previously disconnected with our lines of force, forms a contact, then an event will happen similar to the passage of an electric spark between charged spheres. This would constitute a small disturbance in the higher regions of the atmosphere of the star, a disturbance so trifling as to be scarcely perceptible to the inhabitants of the system; but, as the whole of the effect would be transmitted along the terrestrial lines of force, it would be seen by us as a temporary blazing up of the star to ten thousandfold its normal brilliancy. Thus the geocentric effect would be enormous, and the cosmic effect infinitesimal.

110. If we regard the system of visible stars as the number of points of contact which our geocentric universe makes with other universes, and with the cosmos in general, then the total mass of the visible stars may, perhaps, have a definite relationship to some fundamental property of our earth. The number of stars in our Galaxy, according to Eddington's estimate,¹ lies between 770 millions and 1,800 millions. Taking the mean of these, we have, for the number of stars in our Galaxy,

$$\frac{1}{2} (770 \times 1800) \text{ millions} = 1,235,000,000 \quad (22)$$

He further estimates that on the average 30 of the stars have a mass equal to 10 times the mass of the sun,² so that each star averages one-third the mass of our sun. The sun's mass in grammes is 1.97×10^{33} ; hence, taking one-third of

¹ *Stellar Movements*, p. 195.

² *Ibid.*, p. 255.

this, and multiplying by the number of stars, as given by (22), we have, for the mass of matter in our siderial system,

$$81.1 \times 10^{40} \text{ grammes} \quad (23)$$

We are told in *The Secret Doctrine* (I, 398), that the interval between one Night of Brahmā and the next is 311,040,000,000,000, years, and that half of this has transpired in the present Mahāmanvanṭara (p. 393). The Pralaya which terminates this period is called Prakṛtika, because it is the time when the elements are broken up into their original protyle. The matter of our physical plane has, therefore, had a life of 155,520,000,000,000 years, during the current Mahāmanvanṭara. Now in para. 70 it is shewn that the earth generates its own mass every year, so that in half a kalpa the mass generated will be

$$\text{Earth's mass} \times 155,520,000,000,000 = 93.0 \times 10^{40} \text{ grammes} \quad (24)$$

On comparing this with the total mass of matter in the siderial system, it will be seen that it is of the same order of magnitude; and, if we had accurate data to measure both masses correctly, it is possible that they might be exactly equal.

111. According to occult teaching electricity is matter,¹ and if the usual dimensions of an electric charge, in electrostatic units, be analysed into length and time, as is done in para. 86, they will be found to be the same as the dimensions of a mass. We will therefore ascertain the earth's electrostatic charge, and compare it with the mass of the Galaxy as given by (23). According to the accepted theory of

¹ S.D., I, 136.

Rutherford, the positive charge on an element, or the charge on its positive nucleus, is the atomic number multiplied by the electronic charge. This electronic charge is given in (5), para. 38, and the atomic numbers of the elements are given in the *Smithsonian Physical Tables* (409) for all the elements. Using these data, we find that the electrostatic charge on the element iron is 134,780,000,000,000 times its mass, so that, if the earth were composed of iron, its charge would be 80.6×10^{40} , which is very close to the mass of the Galaxy as given by (23). If we take 10^{40} as the unit of measurement, then a copper earth would have a charge 79.2; one of zinc, 79.4; of silver, 75.4; of arsenic, 76.2; and of tin, 72.9. The average of the above six elements is 77.3. If we take the entire system of elements, from hydrogen (=1) to uranium (=92), and assume the earth is built up of equal masses of each element, then the earth's electrostatic charge would be

$$76.57 \times 10^{40} \qquad (25)$$

112. On comparing the values of (23) and (25), we see that they are of the same order of magnitude, so that within the limits of observational error we see that the ratio of the earth's charge to its mass is the same as the ratio of the mass of the visible universe to the earth's mass, and this equality of the earth's charge with the mass of the visible universe is significant. We saw in para. 110 that the visible stars may be regarded as points of contact between our terrestrial universe and the cosmos. The stars are, as it were, pouring matter and energy into our universe like inflating a bubble, and this matter and energy is drunk up by the earth, and vanishes through the atomic nuclei, as described in *Occult Chemistry* (p. 21) and quoted in paras. 48—49. In the stars we have matter and energy radiating and diverging throughout our space, whilst in

the earth, as centre, we have this same matter and energy converging upon the atomic nuclei, and constituting the electric charge of the chemical elements, and of the earth. Now, according to the most recent developments of Einstein's theory, mass is the measure of the flux of matter and energy through the surface of the body.¹ Hence the influx through the star surfaces measures the mass of the stars, whilst the outflux through the matter of the earth measures the earth's charge; and, since the influx and outflux of our terrestrial universe must be equal, the mass of the visible stars must be equal to the earth's charge.

Some of the developments of Einstein's theory have an interesting bearing on the above result. This theory has evolved by attributing properties to cosmic space which we hope to show later are only the properties of the earth's electromagnetic field. By such a proceeding he arrives at conclusions which, though erroneous as applied to cosmic space, may be taken as quite correct in connection with our geocentric universe. One of these conclusions is that space is curved, and that the amount of matter in the universe is limited by this curvature. From our point of view we may regard this curvature of space as the conformation of our Mundane Egg. To quote Prof. Eddington :²

Wherever there is matter there is action, and therefore curvature; and it is interesting to notice that in ordinary matter the curvature of the space world is by no means insignificant. For example, in water of ordinary density the curvature is the same as that of space in the form of a sphere of radius 570,000,000 kilometres. The result is even more surprising if expressed in time units; the radius is about half-an-hour.

It is difficult to picture what this means; but at least we can predict that a globe of water of 570,000,000 km. radius would have extraordinary properties. Presumably there must be an upper limit to the possible size of a globe of water. So far as I can make out, a homogeneous mass of water of about this size (and no larger) could exist. It would have no centre and no boundary, every point of it

¹ *Space, Time, and Matter*, Weyl, pp. 300—303.

² *Space, Time, and Gravitation*, p. 148.

being in the same position with respect to the whole mass as every other point of it—like points on the *surface* of a sphere with respect to the surface. Any ray of light, after travelling for an hour or two, would come back to the starting-point. Nothing could enter or leave the mass, because there is no boundary to enter or leave by; in fact, it is co-extensive with space. There could not be any other world anywhere else, because there isn't an "anywhere else".

The mass of a sphere of water having a radius of 570,000,000 kilometres, which according to the above is the maximum amount of water that could exist, is

$$77.57 \times 10^{40} \text{ grammes} \quad (26)$$

and is apparently identical with the earth's electrostatic charge as given by (25). From this we may infer that Einstein's theory attributes properties to cosmic space which are in reality properties of our geocentric universe.

113. One of the difficulties encountered by physicists is due to the existence of two distinct systems of units in which electrical quantities are measured, the one system being called electrostatic, and the other electromagnetic. These units are not of the same order of magnitude, the one being enormously greater or less than the other; thus unit quantity of electricity in electromagnetic measure is thirty thousand million units in electrostatic measure, and in all cases measurements in the two systems are to each other in the ratio of some power of the above number. The two systems of units are due to the fact that the ratio of the elasticity of the ether (which we may regard as the etheric pressure) to its density is the square of thirty thousand millions; and, until the actual values of these etheric constants are known, it is not possible to dispense with the two systems of measurement, whilst retaining the C. G. S. Units.¹

¹ *Modern Views of Electricity*, by Sir Oliver Lodge, pp. 227—235.

At the end of Everett's *C. G. S. System of Units*¹ an interesting attempt is made to equalise the electrostatic and electromagnetic systems by the adoption of new units of mass, length, and time (p. 206). These new units had to fulfil the three following conditions: (i) The acceleration due to the attraction of unit mass at unit distance shall be unity. (ii) The electrostatic units shall be equal to the electromagnetic units. (iii) The density of water at 4° C. shall be unity.

The result of the calculation is that the new unit of time will be 3928 seconds, or one hour, five and a half minutes, the new unit of length 1.178×10^{14} , or a little less than Saturn's distance from the sun, and the new unit of mass 163×10^{40} grammes, or about twice the mass of the sidereal system as given by (23).

114. The above calculation is based on the assumption that the unit of mass is a mass of water in the form of a cube, the distance from corner to corner being the unit of length. If we take unit of mass in the form of a sphere, having the unit of length as radius, then the new unit of time is 1893.2 seconds, or 31.56 minutes, the unit of length 5.679×10^{13} centimetres, or 567,900,000 kilometres—the same length as the radius of Eddington's sphere of water in para. 112, with four significant figures instead of two—and the new unit of mass

$$76.72 \times 10^{40} \quad (27)$$

which is in almost exact agreement with the earth's electrostatic charge as given by (25). The sole data on which both the above calculations are based, are the density of water=1, the gravitational constant= $0.000,000,06658$, and the velocity of light= $29,990,000,000$ centimetres.

¹ Fourth Edition, 1891, Macmillan & Co.

115. In the following table is given for comparison the quantities so far obtained :

	$\times 10^{40}$	
Mass of matter in our siderial system	81.10	(23)
Mass of matter generated in half a kalpa	93.00	(24)
Earth's electrostatic charge	76.57	(25)
Einstein's maximum mass of water	77.57	(26)
Unit of mass equalising electrostatic and electromagnetic units	76.72	(27)

There is one significant property about the above figures, *viz.*, in cases where the data from which they are calculated are known with accuracy, the agreement is close, as in (25), (26), and (27), whilst in cases where the data can be only roughly estimated, as in (23) and (24), the agreement is correspondingly rough. This implies that the difference may be entirely due to errors of observation, or rough estimates, and that in reality all the figures are equal. This can be proved in the case of (26) and (27), for Einstein's mass is based on Eddington's statement of 570,000,000 km. for the radius of the sphere of water, which is evidently a rough measurement, since only two significant figures are given. The actual radius, however, is 567,900,000 km., which brings it into exact agreement with the unit of mass (27).

116. The above results lend support to the following hypothetical statements. *The amount of matter generated by the earth's gravity from the beginning of the kalpa is equal to the mass of matter visible to us in our siderial system. It is the unit of mass which equalises the electromagnetic and electrostatic systems of units, and is identical with the earth's electrostatic charge, and Einstein's maximum mass of water.*¹

¹ The idea that the earth may have existed as such from the beginning of the kalpa may be regarded as absurd, even by Theosophists, since a few thousand millions years ago the earth is generally considered to have been a molten mass, and, previously to that, a gaseous nebula, whereas the above implies that the earth has remained about

Such a result may, at first sight, appear weird and fantastic, yet the consequences of Einstein's theory of gravitation are somewhat similar. Thus in Eddington's *Space, Time, and Gravitation* (p. 157) we read :

Now, if all intervals vanished, space-time would shrink to a point. Then there would be no space, no time, no inertia, no anything. Thus a cause which creates intervals and geodesics must, so to speak, extend the world. . . . An alternative way is to inflate the world from inside, as a balloon is blown out. . . . For Einstein's cylindrical world it is necessary to postulate the existence of *vast quantities of matter*. . . . This additional matter may either be in the form of *distant stars and galaxies* . . . or it may be uniformly spread through space (p. 162). . . . The revised law of gravitation involves a new constant which depends upon the *total amount of matter in the world*; or, conversely, the total amount of matter in the world is determined by the law of gravitation (p. 163). . . . Some mechanism seems to be needed, whereby either gravitation creates matter, or all the matter in the universe conspires to define a law of gravitation. . . . It leads to the result that the extension of space and time depends upon the amount of matter in the world. . . . The more matter there is, the more space is created to contain it; and, if there were no matter, the world would shrink to a point (p. 164).

117. In the above, Einstein finds for the cosmos properties similar to what we find for the terrestrial universe, or the Mundane Egg; he suggests that the gravitation process, which creates matter, is something like that of blowing bubbles in space, the amount of matter created being proportionate to the number of bubbles blown, and this is the process of matter-creation, as disclosed by occult investigations. The atom "is formed by the flow of the life-force and vanishes

the same in general physical characteristics for an immensely longer period. The theory of the earth being once a highly heated body is, however, now being abandoned by geologists, though still held by some physicists. There is absolutely no evidence that the earth was ever hotter than at present. There have been tropical and glacial periods; but, on the average, the study of geological strata implies no material difference in temperature from that which prevails at present. This is implied in our first study, para. 15, and by our fifth, para. 75, where it is shewn that the earth's mean temperature is fixed by the mass of the occult atom and the gravitational potential, and that the terrestrial mass and energy is reproduced every year by the law of the Conservation of Power. The igneous rocks of so-called Archæan age are now found to be more recent than the sedimentary, which were formed when the earth was as cool as at present. "If the earth was ever a molten sphere, there is no evidence of this condition in the geological record." (*Nature*. Vol. 109. p. 775. June 17th, 1922.)

with its ebb. When this force arises in space . . . atoms appear; if it be artificially stopped for a single atom, the atom disappears; there is nothing left. The units of force, out of which the atoms are built,

are all alike, spherical and absolutely simple in construction. Though they are the basis of all matter, they are not themselves matter; they are not blocks but bubbles. They do not resemble bubbles floating in the air, which consist of a thin film of water separating the air within them from the air outside, so that the film has both an outer and an inner surface. Their analogy is rather with the bubbles that we see rising in water, before they reach the surface, bubbles which may be said to have only one surface—that of the water which is pushed back by the contained air. . . . Fohat “digs holes in space” of a verity, and the holes are the airy nothingnesses, the bubbles of which “solid” universes are built. . . . What are they, then, these bubbles? Or rather, what is their content? . . . The ancients called that force “the Breath” . . . it is the Breath of the Logos. . . . The Breath of the Logos, then, is the force which fills these spaces; . . . And when He draws in His Breath, the waters of space will close in again, and the universe will have disappeared. It is only a breath.”

This is the equivalent occult version of Eddington’s statement at the end of para. 115: “If there were no matter, the world would shrink to a point.”

118. It would thus seem that each Planetary Logos generates not only the mass of the planet, or physical nucleus, but also the surrounding space which constitutes its universe. This process of generation appears to be connected with, and perhaps identical with, the gravitation process, which creates matter by blowing bubbles, or impregnating the inert substance of space with the Divine Breath, or life of the Logos. As the creation proceeds, the planet’s universe expands, and contacts a larger and larger portion of the cosmos, and this continues for a period equal to the Mahāmanvantara of the planet. In the case of the terrestrial Logos, this period is an Age of Brahmā; and, as the earth’s mass is produced

¹ *Occult Chemistry*, p. 21-2.

² *Ibid.*, App. p. v.

annually, as shown in (11), para. 70, the total mass produced from the beginning of the kalpa is the earth's mass multiplied by the number of years elapsed from the beginning of the kalpa to now, and is equal to: the electrostatic charge, the mass of the whole of the stars visible to us, the unit of mass which equalises the electrostatic and electromagnetic system of units, and the maximum mass deduced from Einstein's theory. This ever-growing mass constitutes the framework of the geocentric universe, enclosing it within and without, as an egg encloses an unhatched chicken. It is known in Occultism as the Mundane Egg, from which the terrestrial Logos, Brahmā, is born.

The One Supreme Planetary Principle, who blows the Egg out of his mouth, and who is, therefore, Brahmā.¹

It may be well here to emphasise that the terrestrial universe is enclosed *within and without* from the cosmos in general. The outside enclosure corresponds to the shell of the egg, or the stellar system visible from our planet, whilst the inside enclosure corresponds to the nervous system of the enclosed embryo, through which alone impulses can be conveyed to it. This nervous system is the network of lines of force constituting the earth's electromagnetic field, which in Occultism is known as "the Web of Life". This web is apparently identical with the geodesics, or the meshwork which controls the geometry of space in a gravitational field. It is the "metrical field" of Einstein, which governs the motions of falling bodies, and, as such, agrees with occult teaching, which attributes gravitation to the cosmic *prāṇa*, or Life-Force, circulating in Nature's Life-Web. These lines of force in the terrestrial universe shut us off from the cosmos in general, and only allow contact with it in a limited and specialised form, which is impressed with some terrestrial property, such as the vibrations of

¹ *The Secret Doctrine*, I, 393.

terrestrial matter, or the velocity of radiation in the earth's electromagnetic field. This Mundane Egg is the unique system of co-ordinates discussed in theories of relativity, and is the only system of co-ordinates of which humanity in general can have any physical experience.

At the end of human evolution, humanity, as it were, hatches out of this Mundane Egg, and experiences the same expansion of consciousness as that of a chicken issuing from its shell to the light of its farm-yard. This process is known in Occultism as Initiation. Then man's Ray becomes seven Rays, his sun, seven suns, and his system of stars, seven systems. Thus man is the embryo of a God, and awaits his birth into divinity.

CONCLUSIONS AND SUMMARY

119. Matter and energy radiate from the stars and spread in a divergent form throughout our terrestrial universe, from where they subsequently converge upon the earth as focus. Hence, in our system, forces are divergent from the star, and convergent for the earth, so that stellar changes, such as light-variations and new star phenomena, may have only infinitesimal effects in the star systems themselves, whilst the effects on the earth may be great. This is the *raison d'être* of stellar influences, as taught in Astrology. The stars pour their influences upon man "as rain upon the earth".

This radiating or diverging energy of the stars is the expression of their inertia or mass, whilst the corresponding converging energy upon the earth is the expression of the earth's electric charge, and the two are necessarily equal. Thus the total mass of our Galaxy is equal to the earth's electrostatic charge, and electricity is matter, as taught in Occultism.

As the earth creates its own mass every year, its increasing mass enlarges its universe, increasing its points of contact with the cosmos, in such a way that the total mass produced from the beginning of the kalpa is equal to the mass of the visible stars, and to the earth's electric charge.

This mass is the natural unit of mass for our terrestrial system, and unifies all electrical quantities in the electrostatic and electromagnetic systems of units. It is identical also with the maximum mass of matter deduced from the theory of Einstein.

Our terrestrial universe has some of the properties of a living embryo, called in Occultism the Mundane Egg, in which evolutionary systems are undergoing a process of hatching out.

G. E. Sutcliffe

(To be continued)

THE WAJANG OR SHADOW PLAY

AS GIVEN IN JAVA

By COOS VAN HINLOOPEN LABBERTON

(*Concluded from p. 282*)

YUDHIŚHATHIRA, the unshakable, acquired the name of *Dharma-Kusuma*, the Flower of Duty. This son was constant in all his duties. He was a model prince and an excellent citizen, constant in his religious duties. He was the excellent Kṣhaṭṭriya, perfect in his family duties. He was therefore perfect in all duties bestowed on him by birth and by circumstances. He had, however, a weak spot, where he could be attacked by the sons of Kuru—his love for gambling. The story goes that he never reaches Swarga, the heaven-world, as his brothers do; but remains walking in the earth-worlds, accompanied by a dog. He is like the wandering Jew in the Christian legend.

This symbol has touched me, said the sweet Voice. We can thereby understand Life's Play, and see in Yudhiṣṭhira the human monad, wandering about, unable to find a heaven-world, for he is bound to a form-existence throughout the whole world-cycle, and yet is he perfect in that form-existence and in every expression of it.

As regards Yudhiṣṭhira's dog, this also has a meaning in the sense in which we take him. Sirius is called the dog-star, and this star is called the star of Mercury. Buddha was

a symbol of the great Instructor of humanity. The human monad is always guided by a spiritual Leader. This story of the "dog" has always appealed to me as the symbolical meaning of a hidden truth, which can no longer be exactly translated, through lack of understanding.¹

The second of the sons of Pāṇdu is called Bhīma, the Terrifying; another name for him is Vrikoḍara, the All-devourer, and still another is Bhāraṭasena—Bhāraṭa warrior. This is the most difficult figure to describe in this presentation of the Wajang. The Javanese represent him as semi-giant, semi-human. He acts mostly in a rather brutal way, with tumultuous gestures and fighting manners. He loses his self-control very easily. What in reality is the reason for it, I do not know with certainty; the only reason must be that probably in the course of time they cannot see the real warrior otherwise than as a bully and a quarrelsome person. They have given all their attention to Arjuna.

Yet is Bhīma the proper mystic figure, next to Dhr̥ṣṭadyumna, as we see if we follow the *Lakon Deva roetji*, where Bhīma went through his initiation. This *Lakon*, or poem, is the most mystical one in Java; and, as a matter of fact, it has not been enacted for a long time. The Javanese tell us that he who performs it will meet with calamity. I was told that it was once performed at Solo, for one of the Government officials, and the place where it was performed was burnt to the ground soon after the performance.

The Theosophical Society, which during its Congresses always gives a performance of the *Lakon Poerwo*, has once given the *Devaroetji*, but I was not at that time in Java.

¹ Compare the following extract from *The Secret Doctrine*, Vol. II, p. 374 (First Edition): "Sirius was called the dog star. It was the star of Mercury or Buddha, called the great Instructor of mankind, before other Buddhas." We know that Sirius has been the former Pole Star. Would it not be possible that it was the Pole Star at the time when the Monad went through the third Life-wave in the human forms? On the same page we find Isis saying: "I am she who rises in the constellation of the dog."

Bhīma is the son of the Deva of the Wind, as they tell us. What could he represent, then, in man? My conception is that he is the I-maker—the ego. As such, he has a twofold nature—in him. In the old instructions of the race they tell us that he consists of *aḥamkāra*—the I-maker, which, together with the buddhic consciousness, enables Arjuna to take physical form. As Bhāraṭasena, he is the Warrior, the “I” in us; he also is the Thinker, and so they tell us in the Lakons that when he does not agree with his brothers or with Arjuna, he disappears; yet he remains faithful and fights for them. Without Bhīma, or Bhāraṭasena, the kingdom is in danger.

In the *Devaroetji*, parading as Vrikoḍara, he is looked upon as the greatest enemy of Duryoḍhana, and we see him go undaunted towards the goal which is his aim, not in the least caring for the opinions of his brothers. He was born to defeat Duryoḍhana. Who is better able to be the ruler of the subtlest desires than the “I”? I should prefer the Javanese Dalangs to represent him as somewhat calmer and more dignified than they now do. In their hands he is very seldom a gentleman or Pāṇḍava, notwithstanding his initiations in the *Devaroetji*.

Arjuna is the favourite of the Javanese race, the Voice whispers. He stands for the silver, radiant one, and his symbolic sign is the crescent. Bhīma ought to wear the symbol of the sun, and Yudhiṣṭhira the symbol of the star. In the Lakons, Arjuna is unconquerable as a hero, and is not only the favourite of the devas but also of “women”. He does not lose his monkey nature, in spite of all his *tapas*, when it concerns the fair sex. He is never tired of falling in love, and in the whole literature one finds only the one main feature—an undaunted and valiant hero. These are the heroes that are set as an example before the Javanese nobles, side by side with all the good qualities. Arjuna, when dancing, is effeminate and tender, because he wants to conceal his power,

and in the Wajang Wong he is as fair as a girl. The R̥shi Nara (= "man") is born as Arjuna; he is the son of the fifth Indra, and as such he stands for the Āryan Race, as well as mankind, also the Javanese race. The two other Pāṇḍavas are in him, and together with him form man; but Arjuna is incarnated, and is a palpable reality. This is the reason why all is centred around this hero, who in all the dramas takes the leading part. Of course there are Lakons specially represented by Yuḍhiṣṭhira or Bhīma; but, in the "Great War," Arjuna is the leading figure in the Lakons arising out of that. That is the reason why he is our personal ego. He is our personality, and Bhīma and Yuḍhiṣṭhira are closely connected with him. He is also the most human hero, and tries to become a nobleman. Just because he is the silver, radiant one, he gets the title of the personality, and as such he is invulnerable and always conqueror. He fights to become purer, and he obtains knowledge by *tapas*.

Strangely there appear on the stage with Arjuna three clowns—Semar, Petro and Nalagareng. Their symbol is the *ariet*, the symbol of the crescent of the moon. They have on the top of their heads a little tail, a tuft of hair, which they call *koentjoeng*—a little plume. This plume of Petro's has grown to a little tail, and is also used by the Brāhmaṇas, as in Bali and Lombok. I suppose that it is a token of their caste, of the twice-born Āryans, the initiates. They are those who possess practical occult knowledge and who assist Arjuna to appear as conqueror in every combat. That plume covers one of the principal ganglia of the *chakras*. They are not only represented as very monstrous, but also as very ill-mannered and rude.

The crescent of the moon which they wear is a symbol with different meanings. It is the M of the Sacred Word, and it is also the solar plexus, the matrix of the universe, as well as of a born creature. They are never added to

Yudhishthira and Bhīma, but Arjuna is never without them. Man needs the assistance of other beings to succeed in the world. I should only wish to see them act more calmly and make a greater attempt to show their meaning, for now they are the clowns of the people, and the masses and the Dalang often misuse them.

Now our first trinity has been formed, and it is left to me to form the next, and to show the key which gives admittance to the kingdom of the unseen and the inner side of man, according to the rich language of the Wajang. Let us return to the world of melodies, for a lovely song sounds from the *Gamelan*, and the shadow of Shrī Kṛṣṇa, the greatest of the Pāṇdavas, appears. All the nobles of the Wajang bring a respectful greeting to the king of Dorovati. Translated, his name means "Indigo-coloured". All Maharṣhis are indicated by the indigo colour in their names. Kṛṣṇa Ḍwaipāyana Vyāsa is the relator of the *Mahābhārata*, and in that story appears a name, Asiṭa Ḍevala, which name is supposed to belong to two persons, but it is also possible that it indicates only one man. Translated, it reads like this: "The Indigo-coloured, representing the *devas* in the temple." He might possibly be the Boḍhisattva of the Third Root Race, where the former-named is that of the Fourth Root Race, the latter in His first Incarnation, also Shrī Kṛṣṇa. In the *Bhārata Yudḍha*, in Java, Shrī Kṛṣṇa is also fighting and kills the enemy. In the *Mahābhārata* there is an episode where he says to Arjuna that He cannot fight but yet will be present; and the hero answers: "Lord, I can fight myself, but there, where my Guru is, there will be victory." It is supposed that the fighting King and Shrī Kṛṣṇa, the Teacher, must have been different persons, but that the two persons have been mixed up in the course of time, in the many stories of war and of teaching.

In Occultism the colour indigo has a special meaning, also in connection with the *chakrams* in man. In the solar

spectrum this colour does not appear. As an activity of the Second Aspect of the divine Trinity, it is the *Sūtrāṭma* in us, the life-provoker and the sustainer. It binds Yudhiṣṭhira, Bhīma and Arjuna together. His attention is always on the sons of Pāṇdu. And with him the twins of Sahādeva and Nakula form the second triangle. They resemble Arjuna very much. They form in man the inbreathing and the outbreathing. Sahādeva signifies "the brilliant or radiant," and Nakula, "the ruler of snakes," or "the conqueror". In Eastern teaching, in the doctrine of Prāṇāyāma, we find the theory of the transmutation of the force of the sun into individual prāṇa, life-force.

Because this does not agree with the scientific theories of the West, there is no reason why it should be incorrect. The periodically recurring eras of the Purāṇas were said not long ago to be a childish theory of an infant race, but now it is stated that they correspond exactly with the chronology accepted by Western scientists. The same was the case with the appreciation of Eastern sculpture. It was said that it had no method, no proportion, because their statues did not come up to the Greek ideal. Now Western archæologists have also changed their minds. They have discovered that the Eastern statues answer to a formula of proportion as well as the Greek statues, but that the ratio of the proportion is different.

The coming into existence of the different life-streams is shortly explained in the following way. By the revolutions of the sun, moon, and earth round their axes, the force-streams come into existence. They revolve in opposite directions, according to their centripetal or centrifugal motion to the sun or the moon. So the force of the sun is supposed to be positive and that of the moon negative; both influence the earth, the one by day and the other by night. The earth is thereby influenced by two life-streams; the first rules the north and the last the south; but it is said that the north-eastern corner is

submitted to the positive life-stream of the sun by day, and the negative one of the moon by night. Man is submitted to the positive life-force by day, going through him from east to west, and to the negative stream, from west to east, by night. This seems curious and impossible; but if we use the words right and left instead of east and west, then we can better understand it according to Sahādeva and Nakula.

In the worldly man the inner life works itself out unnoticed, as nobody feels the revolving motion of the earth; but for a yogī the inner man becomes a visible thing. Now it is remarkable that the twins are always seated, one on the right of Arjuna and the other on the left. Sahādeva—the name taken by him who is with the devas as the inner man—signifies “shining as the rising sun”; and his brother Nakula, the ruler of snakes, is called blue as the colour of the flame, corresponding to the blue part near the end of the flame of a candle. But separately they will never reach Shri Kṛṣṇa; they must work together to get to the life-force which binds every being together and sustains it with the cosmic being. That is why they are twins. These Wajangs are inseparable from each other in man. Devī Kunṭī gave the key to the inner understanding, she who is the mother of the three Pāṇḍava brothers; Draupadī is their life-companion; and Shikhandi is the very image of Arjuna and his charioteer. Dhṛṣṭadyumna is born from fire. These concern the yogī, who sees the inner life.

Devī Kunṭī, whose spear (the *Danda*) is symbolical of the cerebro-spinal nervous system and all the ganglia formed by it, is the mother of the Fifth Race. Through her that Race has come into existence, for it was the Fifth Race which developed the cerebro-spinal nervous system, as we are told. Draupadī, named the sacrificial staff, the mark, or sometimes the liṅgam, links the brothers together as life-companion; she is the secret veil of the soul, who unites the earthly with the divine, the so-called arm. Dhṛṣṭadyumna—“steadfast or

unmoving light"—is born of the sacrificial fire of his father, as a youth of sixteen summers, and he will never be older than he was at birth. Shikhandi is the halo above the head of Arjuna, when he becomes the conqueror. The power of the born Aryan consists in this tetraktys: when he remains a conqueror in the battle, and is reborn as Dhr̥ṣhtadyumna out of the fire of sacrifice, "he becomes a twice-born by the power of the inner man in himself"; having united Bhīma and Yudhiṣṭhira, Arjuna rises up in Dhr̥ṣhtadyumna, the young general, the Kumāra (Youth) in every man. Nobody can reach this stage without these Five and One, or "twice three," and without these Three and One. Let us go further, said the sweet Voice, and force the Dalang to summon the other Wajang.

The shadow of the Greatest of the Kurus becomes visible—Bhīṣhma. His name signifies the Terrible; it is a symbolic expression for the never-failing justice of the Law of Life. Bhīṣhma is a very good representative of the fact that cause and effect are unshakable, next to sacrifice. That is why he is the teacher of the karma-dharma of the Race. When Bhīṣhma died, the Kali Yuga, the Iron Age, began; and, according to that, the neglecting of the doctrine and the Law of Justice. It went to sleep as Bhīṣhma died.

By whom was Bhīṣhma conquered? By Shikhandi—the Light radiating from the "unveiled soul of man"; but that veil enveloped the soul and separated her in the Kali Yuga from her spiritual Ruler, Dharma Kusuma. Another teacher of the whole Kuru Race was Droṇa. While Bhīṣhma, according to the justice of the Law, had to remain on the side of the adversary, to undergo the consequences, Droṇa was the teacher for both parties. Arjuna was his favourite pupil. His name means "an earthen rice-pot," the *priok*, also a skull. It is a receiver; the form of the *priok* has much in common with the casket-work of the fire of kuṇḍalinī. He was the Guru in occult knowledge.

And at the same time we notice a great shadow, Duryodhana, the royal son, difficult to conquer. He is in every way a man of duty, one who has perfectly succeeded in the world. He is not at all what we should call a bad prince; he is seen here as good and gallant, if he thinks it necessary; but—he is very ambitious and wishes to be number one in the midst of his fellow men; this ruins him. As long as another candidate presented himself, he sacrificed all. Duryodhana is a very good example of man in the Kali Yuga. Through his power of *tapas*, Duryodhana is “very difficult to conquer,” which is the meaning of his name. He is a mighty opponent, and no one but Bhīma, or Vrikoḍara, was able to conquer him.

Before I finish, I want to point out to the reader the wealth, the *shankas* or shells, of the Pāṇdavas. The *shanka* of Shrī Kṛṣṇa in the *Mahābhārata* is named *Pañchajanya*—the Fifth-Race tone of sound; that of Sahādeva is named *manipushpaka*—jewel flower. Nakula’s *shanka* is harmony in melody. Yudhiṣṭhira’s *shanka* blows *anantavijaya*—victory, that of Bhīma is called *foundra*—lotus lily, and Arjuna’s *shanka*, *Devadaṭṭa*—the present of the *devas*.

Applied to Yoga, Arjuna is the sound of trumpets, the *Praṇava*, the sound of the Sacred Word. Understood with knowledge, the Lotus Lily comes to birth in the heart of things, and when the heart of the lily opens, victory is certain—freedom is won.

Melodiously sounds the *shanka*, and the Mani—the Jewel in the Lotus—radiates and calls up in man the Fifth-Race sound, which will bring to him freedom for ever—the power of the kuṇḍalinī fire. The monad, ego and personality are united with the Sūtrātma by the Mighty Breath (*Praṇava*).

This is the Peace of the Inner World, where the shadows are itself.

Coos van Hinloopen Labberton

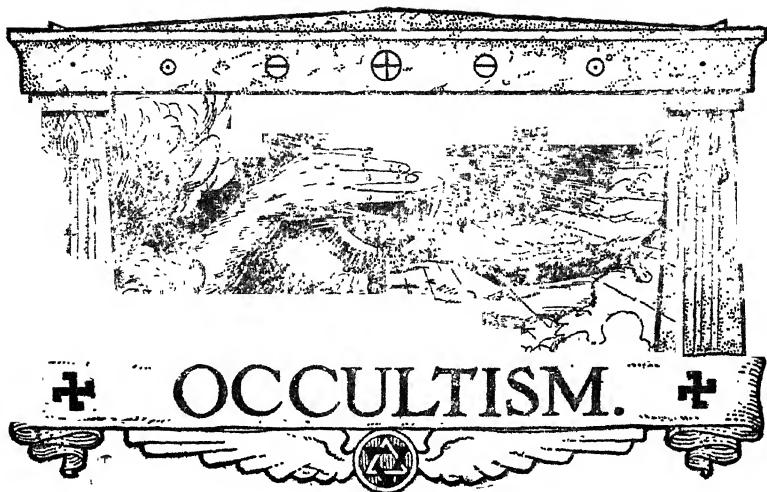
THE ATOM

O WHIRLING ecstasy of perfect life,
Exultant in thy swerveless adoration
Of the one mystery of God!
Imperial, pulsing radiance, what strife
Is stilled and awed and swung
Upon its fiery, spiral immolation
By the invisible electric rod,
Implacable, majestic, of thy will,
Its ardent, singing point of glory flung
Around a moveless Centre, strong and still!

Infinitesimal, cosmic meditation,
Upon what high, magnificent dream dost thou
With furious agony of concentration
Bid the electrons bow!
Thy regal hunger, searching past the stars,
Draws down the cold fires from their dwelling-place
Within the spinning prison of thy bars,
Drinking their life and drenching them with thine,
To spin them far into the fields of space,
Points in a dream divine.

O Beauty, Beauty exquisitely just!
Teach me the rhythmic secret thus that gives
Thee joy to build the form of all that lives—
The Mystery hidden, soundless and unseen,
But held within thy rapt and perfect gaze,
Eager the forces, high-willed, but they must
Bend to thee gladly, fiery, swift, and keen,
Whilst thou in union reverent and ablaze
Art poised in ecstasy that cannot cease
Of that transcendent Peace!

DUDLEY C. BROOKS



THE OCCULT GOVERNMENT OF THE WESTERN HEMISPHERE¹

By DR. WELLER VAN HOOK

CERTAIN changes in the kârmic conditions of my own life, and of my relations to the American Section, make it possible for me to address you to-day. What is to be said concerns you so deeply that it is my cogent duty to do so. It is not intended to force anything either upon your attention or upon your conviction; nor do I wish to arouse any opposition or criticism. On the contrary, all I shall say in regard to what I conceive to be our duty as members of the American Section is meant to be only admonitory, in the higher, inner

¹ This paper was read on September 17th, 1922, before the Convention of the American Section of the Theosophical Society, held at Kansas City, Missouri. A few modifications and additions have since been made.

sense, not in the sense of personal stricture. The statements made are presented with the fullness of knowledge and conviction that belong to the experience of a number of years, in which the occult life has been as real as the activities of the everyday world. I ask no man to believe true what I say, except as it is natural and normal for him to coincide with me in conviction. And my plea for such activity for special phases of our great common work, as you are free from other obligations and aspirations to give, comes far more from a wish to see you share in my joy and satisfaction in it than from any other desire, much as many additional good workers for those fields are needed and sought.

Let us go back toward the beginnings of the story on which the present situation for the Western Hemisphere rests.

Our Occultism, which the Theosophical Society endeavours to teach in its way, was given to the men of our globe by the Great Ones of Shamballa, and by others who came over as Adepts from other globes. But there are several Schools of Adepts and Teachers among Them and Their adept pupils. Of these Schools there are some that, within my knowledge, represent varying views of the Logos' plan and method for the evolution of our humanity, and of the six other distinctly different evolving bodies of entities on our earth. Our Logos is a Being, for us inconceivably complex, who may well be represented by a number of types of developed men.

Briefly, we have the Indian School of Adepts, the largest body, inheriting certain traditions, occult methods and phases of knowledge, especially dating back to the Fifth Root Race beginnings; second, the Eastern Asian School, a minor, not a co-ordinate body, representing the Fourth Root Race lesser tradition and method of Occultism, in practice a branch of the Indian School, and headed by the two great Adepts who were once Lao-Tse and Confucius; third, the Western Asiatic

School, of which the Mahāchohan is the Head, possessed of especial treasures of knowledge and skill pertaining to the uses of astrology and the powers flowing from the Planetary Spirits and the Logoi, who send through our life the forces of the Rays; and, fourth, another great School, that of Ancient Egypt and modern Europe and the Americas, headed by the Chohan, the Master the Venetian. It was He who, having gone far in Occultism upon a preceding Chain, was in incarnation, taught and led, often as a King, for thousands of years in Atlantis, finally bearing a vast migration back to Egypt, where occultly, and sometimes physically, He presided when Egypt was in her glory. That most marvellous zodiacal religion, of astronomical and astrological study and observation, of tested principles of philosophy and of practical Occultism, was closely related to His Egyptian civilisation and was most carefully fostered by Him. Indeed He was at times both King and Chief Hierophant for that mighty country, the influence of which was not only widespread in Africa, but extended to all the lands bordering upon the Mediterranean and far into Asia.

Moreover, the immediately applicable, and therefore practical, occult knowledge of His times entitled the Egyptians to be called the scientists of the Fourth Root Race. They must be said to have had a science of the physical plane, of course, but chiefly of the etheric, astral and lower mental levels, very practical and widely used, foreshadowing quite accurately a similar phase of applied occult knowledge which we long to see developed as a sort of Egyptian reincarnation of science for our own age, and for our sub-race and Root Race. We wish to see this science built upon and growing out of the rigid, formal science of our present hour. He, therefore, in His present relations to human life, represents the whole force of the colossal, ancient, Atlantean Fourth Root Race Occultism and spiritual energy, driving through our Fifth

Root Race with an astonishing directness. If the young Occultists of our time can catch His intent and can provide, during the immediately succeeding centuries, a School of Initiates who can carry out His plan, He can correct and abbreviate much that is indirect and devious in the complex scheme of God as it is roughly outlined for us, awaiting the modifications that can be made by the Logos' force directed through His special channels. This great fact, so full of meaning for the world, is emphasised by the fact that He who, in such work, belongs to one of the most ancient periods of the practical application of the Divine Wisdom to the life of Man, is also the very life of leadership in the most modern phases of human progress, and knows well what needs to be done in these mighty ways!

As Head of the Cultural System for the Fifth Root Race He gives to the present fifth sub-race a practical, analytical and scientific attitude that enables our humanity, barely leaving the field of primary study of astral body control, to take up that of mental body application with a setting, a comfort, an incipient relative freedom from pain that, without His method, His foresight and His mighty experience, would be quite an impossibility. I wish to say that of all the great Brothers, He is the most practical, the most skilled in the application of the Great Law to the everyday Occultism needed by our human life. For men to-day, unknown to themselves, are struggling, groping, floundering in the midst of countless entities that are all about, though unseen, and are striving at all times to break down the supports of the Elder Brothers, which alone prevent humanity from being physically overwhelmed and cast back into the savagery of utter lustfulness. He it is who should be the especial recipient of human gratitude for building the present organism of advanced civilisation for humanity, placing its leading egos in the small European countries, especially Italy, France,

Germany and Britain, together with other English-speaking lands, and sustaining them with force, with intelligence and knowledge, with the powers of investigation, with the consolations and support of religions, and with all the charms of that loftier Nature-Spirit and Deva aid, that the cultivation of the Arts can supply.

For us, as occult workers, it is especially to be remembered that it is the Master Rakovzky who, His former pupil and now His Brother, has done so much to originate in practice our modern forms of science. With other pupils of the same great Adept, such as the Master who was Lord Lytton and He who was Cagliostro, He has devised ways to make practical and immediately useful our present ordered scientific knowledge that He has been at so much pains, in His incarnation as Francis Bacon, to pin down to physical relations.¹ This labour of His has for ever done away with dreaminess and vagueness of ideation and thought for humanity. For a science partly poised upon the astral plane is so much easier of manipulation that, if our scientists had been allowed to use it, they would certainly have failed to train themselves to that precision, definiteness and appreciation of the importance of exactness of procedure, that is now the characteristic of tens of thousands of egos that have had intellectual training in the laboratories of science throughout the world.

To bring about this result it has been necessary to hold these men away, in part, from religion, establishing almost an antagonism for religion among them, and giving them a feeling of labouring for the Law, since humanity has been seen by them to be uplifted through their labours.

¹ "The mighty transformation in the external relations of life, which is taking place with rapid progress before our eyes, subjects the intellect of the average man irresistibly to the control of the forms of thought to which he owes such great things, and on this account we live under the sign of *Baconianism*."—*A History of Philosophy*, Windelband.

To comprehend the nature of His School, it must constantly be kept in the foreground of our consciousness that He took His Occultism from Moon Chain sources and, for our globe, from Fourth Root Race origins, bearing it on continuously and without essential break through the Atlantean life to us, to make the most modern and the most practical of all the forms of Occultism.

Now you may imagine that the Lord Buddha, also of very ancient beginnings in Occultism, was and is most close and dear to the great Venetian. And I have already related, in an article printed in THE THEOSOPHIST,¹ that the Manu, Vaivasvata, of the Fifth Root Race, is, in the present incarnation, His blood brother of the physical body.

It is these relationships and these circumstances, together with the already-mentioned fact that He has the greatest individual experience in actual life with the most advanced peoples of the Fifth Root Race, who are fashioning His civilisation in Europe and the Western Hemisphere, that has made it practically a necessity for Him to take over in actuality the great work, not only of supervising all the civilisations of the world, but *also all the governments of Europe and of the two Americas*, their political and national relations as well as all their international contacts and activities, work which we commonly associate in thought with the responsibilities of the Manu.

Thus we see, incidentally, that there is nothing rigid about the great scheme of activities of the Brothers, but that They rather study convenience and practicality, dividing among Themselves Their Fields of the Work, so that each may do those things for which He has prepared Himself by ages of sacrifice and labour. The knowledge of these facts ought to give Theosophists new appreciation of the work of some of the Masters not so much spoken of heretofore among us, and

¹ December, 1921, pp. 276-8.

place the Theosophists of Europe and the Americas in a new attitude of thought about Them and reverence for Them. Theosophists cannot dream of regarding any of the Masters of the Wisdom as remote from them or alien to their Theosophical activities. For they have been told many times by our leaders that all the members of the Great Lodge are interested in their work, and that not a few of those who are to be pupils of Masters, other than Those who gave life to the Society, are now members of the organisation.

No doubt the expansion and, simultaneously, the concentration of His work in this way, enable Him to turn over to the Oriental Brothers some corresponding activities in Asia, pertaining to the civilisations of the lands of that continent, where the chief mass of egos is now incarnate.

We may be sure He has been most minutely concerned with the discovery, the settlement and the development of the Western Hemisphere. And this work, in its lower planes' relationships, He has largely turned over to His mighty Brother and former pupil, the Master Rakovzky, whose series of lives in and for Europe have prepared Him for such leadership and such labours. As Comte de S. Germain, the latter bore most of the karma of extending European life to our hemisphere, as well as a vast burden of the karma of Europe's life. The great Venetian is conducting His labours more than ever from higher levels of consciousness and for larger spheres of action, which the Master Rakovzky guides and manages in the ways that are more familiar to us on lower planes, yet preparing swiftly for more intimate application to those works of Chohanship which are now being planned for in the hidden worlds. After the appearance of the Great Teacher, soon to occur, a group of pupils, with whose identity you are familiar, will attain Adeptship, and, in the easier, succeeding decades, will take over many responsibilities that now engage all too consumingly the activities of our Masters. But the management

of the affairs of the Western Hemisphere will remain as they are for many decades.

This means that the Master Rakovzky watches over and guides the general politics of Europe and the Americas, and acts as Providence for each and all the Nations of the three continents. He has been most intimately concerned with the details of the guidance of the European peoples out of the coil of military, political, economic and philosophical difficulties pertaining to the recent war, and into a new life that must give western men more intimate touch of God's heart through the arts of civilisation. He is acquainted, most minutely, with the life of all European Nations, even having made physical plane acquaintance with them by travelling. He knows the predilections and aspirations of all of them, and has followed with exactness their successions of dynasties, of national tendencies and popular aspirations. With America His acquaintance is almost as close, because, in higher planes, He has lived here a great deal, especially since our war for independence, sometimes even studying and contacting our land from the physical plane vantage of brief materialisation.

Special phases of His work for Europe and the world at large are in the hands of other pupils of the great Venetian, some of whom are Adepts. Of these are He who was Lord Lytton; He who was Thomas Vaughan; He who was Cagliostro; and He who was John Tauler. These have been trained by and through the Master Rakovzky, who is almost like a Master for them, rather than a fellow-pupil. This is truly a mighty body of workers whose labours we can only dream about, imagining how, through long centuries of patient toil, They are gradually, but not slowly, modifying the life and the fortunes of our plastic world.

The Master Rakovzky has Himself been active in the body He now uses for an immense period, more than two and three-quarter centuries, in this work in its lower planes'

relations. With the expansion of the world's life His responsibilities and powers have grown in correspondence. It is He who is now in full authority over the work for Europe and the Americas.

The Master Rakovzky has but one initiate pupil at this time. That man He has kept near Him and in training for at least two thousand years—certainly since the Master was an Emperor of Rome—and has taught him since then, so far as the ego could respond, through a number of European incarnations, keeping him in at least several instances close to Him in the physical body and always caring for him on the spiritual side. I have the inconceivable honour to be that man. As rapidly as possible that pupil, since his Initiation about fourteen years ago, has been pushed forward into responsibilities quite out of all possibility of his sustaining, except for that most mysterious of occult facts, that it is really the Master who conducts the work, while the pupil is, at least in the early stages of it, merely a figure-head. This pupil was one of the last of those initiated before the close of the Kali Yuga. Those initiated after that change find themselves coming forward, under distinctly easier conditions, to undertake responsibilities of far less tenseness, weight and import for the future of the world and of the Hierarchy. With each succeeding change in the status of the world, now rapidly gliding into the smoother ways of the Path of Return, Initiation will become, in general, less difficult to attain, and its burdens lighter.

It is only within the last few years of the service of Master Rakovzky's pupil that many very important phases of the hierarchical organisation for the Western Hemisphere have been effected. In that period the Master has chosen and established in their posts throughout the two Americas a considerable number of higher, arūpa Devas, whose duties consist largely in maintaining in constant action certain types

of dominating and moulding influences and feelings streaming down upon our humanity, especially of the Western Hemisphere.

It is from a certain geographical point in North America that the Master causes to pulsate the potent and significant currents that, for the most part, maintain, modify and changefully mould the influences under which live and act the nations, the peoples, and the governments of the Western Hemisphere. It is a Planetary Spirit of high rank and advanced development who immediately presides over the great ordered concourse of Devas concerned with this work, always, however, under the Master's guidance and tutelage. While his seat is controlled as already mentioned, a Brother Spirit of only lesser degree of power hovers over a corresponding centre for and in South America. Each Nation of the two continents has in turn, also, its chief deva representative; and our own land has a minor representative for each State. The various capital cities are important as centres for these great Beings to serve from. It may be noted that the same plan has long prevailed in the older continents.

Though these latter, the National Deva officials, are technically subject to the Manu Vaivasvata, it is the Master Rakovzky who, in practice, controls and directs them. It is He who breathes and fairly pulsates with them, forcing them and coaxing them to convey the meaning of His will to those numerous peoples who dwell under their ægis, and suffusing throughout them those influences that must inevitably mould them to become as nearly as possible what they should be.

Not only are there many Devas of the governing type active under Him in this way; there are hosts of Devas concerned with Masonry, in which He especially trains His Deva forces; and there are many concerned with music and the other arts, a few with the Theosophical Society, with other

similar organisations, and many with certain religions. But, in the case of religions, the influence and command of the spiritual leaders of those bodies act directly, except at such moments during the day as the Master Rakovzky sends them all, constituting practically the whole heavenly host for our hemisphere, hurtling about the earth on missions of greeting, of purifying and refreshing the life of the whole globe. Speedily they return after such swift journeyings, to continue at their several stations the rhythm of the outgoing and the incoming breaths, profoundly affecting and modifying our humanity in a great variety of ways.

The cyclical nature of our occult activities necessitates the daily and almost hourly sending of the forces accumulated during preceding periods to the Master for His use. The faithful of the Roman Catholic Church take part in a remarkable occult labour when they send thoughts and emotions to Those at the Head of the Church at Matins, at Noon, and at Vespers. Theosophists may well arrange for themselves regular periods of thought activity, when they may join their tiny forces to His colossal labours. A little confidence in the word of a leader may thus give you a great privilege of service. This is for the reason that the Masters conduct Their activities from levels at or above the upper mental plane, and can use to utmost advantage the efforts and the magnetism of those devoted men and women of the lower planes who are willing not only to send their forces to Them at stated intervals, but also to bear small kârmic discharges, in order that the greater kârmic accounts of human life may be more nearly balanced through Their æonian labours.

Now, many here will recall that, when stress of kârmic limitations forced the pupil, to whom reference has already been made, to appeal to the Theosophists of America for physical aid, the response was altogether inadequate, and he was obliged, therefore, to resign from the leadership of the

American Section. This fact has to be mentioned because of its kârmic bearing on subsequent events.

It is well known that very close relations have existed between the Master Rakovzky and H.P.B., at least through several lives. So, when the latter began his work in the Madame Blavatsky body for America and for Europe, the Master Rakovzky gave her the utmost assistance and very much of immediate guidance. For her He poured out unstintingly His especially intimate knowledge of western Philosophy, Occultism, History, Science and Politics, providing her with, and to some extent guiding her in the use of, the vast bulk of literary lore for all these departments that He had built up during the prolonged tenure of His present body.

Moreover, by His especial knowledge of western life, and by His possession of immediate spiritual authority over Europe and America, He was able to lead both Madame Blavatsky and Col. Olcott in their efforts to strike correct notes in dealing with the great personages of the world of their time, and with the general public of all western lands, so that the maximum benefit might accrue to every act of theirs in relation to the Great Work.

It must be recalled that the Theosophical Society had, at least as one of its early missions, the furthering of the work of presenting the Divine Wisdom to Europe and America, an activity long in the hands of the Rosicrucians. And this field is, as we have just shown, the "parish" of the Master Rakovzky, if we may use a term employed by Mr. Leadbeater. The Master Rakoczi aided in the inception of the movement of which He doubtless had had full knowledge. His great experience with Europeans and with occult work among them enabled Him to give inestimable help to H.P.B. and Col. Olcott.

This work, then, was a mighty contribution to the success of the Theosophical Society—far more onerous in the exacting

attention required of the Master Rakovzky, and in the use of gifts of special and necessary worldly knowledge, than has been recognised.

He has continued to aid H.P.B., Colonel Olcott and their successors without remission since those earlier days. It is not to be forgotten that, since His activities have largely concerned Europe and America, He has been almost continuously in contact with those lands in the consciousness of the lower planes and in their corresponding bodies, so that it has been He who could best guide also the minor workers of the Society in a vast number of special activities, without which intolerable errors would have been committed. His especial graciousness in the matter of Co-Masonry and its founding are known to you. Through that body He still sends much force to the Work.

Furthermore, Theosophists ought to know that the success of their organisation is partly due to the aid given, as described, in the labours of the two European Masters named, and partly, also, because They have caused the ancient Rosicrucian Order, of which the Master Rakovzky is the Founder and present Head, to remain for the present period in a state of abeyance, so that the Theosophical Society may engage the world's attention without distraction, similar interests being placed before it. In doing this the older Order abrogates, conditionally and temporarily, its kârmic right and opportunity to expand into large activities and relationships. Its leaders and older members give much help to the Theosophical Society, and reserve much of its own kârmic force for later application.

It must here be especially emphasised in brief words, though I wish I knew and could give you some details, that other members of the Master the Venetian's School, especially the two English Masters—the Adept who was Cagliostro, with whom I may reverently say I have a close and most happy

relationship, and He who was John Tauler—have aided the Theosophical Movement, chiefly in unseen ways.

It is another sign of the Master Rakoczi's favour to the Theosophical Society that He placed His pupil, so long under preparation for the Path, in relationship to that body, and gave him Initiation while a member of the Society. So far as I know, His pupil is the only Initiate who is connected with the Theosophical Society and is at the same time related to a Master other than Those who are immediately responsible for the organisation. His action in this matter has meant that a vast flood of His force and of the power of the Master the Venetian, Head of the Cultural System, has been available for passage through the Society, so far as your organisation, its leaders and members will permit.

And it must be stated with deliberate clearness that Their future activity through the Theosophical Society will depend wholly upon the attitude of its leaders and of its members towards the Master Rakoczi's works, His plans and His representative. The methods, the ideals, the purposes of the Rosicrucian body, still existent in Europe, though relatively quiet in outer expression, appeal to me far more intimately and heartily than do those of any other body. For some years I have had close touch with the Rosicrucian Fraternity, and have asked to be allowed to work for it, unless conditions are favourable for work in the Theosophical Society. The Rosicrucian body can be placed in outer activity at any time with the utmost promptitude.

It is necessary to speak of these matters, because Theosophists should know the events and conditions which led up to the present anomalous situation, existent now for a number of years, and know in actual practice that their own courses, choosings and actions have, and will continue to have, the most potent influence on their own future and the future of groups associated with them. They should know that Occultists are

not always obliged to pursue rigid lines of conduct, but may work in ways agreeable to them for the good of the Great Plan.

A small body of Theosophists rallied about this man at the time of his resignation, supported him in his effort to maintain a Theosophic centre, remained amenable to guidance, bore much kârmic suffering, and, therefore, became eligible to assist him quite closely in the work for the spiritual government of North and South America to which reference has been made, and into which he is more and more being pressed.

The Balkan war gave these people a definite opportunity to bear with him some further kârmic suffering, and to aid in European activities upon the higher planes. It also prepared them for the long and sustained effort concerned with the general European war that came a little later. The share of the American Section at large in these activities, and many others similar to these, has been far less than it would have been, if its people had been able to align themselves with that work by squarely supporting the Initiate referred to.

Very important was the announcement made to him at the time of his giving up of the leadership of the American Section, that the shouldering of these heavy burdens, with a minimum of help from a few individual American Theosophists who were chiefly related to him in a local and personal way, entitled him to an astonishing phase of advancement not imagined as possible at all. This consists in the fact that, at the time of his second Initiation, he was appointed to take a place with relation to . . . the Theosophical Society on the inner planes of such a character that eventually he shall share with them equally in authority in the leadership of a later Root Race . . . H.P.B. will hold a close relationship with that work from another and higher point of effort. Many, though not necessarily all, of those who came to this pupil's

aid, will share with him, and other co-workers yet to be found, the difficulties and the labours of those many millennia which must elapse before that great consummation occurs.

Hence he and they have been transferred from that work which consists in chief concern with the preparation for the inception of the Sixth Root Race, which is to occur some centuries from this time. And they have been promoted by being cast as a body into the swift, active and already mature currents of the Fifth Root Race life. They will not be shifted from their place in this part of the work on account of the coming Root Race activities; but, while taking appropriate parts in its life and work, they will have duties of gravest responsibility to perform for the Fifth Root Race for many thousands of years to come—a promotion of profound importance on all hands. Let us consider some of its consequences.

This addition to the Fifth Root Race force and potentialities will mean that, with the growing power and the increasing numbers of this group, the Fifth Root Race life can be maintained at a higher pitch of action, with more refined differentiation of character and for a far longer period than would otherwise have been the case. Because of the activity of this group the present order of precedence in the march of Nations, with England at the head, will be maintained far longer than otherwise would have been the case, giving the next Nation to take leadership additional time and a much richer opportunity to gain kârmic headway, to effect the training of its egos, and to acquire skill in gigantic co-ordinate activity. Moreover, the Sixth Root Race, while having its date of inception unchanged, will come to its climax and supremacy somewhat later than would otherwise have been the case, but with an enormously heightened potency. Yet, curiously enough, the seventh sub-races of the Fifth and Sixth Root Races, and the Seventh Root Race itself, will be promoted into earlier inception, in order that they may have longer

periods in which to grow and flourish before the Logoic forces are too much withdrawn from our globe, and played upon its succeeding world.

One sees with utmost satisfaction how the glory and the joy of the Lord Vaivasvata, Manu of the Fifth Root Race, will be enormously augmented by these labours of His Brother of the Cultural System and His pupils, so that the fruitage of His service of many past millennia of almost continual sacrifice in incarnation will be adequate indeed.

Weller Van Hook

(To be concluded)

A WAKING VISION

A LONG country road; beautiful green meadows on every side; a number of people in an automobile. Gazing suddenly upwards, I exclaimed: Look! look!

The sun, grown to many, many times its normal size, filled the heavens. One could look directly into it, into that glory of colour—golden, purple, silver—for it would seem that the sun had drawn unto itself the moon, and the effect was glorious beyond description.

In the centre, standing in this blazing aura of light, stood a mighty figure, angel or deva, the flowing garment made of glittering diamonds, but with the softness of shining dewdrops. In the left hand were great rings of light, circling one over the other, changing from one symbol to another. From the right hand, which was held aloft and stationary, hung a marvellous fish symbol in a horizontal position, and below this a great blue five-pointed star.

Rapidly the figure within its blazing aura moved across the heavens . . . and I awoke, trembling with the memory of this splendid vision.

E. P. T.

NOTES ON THEOSOPHICAL WORK IN ARGENTINA

By MÉNIE GOWLAND

General Secretary in Argentina

PLEASE pardon me if I take for granted that some of you do not know very much about Argentina. I have been astonished, since I arrived, at the extraordinary lack of knowledge about this country—and by it I include all South America—even among Theosophists, who, of all people, should surely know something—even geographically, shall we say—of their relations living in other parts of the globe outside England. For there are countries whose children have not the same advantages as England; and, if you cannot do anything outwardly for these brothers and sisters of yours in the T.S. in other lands, you can, if you really believe in the power of thought, stimulate and help them by your greater knowledge in that direction. I wonder how many of you send “thought-help” to the struggling Lodge at Shanghai, for instance. It is of the same age as our own dear “Beacon Lodge” in Buenos Aires, and I like to think that by our loving thoughts we may have helped to build it into the sturdy child it is.

There are reasons why all Theosophists should know much more than they do about South America; I shall take them in order. As you know, we have in South America an unbroken chain of mountains running from the north to the

¹ A lecture given in Mortimer Hall, London,

south of the whole continent, the Andes, second only in the whole world to the Himālayas, and that only by two peaks. I could tell you some very curious stories about these mountains, and perhaps some other time I may. But one thing I will tell you—that, right up in the eternal snows of Mount Aconcagua, the mountain which lies between Argentina and Chile, and one of the highest in the world—there stands a gigantic figure of the Christ. It was erected by the Argentine and Chilean Governments to mark the boundaries of the countries. Travellers from Buenos Aires to Valparaiso, on mule-back, when the passes are open in the summer, can see it for miles. It stands on one of the foot-hills, one arm raised high above, holding a cross, and the other outstretched in benediction—a wonderful symbol.

In these vast mountain ranges, untrodden as yet by the foot of man, save where the trail crosses from Argentina to Chile, there is said to be a centre of the Great White Brotherhood; this is common knowledge to so many outside the T.S. that I have no hesitation in speaking of it. It is known and spoken of in many societies, and organisations are continually being formed, and groups of people arrive in Argentina from all parts of the world, to tramp on foot, many of them, up to the foot-hills of the Andes, there to found their communities under the direct guidance of a great leader, perhaps a Manu.

Just before I left, Monsieur Sadyaor Marsehoille, who is, I believe, a member of the *Sociedad Theofista Himalaya*, wrote to me asking members of my Lodge if they would help by providing spades for their members who were short of these implements. Ever since I went to the country he has been working to collect his colony of French people, and now the whole expedition of many French families has gone.

All these people suffer terrible hardships, and, I believe, hold very high ideals; they have grouped themselves together, not by class or nationality as much as by spiritual affinity.

Sometimes they wish to come to the Lodge and tell of their plans, and try to arouse our enthusiasm to follow.

Monsieur Dué, the French attaché, has lately thrown up his appointment, given up his inheritance, and gone with his wife and child and many families from France. Then, apropos of this subject, I received last week a letter, telling of German colonists now in Peru.¹ All over the world this idea is spreading in a curious manner; I make no suggestions, I just give you facts.

This knowledge of that Centre of the Great White Brotherhood is so strong as to influence people to leave all and travel there from all parts of the world. I take it to be a Centre under the Ruling Department in the government of the world. Seismic changes and the evolution of mankind are the special work of the Ruling Department. Under its direction continents rise out of the ocean or sink out of sight beneath the waves. Nations grow mature and decay. Types of men are shaped, races and sub-races are evolved, each according to its own model, governments are raised up or cast down. Wars and invasions, victories and defeats, are made to serve high purposes in the evolution of humanity. As the Teaching Department shapes man's spiritual destiny, so does the Ruling Department shape the material destiny of man and his earth. Under this department come earthquakes, the action of glaciers, volcanoes—all great changes of land and sea—and there, close beside us, slowly and surely, almost day by day,

¹ Extract from the letter referred to:

"Do you remember I told you one Saturday afternoon that I had met an old friend, a German Theosophist, who was on his way to Arequipa? Well, I have had a letter from him. He has fallen on his feet and secured a post as 'gym' teacher in a school. He reports great doings on the way, and sends me a prospectus of land for sale in the district where the Theosophist Colony is to be established. The Peruvian Government seems to be favourable to the scheme, and are pleased at their interest in the Incas. The Government is arranging a big Conference for 1924, to take place in Arequipa, on the Incas, their past and their remains, and Theosophists are taking advantage of the fact, to arrange a Conference of their own at about the same time. He concludes by hoping to see me in 1924. Some hopes!—what? Apparently they are business people, as he gives me names and addresses of people in the Argentine who are to act as their agents and disseminate news of their progress. Is anything known of the movement in England?"

that mighty new continent, which is to be the home of the Sixth Root Race, is rising Volcanoes are bursting into flames, there are earthquakes that, only just before I left, broke all the fine instruments made to register the strength of the vibrations, and islands are being piled up out of the ocean. We live there in the midst of it all, and we sense the power of the mighty forces that are being handled.

These are the reasons, from my point of view, why Theosophists should know something of that land and all that is happening there; for many outside this Society, and in many other Societies, kindred ones, do know, and are even acting in that knowledge. Now about Argentina itself. It is the same size as Europe, and Europe contains 21 out of 35 National Societies. All this great land has to be helped to understand the wonderful truths of Theosophy under the guidance of one National Society. I dream sometimes of the days to come, when we shall have there the 21 National Societies that you have here, when each great Province shall have its General Secretary and its radiant Centre of love, instead of having to rely on the small band of workers who compose the Executive Committee of the Argentine National Society, and who find it increasingly difficult to keep in touch with Lodges, some of which are a week's journey away—one is two weeks away.

Now I would tell you just a little of the people of that country—I am not speaking now of the small number of English-speaking people who compose the "Beacon Lodge," but of the people of Argentina. Spanish is the language spoken all over that vast country, and Spanish is, of course, the only language spoken in Buenos Aires. I want you to remember this and keep it always before your minds. We English are living in a country speaking a foreign tongue, and some of the English have a very reprehensible way of alluding to the Argentine people as "natives". Yet some of these

same "natives" have many very desirable qualities that many an older nation would do well to copy. For example, though it is possible to procure all kinds of wines and spirits at any hour of the day or night in every *confetería* or *café*, you never see a drunken Argentine; if you should happen to see a drunken man, you may be sure he is either an Englishman or an American, and you will probably hear the people round you say, half contemptuously and half pityingly, "*Los Ingleses*". It seems the very quintessence of irony that the United States sometimes try to make arrangements to send us a lecturer on "temperance"; it is always looked upon, I am glad to say, as a huge joke! They are a happy, pleasure-loving people, in spite of the fact that they are always putting off till to-morrow what they ought to do to-day. It is always "*mañana, mañana*," which means "to-morrow". One thing which strikes every one who comes into this country for the first time is the great beauty of the people—of both sexes. Creamy skins which never seem to tan, large, dark eyes and well-dressed hair, their wonderful carriage, as well as the extreme beauty and simplicity of their dress and the dignity of their manners, shew the long line of Spanish ancestry which lies behind them.

The Argentine nation is young yet, and it has naturally all the faults, as well as the charm, of youth. The laws it frames are some of them very fine, though some, of course, are not so good; but it learns by its mistakes. For example, there are no so-called "illegitimate" children in Argentina. The child that is born before marriage (and what country as yet is without them?) does not go through life with the "bar sinister" for ever barring its progress and casting its dreary shadow on the innocent child. In the marriage deeds, alike for rich and poor, all children born before marriage are declared, and share equally with those born after marriage in the property of their father. The Argentine Government recognises the evils that are as yet in our midst (and in the

midst of much older nations also), and is frankly and openly trying to fight those evils. If I had time, I could tell you some wonderful things that the Argentine Government has done, even during the last six years.

I would like just to say here that when, at the request of the Argentine Government, your English National Vigilance Society sent out one lonely worker to that land (Mrs. Lighton Robinson), the conditions were appalling. Girls (our sisters) were being sent out there by agents at home in ship-loads; that is no exaggeration, but literally true. Mrs. Robinson, by dint of endless, incessant work, day and night, and by the aid of the Argentine Government, so won the regard and trust of all, that new laws have been passed year by year, and now not one girl can enter the Argentine Republic from outside without investigation and sanction of the Argentine authorities. Mrs. Robinson herself meets every ship that comes into our port; and, if maids or even governesses arrive, they are taken care of until investigations are made about the employers. Terrible things that were possible seven years ago are now no longer possible by law, and this is largely owing to the tenacity, pluck and courage of one woman, who has so proved herself a lover of her sisters that she is consulted regarding all laws in which women are concerned, and she even helps in Congress in the framing of those laws. She is a Theosophist, of course, a great personal friend of Mr. Mead; and I have worked with her, but on different lines, for several years. I send her girls with broken bodies, to find relatives, or pay passage home, or find employment; and she sends to me broken hearts and desolate lives, to love and try to heal.

Another law is that all children born in the country, even of British or American descent, are Argentines, and, if boys, must return at sixteen to do their military service. In this way she is building up a very fine nation, for which various nationalities are in the melting-pot.

The Theosophical Movement was started twenty-two years ago,¹ when Colonel Olcott visited the country and was the guest of Commander Fernandez. He stayed only two weeks, but long enough to form a small Lodge, called the "Vi-Dharma". All this time that one Lodge has existed there; it has never grown to any size, but it has not actually died. From its influence, during the last five years at different times, five other Lodges were born: one in Mendoza, a city which lies on the foot-hills of the second highest mountain in the world, Mount Aconcagua (25,000 feet), one in Rosario and in Tucuman, and two in Buenos Aires itself. Of the two in Buenos Aires, when I first came to the city, one was called the "Loto Blanco" (White Lotus) and the other the "Agama," composed of seven working men, all Argentines and Spanish-speaking. These six Lodges were then under a Presidential Agent or Recording Secretary, Señor José Melian.

I called upon Dr. Vayas, and we both struggled valiantly with our different languages, but the welcome was unmistakable. I was introduced to his wife, mostly by signs and smiles, and invited to attend the next Lodge meeting at their house. I attended the meetings of that Lodge, receiving the most affectionate and loyal kindness from one and all, but I could not understand the language, and I knew that there must be many among the English-speaking people in that city who were longing to hear and ready to accept the truths of Theosophy in their own dear mother-tongue.

One evening (I think the second time I attended) a stranger came to the Lodge, whom I recognised, by sensing the high vibration that immediately became apparent, as one of the Great Ones, our Elder Brothers. After the meeting He spoke with Dr. Vayas, to whom He evidently was well known, and then to me, in English. Later, a letter was given to me (which we have in the "Beacon" archives) authorising me to organise and preside over an English-speaking Centre. One

morning, meeting the Señor in Dr. Vayas's house, soon after, I ventured to ask how I was to commence this work; and, sternly, yet somehow very tenderly also, came the reply, which I can never forget: "Is not that your work?" So, thrust back upon myself, as it were, I could only do my best.

Dr. and Mrs. Vayas offered me the use of their house, and I advertised that a meeting of English-speaking people interested in Theosophy would be held in Dr. Vayas's house. Since that date, three years ago last March, we have never missed one Tuesday evening. Only six new people turned up, but we had a large gathering, because nearly all the members of the Loto Blanco Lodge arrived also, to shew their sympathy with us, and also perhaps a little out of curiosity to hear Theosophy in the English language. For three months we held these meetings in Dr. Vayas's house, our numbers growing slowly, but always supported by numbers of Spanish-speaking people, who became ever more and more my most loyal friends. Dr. Vayas left with his family for Krotona; and then the Señor returned to us again, and called together the various Presidents and consulted with us about our work. We had then nine members in our English Centre, and I was bidden to form a Lodge; which I did, He being present on that foundation night, and sending the cable to Adyar Himself.

Notice of a special meeting was sent to the other Lodges in the interior, and they were asked to send delegates to attend it. At that meeting the National Society of Argentine was formed (later authorised from Adyar), the Señor being present. Señor Maryo de Arroyo was elected General Secretary, with an Executive Committee of six, among whom I was astonished to find myself and my secretary, Charles Edwin Wells. I say astonished, because in the Argentine a woman's place is certainly not on the platform. According to the man's point of view she is a very inferior person, who should have no interests outside her children and her home; but, being English,

one is, as it were, a being set apart, and all things are considered possible to those extraordinary people ! Still it was remarkable that they should have elected a woman—and one not then very conversant with their language. In fact, everything had to be translated to me by Mr. Wells at that time and at that meeting.

I am not going to harrow your feelings to-night with details of that first year, both in the newly-born Section and our Lodge; suffice it to say that it was all we could do, working with all the best that was in us, to keep both alive. It seemed that every difficulty and discouragement that could arrive did so in full force. We had to get a Headquarters first and foremost, where we could induce the different Lodges in the city to meet under one roof. We were hampered by lack of money and by the apathetic indifference of the Latin American temperament in the Spanish Lodges, and by the pessimistic attitude of the English.

Twice before this, there had been an attempt to form an English Lodge, in each case the effort only lasting a few weeks. We six, composing the Administrative Council of the young Section, met every week in the unused (because unuseable) attic of a factory kindly lent to us, sitting on empty cases (for we had no chairs), with one or two of us on the floor, for the cases were few—one was always courteously kept for me. There we first meditated together, trying to form the body of that Section, then we allotted to each his first work, and then at later meetings reported on it and received the encouragement, inspiration and help of the others. Sometimes, during those early days, the Señor would be with us, listening but never interfering, except when a difficulty was referred to him, and then more often putting the two points clearly before us and leaving us to decide.

Those were wonderful, never-to-be-forgotten days, and that attic, with its tiny, cobwebbed windows, its broken roof,

its rickety door, against which one of us always sat to keep it closed, became, it seemed, a veritable temple of the living God, and we speak of it now almost with bated breath. Then, when He had left us, we still met, week by week, sometimes with grim-set faces, simply holding on, as difficulties piled up against us. Two of our members fell away at the darkest time; we elected two in their place and still held on, making little headway, but not broken up. By dint of incessant work, by the end of that first year we had secured three large rooms (we guaranteed the rent between us) for a Headquarters, one for meetings, one for a library and reading-room, and one for our administrative work. We had gathered together all the Lodges in the city and persuaded them to hold their meetings, on different evenings, in our rooms, for by that time five other Lodges had come into existence in different parts of Argentina. Now, we have 25 Lodges in Argentina, and the Republics of Bolivia, Ecuador, Paraguay and Uruguay have joined our National Society during this year. From our English-speaking Beacon Lodge, another English Lodge has been formed in La Plata, called the H. P. B. Lodge, which includes in its members both Spanish and English-speaking peoples. We have another English Centre in Asuncion, which we hope very soon will be a Lodge. In our own English Lodge, "The Beacon," we have now 53 members, and it is ever growing; there are two study-classes, one taken by our Vice-President, Mr. Owen, and one by me, and also a children's class.

In conclusion I would add my testimony to others as to the existence of those Elder Brothers. There, in our great lonely land, One has walked and spoken, and the work that has been achieved, and is being achieved there, is the result of His Presence. We, who for a short time came into the radiance of His Being, must bear testimony as to its reality. As the time draws nearer for the Great Coming, peoples are being prepared in all parts of the world, and the opportunity is

being given to all, no matter what lonely or remote part of the globe they may occupy. You Theosophists here, in this beautiful land, with your many Lodges, abundance of literature, public lecturers and inspired leaders, would seem to be so much more fortunate than some others less well placed; and yet, in Their loving care for all their children in this Society, our great Founders, the two Masters, send to those others, in other ways, instruction, inspiration and love, according to their needs. Whoso will offer up all that he is to a Work, though he "lose his life thereby," yet shall he find it soon, and "come again rejoicing, bringing his sheaves with him".

Ménie Gowland

A RESOLUTION

THE following Resolution was passed by the Council of the T.S. in Argentina :

In consideration of the fact that the annual contribution of each member of the Theosophical Society towards the support of the General Headquarters is very small; that the amount was fixed many years ago, and that the economic condition of the world is now radically changed; that the amount provided by this contribution can scarcely suffice to cover the most urgent needs of Headquarters; that it is the duty of every member of the Theosophical Society to contribute to the support and progress of the Institution, the Council of the Argentine Section of the Theosophical Society resolves :

1. That the amount of the annual contribution of the Section towards the support of Headquarters be increased in the proportion of 50%.
2. That the said increase commence with the amount payable for the current year, 1922—1923.
3. That the Editor of THE THEOSOPHIST be requested to publish this Resolution in a prominent position, so that it may be brought to the notice of all other National Societies.

Buenos Aires

(Signed) ANNIE MÉNIE GOWLAND,
General Secretary, Argentine Section



J KRISHNAMURTI

J. KRISHNAMURTI

I AM asked to write something about my late beloved ward, who is now my beloved colleague, and it is not an easy task, for he and I are so much one, that to write of him is like writing of myself.

The first time I saw him was on the platform of the Madras Railway Station on my return from England in 1909, when, having exchanged a warm clasp of the hands with Mr. C. W. Leadbeater, an eager, large-eyed boy stepped forward to put a garland round my neck, and Mr. Leadbeater's voice said: "This is our Krishna." His younger brother then greeted me, with his bright face. I knew, of course, that the two boys had attracted Mr. Leadbeater's notice as very promising lads, and finding that they were very unhappy at school and consequently very timid, he offered to take charge of their education, and their father thankfully placed them in his hands. I used to read English with them for an hour in the morning, and had my first insight into "English as she was taught" in one Madras school, on finding that Nityananda read aloud fluently, without any idea of the meaning of what he read.

Krishnaji—as we always called, and call him —was a delicate, sensitive, dreamy lad, very shy, easily startled, shrinking into himself on the smallest provocation. The lads learned to swim, to bicycle, and to do gymnastic exercises every morning, and they rapidly grew stronger. The elder received at night, when away from his body, the exquisite teachings which have gone round the world as the little book *At the Feet of the Master*, and, to save the inner life from disturbance, I sent him with his brother out of India, when I learnt that an attempt was to be made to remove him from my care, and thus saved him from being called before the High Court, Madras. The wicked charge against Mr. Leadbeater, made the foundation of the attempt to remove them from my guardianship, was disproved to the satisfaction of the Court, but the right of the father to annul the guardianship was asserted, and I was ordered to bring the boys back to India. I appealed to the Judicial Committee of the Privy Council, and won, and they remained in my care till they became majors.

Krishnaji is now a man, and his future is clearly before him. He is marked out for a great spiritual Teacher. At the Theosophical World Congress at Paris, in 1920, he came at once to the front, and made a profound impression of wisdom and power, and of extraordinary originality of thought and phrase. He is direct and

uncompromising, strikes through all pretences and shams, and, with startling insight, pierces to the heart of the subject he deals with. He has developed great literary power, vivid, graphic, and arresting, and now and again reveals depths of understanding and compassion, that come as a surprise from one still boyish in appearance. For the outer personality is of striking beauty and grace, delicately cut features, exquisite courtesy and refinement, and a gentle dignity, unusual in one so young. Those who saw him in India and Australia will know that the picture is not overdrawn. From Australia he went to California, this last summer, for his brother's health, and he went with him to a secluded valley in the Californian mountains. Ere very long, he will, I hope, come back into the world, to serve his country, to serve humanity. For his will be the hand to restore to India her lofty heritage of spirituality, to arouse her to a sense of her sublime mission to the world. Our winning of her political freedom is necessary to prepare her for that greater work, when she shall arise and shine, and the Glory of the Lord shall be revealed in the Sacred Land.

ANNIE BESANT, D.L.

BRAHMAVIDYĀSHRAMA, ADYAR

THE passing of the first hundred lectures of the Brahmavidyāshrama was celebrated on November 18th, by a social gathering under the banyan tree. The assemblage, numbering fifty, consisted of the lecturers of the Ashrama, registered students, and unregistered regular hearers. It was an international gathering, representing many countries and religions. Its members gathered to rejoice over a substantial measure of accomplishment of the Ashrama's programme, and to gather fresh inspiration for the future. The President was away on one of her week-end crusades; but the meeting was blessed by the presence of Dr. S. Subramania Iyer, who, despite physical infirmity and eighty years, was full of good cheer.

Through the kindness of a friend, an unregistered attender to whom the Ashrama has imparted some of its gift of new life, refreshments were partaken of in the beautiful and simple Indian manner in leaf-cups on mats, under the numerous spreading arms of the tree that is at once venerable with great age and thrilling with new life—like the Brahma-Vidyā itself.

After refreshments the Registrar reported on the first stage of the Ashrama's work, marked by the passing of the hundredth lecture.

This had been accomplished without a hitch. No lecturer had missed an engagement or failed to supply a synopsis. The file of the Ashrama was becoming rich with an accumulation of systematised information along the six main lines of study—Mysticism, Religion, Philosophy, Literature, Art, Science—and gathering a store of material for subsequent synthetic study. This achievement was possible at Adyar, with its unique personnel, animated by selfless dedication to the highest things in life. The work already accomplished in several short courses constituted a very valuable contribution to cultural research and interpretation; and it was hoped that shortly the publication would begin of a series of “transactions” that would make the Ashrama a vital world-influence.

Short speeches were made by a number of lecturers and students, all expressing a sense of intellectual expansion and stimulation. Dr. Subramania Iyer wound up the happy proceedings by voicing his satisfaction at the speedy and substantial progress made towards the fulfilment of his ideal of a Yogāshrama, as the true sequel of the type of education that had been imparted in the National University at Adyar. He believed that the opening of the Brahma-vidyāshrama was the beginning of the realisation of Bishop Leadbeater's vision of a world-university with its centre at Adyar and constituent colleges all over the globe, interpreting and applying all phases of human knowledge in the light of the Divine Wisdom. He gave his blessing to all the workers in the Ashrama.

Hardly a mail from abroad comes in without bringing a cheering sign of the Ashrama's future. Last week the sign came from Finland, in the application of a young Fellow of the Theosophical Society who has just finished his academical course in philosophy with a thesis on “Reincarnation”. This week it is from Holland, from another graduate in philosophy. When fresh minds such as these, furnished with the best thought of the West, come together at Adyar, and absorb the spirit and wisdom of the East, things will happen.

During the month of December, the Ashrama will be visited by Mr. Henry Eichheim of Boston, a famous violinist and composer, and his wife, a well known pianist. Both are students of Eastern music, who are seeking to carry the oriental spirit to the occident. Dr. Stella Kramrisch, formerly a Fellow of the Theosophical Society in Vienna, will also visit Adyar, and give lectures on Indian Art, of which she has made a special study.

J. H. C.

THE THEOSOPHICAL FIELD

I AM grateful to a friend for referring to the Theosophical Field as the "cabbage patch". That happened on a day when I had just revived my body by a delicious raw cabbage salad, and I instantly thought that herein lies a symbol. The Theosophical Field should be able to revivify the minds and the hearts of our readers, and we must make it so that they can come and gather ideas from it. Perhaps one day we shall be able to make it of such interest that naturally it will be sought the very moment the Watch-Tower has been read.

We have received a most interesting report from Edinburgh (the second one published) on the Regional Survey Method in Education. The whole system seems to us about as perfect a way to train the body, mind and soul of children as can be desired. It is difficult to imagine a better method than this to awaken interest in life on all sides in the minds of the children. For those who have not read of it, I will sum it up in a few words. But it deserves careful thought and study. The children of the school are given, say, a portion of the village or country in which they live to study, examine and draw a map of, marking on that map things of interest and importance. They are to use their own ideas on discoveries, if they write of the past history of the place, possibly picturing the ancient life there; and they are encouraged to imagine what the future may be like and what may be happening in the course of a century or so. The study of the growth of the animal, insect and plant life is encouraged and the possible reasons for the differences in formation of the soil, etc. There seem to be thousands of possibilities for original thought in the children. How nice to be a teacher when one thinks of the extremely interesting things that the children will write and tell about. The teachers will have to be "stretchy" and not stereotyped, as they are so prone to be, or else they will not get the confidence of the children.

As they progress beyond the first simple studies of the school and its surroundings, and begin to trace the old roads or to follow changes in agriculture and industry, their maps, sketches and collections form the basis for a school museum,

The term "region" is naturally elastic and difficult of definition ; for purposes of a school survey it may at first be limited to the area which we feel to influence directly our normal settled life. For younger children anywhere, this will be little more than the line between home and school ; the danger is that, as the town children grow up, they may, in exchanging the school for the workshop, never escape from this narrow outlook.

Town children discover by observation that food does not originate in tins, and that every townsman once had his garden. Country children learn that once, before the centralising days of steam power, their villages were full of healthy industries ; and here a study of old water-mills may be of value in turning their minds towards a source of power which will be ready harnessed for them when they are grown up. If by that time every school has been carrying on its survey, we may hope for a period of real reconstruction, carried out by a people who have come to love their country more by knowing it better.

The children are to be encouraged in their imagings, imaginings and imaginations. A friend of mine once told me that, when he was ploughing in Canada, he got into closer touch with Nature than at any other time ; for in turning the sod you contact all sorts of life, and you learn an endless variety in the growth, formation and substance of the soil. You learn also the variety of the effect of rain and sunshine, and you seem to learn direct from God. In this education, how different would be the attitude to any apparently monotonous work, and what infinite possibilities seem to open ! Truly they have hit on something here in every way useful to train occultists.

The "Outlook Tower" is a good place from which to look out for something of interest for the Theosophical Field, and it has served its purpose this month, for we have received this interesting notice from that address in Edinburgh. Last April an experiment was made in holding a small exhibition of imagination drawings by the Edinburgh children, and I see that another one is to be held at the end of this year. This is, of course, a necessary outcome of this system of education.

The object of this exhibition is to encourage children in the appreciation of beauty as realised by themselves. Its scope will be twofold : firstly, of the land of make-believe, of play, holidays and festivals ; and secondly, of the romance and beauty of their own city, where, in addition, the children may be invited to contribute suggestions for the improvement of their own neighbourhoods.

All Edinburgh schools, both public and private, and individual children who may not actually be attending such, are invited to take part in this exhibition, and the committee trust you will find it possible

to participate, as a truly representative collection of drawings can only be secured by the kind co-operation of all interested.

Exhibits may include imaginative drawings in any medium, coloured paper designs, decorative embroidery and carvings. Models and toys may also be sent, provided they are personal work and not built up with standard parts.

The Reverend Morris Elliott is not going to be behind the times ; he is to preach in Edinburgh three times in one day on "Can Angels be seen and heard and spoken to to-day? Answer—Yes". What flocks of people should he get ! For, after all, many more believe and know of the truth of the existence of the Angels than would allow it. We are so afraid of being called superstitious and imaginative. This makes one the more glad that the children in Edinburgh are to be encouraged in their imaginings, which perhaps may prove to be their "realisings".

*

*

*

The French General Secretary tells of a new venture of the T.S. in France. In 1919, the old Theosophical Publishing Society handed over its stock to the "*Edition Rhea*". It has now been decided to found a new Theosophical Printing and Publishing House under the name of the "Theosophical Family". As its name implies, it is to be the nucleus of a new growth for the future. Members are asked to take shares and help on this new co-operative undertaking, which has arisen partly out of the ever-increasing interest in and demand for Theosophical literature. "The Theosophical Family," says Monsieur Blech, "will be one of those useful innovations which (with our schools, rest-house, restaurants, etc.), will make our Society in France a true family, whose well-organised work will be a benefit to the whole world."

Equally interesting is the survey of some of the work that has been silently going on within the Society along the lines of social reconstruction. Amongst the many communal institutions that have been and are being established, he cites the following : The Theosophical Educational Community at Letchworth, the Star Estate, "Peht Bosset," near Geneva, the Community of Co-operative Society "Monada," at Brussels, the Children's Home at Nice—"Pessiciart," the Oasis of the Star, at Pisa.

A most interesting account of the principles of evolution of the Community of Co-operative Society "Monada," has reached us. An instructive synopsis reveals a very fine spirit of educative understanding, and the thoroughness in preparation and organisation which

have not only made the community a success but have also given birth to another of the same kind. The whole work is described in a book called *Social Reconstruction by the Community*, which is now in the press, and Monsieur Blech tells us that it seems one of the best, a thoroughly sound and all-round attempt at social reconstruction, for it works from within.

The spirit of brotherhood shown in the Negro movement in France is of primary interest to Theosophists. The Deputy from Senegal and the Journalist Pibot have been asking France if she holds the possession of the Negro only to shed his blood, to impose a new kind of slavery upon him, in which nothing is given or merited; and if it is not the fault of the political and social education that the Negroes still remain inferior brothers and have not yet merited the rank of citizenship. Lastly they ask why they are not commanded by a General of their own nationality and admitted to the higher ranks in the army.

*

*

*

In the world of scientific psychology it is of interest to note the stages that have been reached by the foremost intellects on subjects such as evolution (transformation), occult chemistry, astrology, etc. From the press discussions, the question is asked as to whether one or more branches of Occultism will penetrate into ordinary science, or whether it will result in the stifling of all new experiences and experiments. The Church has taken up a very strong attitude against the Modernist and Theosophic tendencies. In the Catholic College, Cardinal Dubois has enforced on all the Professors an oath against Modernism and Theosophy. The *Revue de Deux Mondes* has been publishing a series of critical reviews against Theosophy. This shows the deep impression that Theosophy has made on the life of France. On the other hand, two liberal movements, one in the Roman Catholic Church, led in Paris by Monsieur Winnaert, and the other, a Protestant one led by Pastor Niebrick, make use of the greater part of the esoteric Theosophical teachings, and have numerous adherents attached to the Sorbonne. Yet again we hear that the Church France is trying to draw the learned doctors into the struggle against Theosophy, and this has up to now only strengthened the position of the search and study thereof.

The medical world is allying itself with the astrological world in announcing the fact that the cause of certain diseases, health, accidents, have coincided with the appearance of spots in the sun and

meteors, and the position of the stars. This has been discovered by the director of an observatory and two doctors. In Theosophical circles a Congress of Experimental Psychology has been arranged to take place in Paris, in 1923, and those Lodges which have been occupied in studying psychic questions are asked to attend. The Conference of International Friendship continues to attract a large variety of people who are working together for the triumph of the spirit of brotherhood between themselves.

* * *

The following forceful declaration of Dr. Sidney Gulick, Secretary of the Commission of International Agents and Goodwill of the Federal Council of the Churches of Christ in America, said in his sermon on "The Church and a Warless World":

The reason back of the World War is the fact that we are still essentially pagan. Millions of us are Christians individually, but we are not Christians nationally. We will always have wars, as long as the nations relate themselves on pagan principles of selfishness carried through by brute force.

The pacifist and the conscientious objector—the mere negative attitude—will not stop war. This is an emotional attitude and not constructive. We must be sincere, know the facts, and deal with concrete issues.

A mighty crusade against the whole war system is now imperative. The Churches must wage this crusade with the same holy enthusiasm and unflinching devotion that characterised the ancient Crusades. We must enroll intelligent crusaders by the million. None others can be efficient. No conscripts can be forced into this war to end war.

We believe that *nations no less than individuals* are subject to God's immutable moral laws; that nations achieve true welfare, greatness and honour only through just dealing and unselfish service; that nations that regard themselves as Christian have special international obligations; that the spirit of Christian brotherliness can remove every unjust barrier of trade, colour, creed and race. The reconstruction of the shattered institutions of production, exchange, trade and credit, all so essential to the peace and prosperity of the nations, *is possible only* when the feverish fears and preparations for possible war are completely abandoned, because of the successful functioning of the institutions of an effective world peace system. The time has come for international public opinion to unite in bringing about the conditions necessary for a warless world.

In reply to many letters, we shall be glad to receive reports bi-monthly, if more convenient.

J.

CORRESPONDENCE

A TRAINING COLLEGE

[On p. 228 of the December THEOSOPHIST (last para. of "Watch-Tower") the Editor prefaced this letter.]

THE Theosophical Educational Trust (in Great Britain and Ireland) Ltd., ventures on a new undertaking and looks confidently for co-operation with Theosophists and sympathisers with the Theosophical Movement in all countries.

We, Directors of the Trust and Servants of Education, are now endeavouring to start a Training College for Teachers in Co-educational Schools. This is our primary aim, but our work will not be confined to such schools, and should prove equally useful for those students whose work may be in the ordinary schools for boys and girls.

We are firmly convinced of the value for the future of co-education. Brought up together, living, learning, playing together, boy and girl will, as man and woman, find remedies for many social ills, which under their influence will gradually cease to exist. What we need now is to train teachers so that they may take their places on the staff of co-educational schools with joy and confidence. A special training is necessary. The boys and girls who work in the same class under the co-educational regime react both on teacher and on one another in a way different from the reactions in the separate schools. They are far more natural; they are more balanced, and therefore remain younger emotionally. On the other hand, in physical activities, initiative and organisation they are advanced, as also in mind apart from intellect. The teacher is guide and adviser; only when occasion demands is he instructor. In these and other vital matters special professional training is needed. We maintain, too, that all the new educational methods, group organisation, the Dalton plan, self-discipline, can only be duly developed and studied in the co-educational school.

In order to obtain co-operation for our students in training, men and women, we have opened a hostel where both may live, for the inclusive fee of £100 per annum. We propose the following courses:

- (1) Graduates' Course—one year—includes preparation for the Teachers' Diploma, Cambridge or London.
- (2) Normal Course—two to three years—preparation for Inter-University Exams and professional training, *e.g.*, psychology, hygiene, special methods, etc.
- (3) Montessori Courses—ordinary and advanced.
- (4) Art Courses—Cizek method, etc.

Very earnestly we beg you to consider our work, and to make it known wherever your influence reaches. Any further particulars I shall be happy to give.

For The Theosophical Educational Trust

(in Great Britain and Ireland) Ltd.

VIOLET S. POTTER, B.A. Hons. (Lond.)

TO EUROPEAN F.T.S.

It would be a great help to us in our work if all F.T.S. resident in any country in Europe, interested in the following subjects, would let us have their names and addresses as quickly as possible:

1. New ways of healing in their relation to non-vivisectional treatment.
2. Social purity of women, roughly covered by the headings prostitution and white slave traffic.

We are specially anxious to obtain the names and addresses of medical F.T.S. and lay F.T.S. interested in medical subjects and really experienced social workers.

Replies, as early as possible, to be addressed to The Organising Secretary for Europe, Theosophical Order of Service, 3 Upper Woburn Place, London, W. C. 1.

Thanking you for the courtesy of your columns.

ARTHUR BURGESS

AN EXCELLENT SUGGESTION

AS most people are aware, it is at present practically impossible for residents in some of the Central European countries to remit money to more prosperous countries, on account of the exchange. For example, it takes thousands of German marks to make the amount of one subscription to THE THEOSOPHIST. An excellent suggestion has been put forward that subscribers in other countries should *forward on their own copies* of Theosophical magazines, after reading them, to the General Secretaries of the T.S. in the more unfortunate countries. The addresses of the General Secretaries are to be found inside the back cover of THE THEOSOPHIST and *The Adyar Bulletin*, and the countries most in need of such help are: Austria, Germany, Hungary, Russia, Czecho-Slovakia, Bulgaria, and Poland.

D. H. S.

REVIEWS

The Real Wealth of Nations, or a New Civilisation and its Economic Foundations, by John S. Hecht, Fellow of the Royal Economic Society. (George G. Harrap & Co., Ltd., London.)

In this book the author sets himself the task of examining, and suggesting remedies for, the economic difficulties which, already felt before the war, have now become acute. It needs no arguing to show that reconstruction is necessary, not only in the conquered countries, but all the world over, if national and international trade and finance are to conduce to the peace and prosperity of the world. Of several works which have appeared on this all-important subject *The Real Wealth of Nations*, by John S. Hecht, undoubtedly takes a foremost place.

Summarising his views, as an Introduction, in thirty-one short "Axioms of Economics," the author then arranges the subject in five parts, covering 320 pages, under the headings: Economic Truths, National Economics, International Economics, Economic Delusions, Reconstruction. He bases his arguments on altruism, "as the law of the survival of the fittest cannot be accepted by humanity"; and co-operation may therefore be said to be the key-note of the book, implying, among other things, the nationalisation of land, of raw products and of certain industries, the control of the prices of necessities, the institution of a Wages Board, the development and protection of skilled industries, the adoption of profit-sharing or bonus schemes, the regulation of foreign trade, the establishment of an International Commission of wealth-producers—not financiers—to fix and control the rate of exchange between each country, etc.

In regard to National Economics the author refers to the fact that "nowadays a man works for a wage and overlooks his obligation to produce an equivalent value, imagining that only his employer works for profit, whereas the employer has first of all to work in order to pay his men higher wages, which, when higher than the living wage, include *their* profit". He points out the value of skill, without

which neither Capital nor Labour can do much, and the necessity of wealth production, drawing attention to the difference between the producer of wealth and the handler of wealth, or the middleman, who amasses wealth at the expense of the former.

The workers have been led to lump all employers, whether of skilled or unskilled labour, together as their enemies, not realising that, in spite of his imperfections, a rich producer may have benefited his men and the whole nation, whereas the wealthy middlemen benefit both themselves and their employees only at the expense of the producers.

Strikes he considers fratricidal, a form of civil war of the worst description; for, were all taught that nothing mattered but production, and that every one benefited from an increase and suffered from a decrease, the world to-day would be a different place. Regarding wages, he pleads for "equal pay for equal services," every man receiving a living wage for each dependent, and a wealth wage according to his skill; also a special reward, which he calls "dirty money," for unpleasant occupations.

Money need not necessarily consist of gold or silver.

There is no economic reason why in place of gold the world should not agree on an international paper currency, controlled, perhaps, by the League of Nations. The sole difference between gold and notes, as a token, lies in the fact that, whereas notes are guaranteed by nations, gold is accepted by the world; yet every one knows that their relative value is for ever changing, and notes are sometimes worth more than gold.

Wealth he divides into natural wealth, provided by nature, which belongs to no individual, and man-wealth, *i.e.*, what man produces and on what its producer has the first though not the exclusive claim.

The distribution of wealth depends on altruistic education. If each man were rewarded strictly according to his skill, and the unskilled, who produce no wealth, received merely their bare necessities of life, we should indeed have an economic distribution, but not one which recognises any altruistic obligation of man towards his fellows.

The question of Free Trade versus Protection he decides in favour of the latter. A balance of exports over imports is not necessarily a sign of national prosperity. Its advantage depends on the nature of the goods exported.

If it be our coal that is exported, the nation loses; if it be the product of our unskilled trades, the nation gets only the bare cost of living. If, however, it be products of skilled labour, or articles of fashion with a high exchange value due to demand, that are exported, the nation benefits, because few workers are required to produce this value, and the imported goods ultimately received should, if divided among them, represent a share of wealth for each man.

England amassed wealth through her foreign trade, because for a time she was the skilled producing country of the world and had a long sequence of inventors. Now conditions have altered entirely. England has no longer the monopoly of skilled industries and would be better off producing her own food under healthy conditions than in exporting cheap cotton and woollen goods and the nation's irreplaceable coal, or in acting as the transport workers of the world.

Land, like raw material, cannot be the absolute property of any man, but should be held on trust. Rent should be paid to the State, not to individuals. A man who builds a house has a perfect right to demand rent for it, but the amount should depend on the house, not on its position, for the additional rent exacted in towns or fashionable localities in reality belongs to the community, who create the higher value. Far more unjustifiable, however, is the making of profit from undeveloped land, *i.e.*, by buying and selling sites, etc

While in favour of the nationalisation of coal mines, railways and certain other industries, he points out that nationalisation does not "necessarily mean working by the State, for only when man is perfect will the same efficiency and honesty be found in government service as in private enterprise. Thus an efficient nationalisation can only be secured by handing over the working to private and competent parties, and rewarding them and their workmen on the basis of efficiency, *e.g.*, in the case of mines, on the number of tons delivered per man employed."

One last quotation regarding over-production :

It is impossible for a nation to produce too much wealth and leisure. It is true we read of an "over-production" which results in unemployment and the impoverishment of the whole nation, but this is due to wrong production, to a temporary or permanent excess of a certain commodity. Although a nation must be free to produce to the limit of its capacity, individuals must not be permitted to produce anything they wish, regardless of whether the goods are necessary or wanted, or yield a higher value per worker, nor to become wealth-handlers instead of producers. Unemployment means non-production, and this entails poverty. It should not only be impossible, but forcibly prevented. The obligation of every one to work, and if possible to produce, must be recognised. Bread and water for work-shies is not cruelty to them, but justice to the workers.

Enough has been said to show the trend of thought. This is a work that can be confidently recommended and should be widely read; for it is not so technical that it is beyond the ordinary reader, and economics concern every one, especially in the present critical times. Statesmen and financiers are all too slow to follow up new ideas which do not fit in with their preconceived notions and interests, and a change of opinion and the introduction of sound reforms depend largely on the spreading of ideas which educate the public. The book under review is one of the best publications along these lines we have come across, and will certainly contribute towards reconstruction in economics.

A. S.

The World's Great Religions, and the Religion of the Future, by Dr. Alfred W. Martin. (D. Appleton & Co., London. Price 8s. 6d.)

Four-fifths of this book deals with the first half of the title. It sets out in a scholarly yet simple manner the essentials of the Semitic group of great religions (Judaism, Christianity and Islâm), and therefore forms an excellent compendium of reference for students of comparative religion. The book is based, as the Prefatory Note informs us, on a series of addresses delivered at the Meeting-House of the Society for Ethical Culture in New York; and something of the Ethical excellence and limitation pervades the book. The empirical test of religion which the ethical standpoint imposes is very necessary and salutary, because of the tendency of an unintelligent religious devotion to pass into superstition and sentimentality. There is, however, a parallel tendency for particular points of view to mistake themselves for "continuous points" and act after the manner of a circle, as containers of all truth. This leads, by a curious paradox, not to inclusiveness, but to certain exclusions. In Dr. Martin's new book, as in his other books, such as *Faith in a Future Life*, the bringing of the matters under consideration to the test of a foregone conclusion (*viz.*, the all-sufficiency of the ethical standard) causes a considerable amount of refraction, which, while it does not reduce the value of the author's summary as raw material for free thinking, puts barriers to full intellectual pleasure in his work. We see the nationalising process at work in Dr. Martin's explanation of the conversion of St. Paul; the vision of the former persecutor of the Christians being viewed as the culmination in Paul's mind (p. 89) of a set of psychological and physical circumstances without objective reality. The emphasising of the neurotic temperament and impulsive nature of St. Paul in connection with his vision and conversion carries a subtle reflection on all such experience, which those of a more complete knowledge can only deny.

The concluding chapter in the book deals with "The Great Religions of the Future". Here the Ethicist as prophet is no freer from credal limitation than as historian. "Moral Experience," in which alone the author, in a former book, saw any ground for hope in a future life, performs the function in the present book of law-maker for the religion of the future. Revelation is ruled out. Supernormal experience counts for nothing. "Enlightened reason" and "moral experience" are the tests. It is a fairly safe prophecy (since it is already fulfilled) that this negative ethic will be scrapped, because of its inadequacy in the face of the rapidly accumulating experience of a superphysical life.

Theosophists will, however, thank Dr. Martin for his excellent grouping of the findings of comparative religion, which have broken the claim of any religion to be the exclusive recipient and interpreter of religious truth. In this breaking of exclusiveness he sees the way open towards a religion of Humanity, whose followers will be well-conducted and good-natured beings "stationed between two great ignorances"—those of pre-natal and post-mortem existence. We venture to believe that, by the time humanity is ready for such unification, its inroads on the two great ignorances will have radically altered its own view of its own nature and powers; and that it will find its true unity in the realisation of a transcendental life, from which it elaborates itself into the racial generalisations of the religious and social politics. The error of the religions lies, as Dr. Martin shows, in endeavouring to spread out the personal and local to cover humanity and the solar system. There can be, however, no spiritual realisation save through the personalising of the universal (through the making of God in the image and likeness of man); but the effort to universalise the personal (to insist on the exclusive efficacy of belief in a person and events in a particular place at a particular time) turns from spiritual realisation to its negation in dead dogma. In setting up "moral experience" as a universal test of religion, past and future, the Ethicist is moving dangerously near bad company. There is not much difference between the idolatry of personality and the idolatry of an emotional or intellectual formula—except that the idolatry of personality has something in it that is vital and expansive. To get a view of truth "steadily and whole," one should, after reading this book (which is well worth while), turn to Tagore's *Creative Unity*.

J. H. C.

Daily Meditations on the Path and its Qualifications, from the works of Annie Besant, compiled by E. G. Cooper. (Theosophical Publishing House, Adyar, Madras. Price Re. 1.)

This book has been arranged so that each month occupies a subject, and certain quotations on that subject are given for each day's meditation. We have had calendars, but so far this is the first booklet of its kind with quotations only from Mrs. Besant. It has been well thought out and well put together, and many lovers of Mrs. Besant will welcome it with open arms. As books go now, it is inexpensive, and it should have a wide sale, for Theosophical thought

is spreading far and fast, and not much of this style of publication has been issued. It deserves to be made known outside the Theosophical Society, where it would distinctly fill a want.

W.

The Christ Drama, by the Rev. J. Tyssul Davis, B.A. (Essex Hall, Essex St., London. Price 2s.)

In this booklet the author, starting from the assumption that drama is one of the oldest methods of conveying religious instruction, tries to set forth an idea of the story of the Christ as related in the Gospels, Apocryphal as well as Canonical, that shall be consistent and capable of interpretation along one line of thought, not treating one event as historical, another as allegorical, and a third as symbolical, as so many Christian apologists have done.

He begins by pointing out that the principal exponents of all the great religious systems, as well as many legendary heroes, have passed through very similar experiences, and that those experiences have been dramatised for the instruction of subsequent generations. Then, distinguishing between the man Jesus and the divine Christ, he takes the eight points set out in the "symbol" of the Apostles, which he describes as "a formula of Initiation, the password to the Mysteries," and shows how in all religions the truth symbolised is one of the steps in the perfecting of man, one of the stages on the way from humanity to divinity, one link in the chain of union between the lowest creation and the Creator.

The chief, almost the only fault to be found with the book is its brevity; too much is left to be filled in by the knowledge or imagination of the reader; and if, as seems likely, the chapters were at first sermons, the preacher must have had an unusually enlightened congregation. Apart from this, however, the book is a valuable and delightful contribution to the literature on the unity of religions. Of all the chapters, perhaps the one on the "Descent into Hell" is the most beautiful. This incident, which finds small place in the Christian story, is wonderfully portrayed in the Greek legends of Orpheus and Herakles. Buddha, going farther than they, carried his message to Heaven also:

For it is quite as necessary to deliver men from the pleasures of Paradise as from the pangs of Purgatory. To be happy is to be content, to stand still, to suffer from arrested development. And the herald cry of evolution is "Move on!"—even out of heaven. . . . The Christ-Spirit can only be developed by redeeming others. To save one's own soul, regardless of others, is a form of selfishness.

It is to be hoped that many who read the book will follow the suggestion made in his last sentences :

Why don't Churchmen confess that they have lost the key to the Christian Mysteries and go as learners to the Occult Schools which have recovered it ? Everywhere the Christian Church is being discredited, treated by an increasing number as effete. Why not strive to restore its pristine efficacy and revive the power of its testimony ? . . . To confess our ignorance may open for us the door of humility that lets in at least to the Outer Court of the Gnosis.

E. M. A

Pages from the Life of a Pagan, by Mrs. Walter Tibbits. (George Routledge & Sons, London. Price 7s. 6d.)

The authoress has lived in India through several different administrations, and has taken episodes from these and woven them into one story, which is thus partly real and partly fiction. She has had some touch with what she calls the A.B.C. of Occultism, but which Theosophists would call psychism. She claims, however, that the main interest of the book lies in the analysis of the psychology of a woman's soul, and asks her readers to test her success or failure on this score. For our part, we have little sympathy with the "pagan," and much with her long-suffering husband. The former is self-centred and wholly absorbed in her own personal appearance and her emotional experiences. After several spasmodic love affairs this neurotic heroine transports herself, by the direction of an "Adept Guide of a Shiv temple," into Buddhism and a cell in the hill-side at Llassa. It seems a queer connection.

Readers interested in Anglo-Indian society life will find the picture of it given in these pages perhaps a little too cruelly lighted. Its pettinesses, its shabby patches and its disagreeable features are revealed in a way which may reflect credit upon the courage of the authoress, but which cannot have endeared her to her Anglo-Indian acquaintances. It is still a very rare thing to find, among all the English women living in India, any who have a true understanding of Indians and real sympathy with their aspirations. To range oneself on their side is to court unpopularity if not antagonism, and Mrs. Tibbits has not been afraid to take the risk.

A. E. A.

The Awakening of Asian Womanhood, by Margaret E. Cousins, Mus. Bac. (Ganesh & Co., Madras. Price Rs. 2.)

The writer of this book is well known in India as a worker for the cause of women. She was a militant suffragette in Ireland, and has gone to prison and fasted for seven days with several others by way of protest. Although the author is a Westerner, she has caught the spirit of Asian womanhood as a true Theosophist.

The real key-note of the status of the Indian woman in the family and State is to be looked for in the divine conception of Motherhood, and this has been very aptly put by the author. She works out this idea, and says that in the political field in India to-day "the Motherhood spirit is wanted in its administration". The author has brought out the many inherent qualities of the true Eastern woman, her gentleness, her devotion and her self-sacrificing nature, and how, through lack of education and the suppression of initiative, these same qualities have been so largely crushed out. She has also dealt with the pernicious effects of early marriage and the Purdah system, and has supplied us with statistics. The chapters are as fascinating as the title of the book; especially characteristic and fresh are the "Burmese Miniatures". The sketch of three of India's leading women is very interesting, and gives one inspiration to act in a spirit of reverence to the great ancient ideals of womanhood. The life of Ramabai Ranade is magnificent, and surely she is one of our pioneers to-day. As has been lately said of her by one of the Executive Councillors of Bombay: "There is no Council which would not be honoured, graced and helped by the presence of such a woman as one who is known to us all, Mrs. Ramabai Ranade."

We have very few books on this subject, and all those interested should take this opportunity of getting to know some of the facts contained in this interesting little volume. Since this book is a collection of articles which had already appeared elsewhere, it is rather disconnected, and at times covers the same ground more than once. However, the subject dealt with is of sufficient importance to admit of repetition without detracting from its value. Mrs. Cousins has travelled practically all over India with the determination to render some service to the cause which is at her heart, and has given us useful information obtained at first hand.

ENGLAND (*Concluded*)



THE HON. OTWAY CUFFE
1898—1900



DR. A. G. WELLS
1900—1901



DR. L. HADEN GUEST
1914—1915



MAJOR D. GRAHAM POLE
1921 TILL NOW

THE THEOSOPHIST



LAST month I wrote of Headquarters as "putting on its Convention aspect". This month I must chronicle the splendid success of the then expected Convention. As I glance backwards instead of forwards, I see the plans there outlined carried out without a slip or omission, but with some additions, such as the meetings of the League of Parents and Teachers, the Educational Conference, and, after the Convention was over, the National Home Rule League had two busy meetings, and outlined its programme of work for the coming year, which consists of an educational campaign among the electorates, in preparation for the elections of November, 1923. Nor must I

omit the fact that on New Year's Eve we had a crowd of little Āḍi-Drāvidas—as the Pañchamas are now called by courteous people—from the Olcott Free Schools, who spent an hour and a half under the Banyan Tree in uproarious delight over the pictures of a cinema, brought over from the town. The Wellington, Elphinstone and the Film Manufacturing Company contributed gratuitously apparatus and films. Each child departed with a filled bag of food, and similar bags had been distributed earlier in the day to children of the schools too distant to bring their children to Adyar.

*
* *

Dr. Stella Kramrisch's lectures, the playing on violin and piano of Mr. and Mrs. Eichheim, and the singing of Professor R. Srinivasan, lent distinction to the Arts and Crafts Exhibition, where the labours of Mrs. Adair were crowned with great success. The collection of Indian-made objects of loveliness remained open daily from December 23—30, and gave great pleasure to delegates and visitors; one gem of Indian painting there was, by Jogendranath Tagore; at first one saw the snowy peaks of mighty mountains with sides all shrouded in rolling mists; then, as one gazed, there began to shimmer softly through the mists the outlines of a Form, majestic in its suggestion of veiled dignity and beauty; and slowly came clearly into view Mahāḍeva, seated amid the snows of the Himālaya, with forehead crescent-crowned, and eyes profound as ocean depths and calm with hidden power.

*
* *

The most marked feature of this Convention, in addition to its numbers, was the sense of brooding harmony and peace, mingled with a certain joyous certainty that all was very well. Every one seemed happy; every one felt at home; everywhere one met smiling faces; there was a spring and a gladness greater than I have ever before known. And large as was the gathering, there was never a grumble nor a complaint. Unrest

and discontent there may be in the outer world, but within the limits of Adyar there was a joyous peace. And people, writing after reaching home, tell of the peace that still surrounds them, as though they had carried away something of Adyar—as indeed they had.

*
* *

The Annual Report, a very bulky document, will be sent as usual to Lodges. In addition, we are printing 500 copies for sale, at Re. 1-8, without the list of the Branches, and names and addresses of Presidents and Secretaries. It is full of interesting matter of the work of the Society, and should be in the hands of every member, but the cost is prohibitory. As one glances over it, one wonders how anyone can still hope to destroy the Society, or to shake it, by any action of theirs, or by leaving it. It is far beyond the power of any individual to inflict on it any serious injury, and all attempts merely recoil on the assailant.

*
* *

Mr. Woodward, himself a fine Pāli scholar, has written for me the following note on the passing away of Professor T. W. Rhys-Davids, to whom the world of Buddhism and of Pāli scholarship owes so much.

The world of oriental scholarship has suffered a great loss by the death, about December 28th, of Professor T. W. Rhys-Davids, so long famous as a Pāli scholar and one of the pioneers of the study of Pāli, or primitive, Buddhism, to whom is largely due the accurate knowledge of Buddhism now possessed by Western scholars. Dr. Rhys-Davids must have been well over eighty years of age. Originally a Government official of the Ceylon Civil Service, he was, some forty-five years ago, a judicial officer at Galle, S. Ceylon, where he began to study Buddhism among the scholarly monks of what may be termed the most characteristically Buddhist part of the island. In 1878, he wrote his little book *Buddhism* for the S.P.C.K., and, in 1881, delivered the Hibbert Lectures in England on the same subject. In 1894, he lectured on Buddhism at the chief Universities of the United States of America. On leaving Ceylon about 1880, he had founded the Pāli Text Society, of which he was life-President, with the intention of devoting his life to the editing, publishing and translating of the whole Pāli Canon of Buddhism, a work which has gone on for over

forty years with complete success, in spite of lack of funds and support of scholars from the public. From his own hand we have translations, both in the "Sacred Books of the East" series, and in the "Sacred Books of the Buddhists," of the following works: *Jātaka Tales*, *Buddhist Suttas*, *The Questions of King Milinda*, *Dialogues of the Buddha* (3 Vols.), and, with Professor Oldenberg, the three-volume translation of the *Vināya Piṭaka*, as well as numerous valuable articles in the *Journal of the Royal Asiatic Society*, and in the *Journal of the Pāli Text Society*, which he edited.

The whole Pāli Canon, or Sacred Scriptures of the Buddhists, has now been edited and published in Roman characters, as well as a large part of the Commentaries, and several volumes of translations have been produced, all of them by the unpaid labour of a devoted band of scholars, such as Professor Rhys-Davids himself and his gifted wife, Dr. C. A. Rhys-Davids, Professors Minayeff, Max Müller, Jacobi, Fausbøll, Trenckner, Leon Feer, Oldenberg, Pischel, Steinthal, Sten Konow, Duroiselle, Lord Chalmers, Drs. Rouse, Morris, Estlin-Carpenter, Edmond Hardy, Geiger, Andersen, and others; most of them have now passed away, but their names will ever be associated with that of Dr. Rhys-Davids, who worked daily and vigorously during all this period, and lived to see the issue, during last year, of the first three parts of the great Pāli Dictionary (letters A-CIT) now in course of publication. under his own editorship and that of Dr. Stede.

There is no doubt that he will inspire the work that he loved and served so well in his earthly life.

*
* * *

Among the devoted and useful members who have passed into the Peace is Miss Hope Rea, of Letchworth. She began to ail in August, 1922, apparently the result of a fall. In October she became much worse, and passed away on the 26th of that month. The specialist who came down from London for a consultation, pronounced the disease to be *Encephalitis Lethargica*, inflammation of the brain causing drowsiness, or "Sleepy Sickness" as distinguished from "Sleeping Sickness". Her departure leaves a gap in the literary and philanthropic life of Letchworth, and as an active worker in Theosophy and Co-Masonry she will be especially missed. The house that she and her intimate friend, Mrs. Rogers, had lived in, since they went to Letchworth, has been handed over to the Theosophical Educational Trust—the last

piece of her life's work. They had lived in "Overhill" for no less than seventeen years in unbroken comradeship, and had seen Leichworth, the first Garden City, grow up from its infancy. Mrs. Rogers will carry on such part of their joint work as her strength allows. Miss Hope Rea was also known as a writer of some thoughtful plays, intended for village acting. "Overhill" used to take care of me, when I went down there on Theosophical, Educational and Co-Masonic work.

* * *

Four kind-hearted members have responded to my request of last month for two numbers of THE THEOSOPHIST, to complete the T.P.H. set. One sent the bound volume for the year, and a second offered it; these would be spoilt if one issue were removed. These we gratefully return and refuse. Another sends one number only. That also is sent back, weighted with similar kind feeling. The fourth sends the two separate issues, and these we keep, with cordial thanks in return. They came from the Rangoon Lodge.

* * *

We are issuing a brochure, reprinting the part of my Presidential Address referring to the Rt. Rev. Bishop C. W. Leadbeater, and adding an account of the abortive attack made on him in Sydney, that has so miserably failed. To show the kind of weapons used in the attack on my colleague and myself, I give the following extract from the newspaper which was made the channel for the assailants, taken from its issue of June 16.

"Beware of being seduced by false spirits and devils," said Rev. W. Lamb during a lunch-hour address in the Town Hall yesterday on the subject of Modern Theosophy.

One of the most deplorable aspects of the twentieth century, he said, was that there was such crass ignorance of the Word of God. People did not know their Bibles, and when the seducer came along with false spirits, men and women were simply swept off their feet

with fascinating delusions. They should investigate the origin of modern religious cults, and they would find in them flaws and defects.

Theosophy was founded by Madame Blavatsky, who was married to a Russian nobleman of about 70, when she herself was only 17. She afterwards lived a Bohemian life. She admitted having three husbands. Sometimes she was on the music-hall stage, sometimes she conducted a gambling saloon, and sometimes she acted as spiritualistic medium. That was before she invented Theosophy.

Madame Blavatsky, he said, claimed to have intercourse with the Mahātmās in Tibet—at that time an unopened and unknown country. She could only have got into Tibet by a trip through space on a broomstick.

“Madame’s successors, Mrs. Besant and Bishop Leadbeater,” were criticised by the preacher, who described the books of the former as calculated to defeat the ends of Almighty God Himself by making it impossible for a babe to be born into this world.

We fear that the “crass ignorance of the Word of God” extends to the Rev. W. Lamb, as he seems indifferent to the command: “Thou shalt not bear false witness against thy neighbour.” Needless to say that his ignorance is as gross as his venom is malignant. Apart from his falsehoods about a woman whose shoes he is not worthy to dust, he does not even know that Tibet and India have always been in communication with each other by walking, by riding, by doolies or yaks. Mr. Martyn, ten days earlier, had lectured on the Masters, in whom he professed belief, but described them in terms which caused “laughter” in the Sydney Lodge, but which are too revolting to quote by anyone who reverences Them as the Guardians of Humanity. Whenever a member of the Society becomes discontented for any reason, he is apt to demand an “investigation” into the accusations made against my great colleague in 1905 and 1906, and refuted soon afterwards, demanding that we, who know the refutation, should go back seventeen years for their special gratification, just as when I entered the Society all the slanderers shrieked out that Mme. Blavatsky was a charlatan, and we, poor deceived fools, should read the *Psychical Research Society’s Report*.

Who cares for that egregious Report to-day, and who does not know that her accuser came to believe the facts he, in his foolish youth, called frauds, while her monumental work stands, and is justified in many of its simpler assertions by the science of the twentieth century, as she said it would be? So the purblind and the prurient to-day want to resurrect the rotting slanders which at the time were disproved. And last year, as though to confound themselves, some Sydney Lodge members stirred up such a pother during my visit to Australia—part of a plot to force me to resign, ingenuously stating in their own paper that they would continue to attack me till they had reached that desired result—that they induced the Minister of Justice to institute a police enquiry, and called up everybody who could be suggested as witnesses, and decided finally that there was not any evidence on which a criminal charge could be based, and this without any word from the slandered person. We shall print a fuller statement of this last defeat of the accusers of the brethren, in the brochure above-named. But it would be too much to expect that it will silence those who are moved by personal hatred and jealousy to assail one too far above them to be reached by petty tongues. Bishop Leadbeater will probably continue to be persecuted, despite his venerable age and his immense services to the Society, until and after he leaves his body, like Mme. Blavatsky. The man-hunt will continue to be prosecuted with a venom which recalls the Christian persecutions of the Jews, and the persecutors are of that type. The Jews were accused of killing a little child for their Passover lamb, and on that accusation they were robbed and murdered. The law does not permit such acts within the British Empire, though in the near East pogroms still go on. Bishop Leadbeater will be 76 on the 17th of this month of February, yet the hunt still continues. Happily he is as indifferent to it as any gentleman is to the yelled-out insult of a street-urchin. A friend was asked

why he did not prosecute *The Sydney Telegraph*, as he would obtain "swinging damages". It is not worth while. There is better work to do than punishing a vulgar and slanderous paper, like the one which printed the above extract. The contempt of decent people and the failure of the ignoble attack are a more appropriate punishment.

* * *

The Russian Soviets have declared that no Society can continue to exist in Russia unless legalised by them. The T.S. has applied for recognition, but has received no answer, and it has been threatened with prosecution if its members carry on their work. We know from the murder of the priests and the bishops the sort of treatment that religious people meet with at Bolshevik hands. Fortunately our people are very poor, and nothing can be taken from them except their lives, so they may escape. The Greek Church had property, gold vessels and valuable jewels. Our members have already been stripped, and they are not worth murdering for the sake of any valuables.

* * *

Winnipeg Lodge, Canada, has decided "that the Lodge separate itself entirely from all activities in connection with other organisations, such as the E.S.T., O.S.E., L.C.C., etc., and that all propaganda in connection with these organisations be prohibited within the meeting-rooms of the Lodge". The Lodge claims to bring "to the people of Canada the knowledge of the Ancient Wisdom," but the "Ancient Wisdom" is a good deal bigger than the Winnipeg presentation of certain doctrines contained in it; it "mightily and sweetly ordereth all things," and the proscribed bodies also teach certain doctrines belonging to it, quite as effectively as does the Winnipeg Lodge. The only difference as regards the member of the E.S.T. and the ordinary Theosophist is that the former has reached definite convictions on certain great truths of the

Ancient Wisdom, and has asked to be given other truths from its store, which are not yet made public, because a student must have reached sufficient knowledge of certain fundamental truths before he can appreciate the more abstruse parts of the same Wisdom. There can be no "propaganda" of the E.S.T. any more than of the higher mathematics among those who have not mastered Euclid. Sectarian Lodges are legitimate under our Constitution, but they lack the free air in which the Divine Science can shed its white light. Evidently the P.T.S. would not be welcome in the Winnipeg Lodge, but probably Winnipeg has halls where freedom of opinion is not tabooed, and where citizens may judge for themselves of the value of the Light shed by the Ancient Wisdom on the great problems racking the world to-day. To be consistent, the Winnipeg Lodge should exclude from its Library all books which explain these problems in the light of the Wisdom, for they are all propaganda.

* * *

As the Christ is said to have pointed out, men do not light a candle and put it under a bushel, so that its light shall not illuminate the objects around it; we prefer to follow His advice: "Let your Light so shine before men, that *they may see your good works*, and glorify your Father which is in heaven." And in the striking parable of the judgment, the Christ is not represented as asking what doctrines people believed, but what services they had performed to the hungry, the thirsty, the naked, the stranger, the sick, and the prisoner. And when they who had not served these, asked when they had shown such neglect of Him, He answered: "Forasmuch as ye have not done it to the least of these my brethren, ye have not done it unto Me." I thought of these words the other night, when a messenger from India—"the Motherland of my Master," as H.P.B. called it, whose future, she said, depended on the persistence of the T.S.—a stranger in the Dominion of

Canada, after gratefully mentioning—in a speech after a Welcome Dinner in Madras on his return—how he had been welcomed as a brother by Theosophists wherever he had gone in Australia and New Zealand, said, turning to me: “I suppose you have no Theosophists in Canada, for I never met one.” Truly, the light of the Brotherhood we profess had not shone there. I could only show him the next day the words of this year’s Annual Report from Canada: “Our policy in Canada is based on the view that we are not to be expected materially to further the interests of other organisations than our own.” I explained that there was no compulsion in the T.S. on its members, either as to thought or action. They had freedom, and the responsibilities of freedom. My own policy is well known, but I have no right, and no wish, to impose it on any member, any group of members, or any National Society; being a servant of the Masters, I try to carry out the words of a Master of Masters, first published by H.P.B. in *Lucifer*, and republished by myself in *THE THEOSOPHIST* (March, 1908, p. 487), when I established the T.S. Order of Service :

Theosophy, He wrote, expects and demands from the Fellows of the Society a great mutual tolerance and charity for each other’s shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied in daily life. Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomised in theoretical dissertations. Theosophy *must be made practical*; and it has therefore to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished.

But belief in the Masters of the Wisdom is no more incumbent on members of the T.S. than any other doctrine, religious, philosophical, or scientific.

A new international educational movement has been started by M. H. Chochon, and aims at founding centres of young people of different Nationalities. in order that they may grow up into men and women who will be the basis of a true Society of Nations. "As there was agreement when it was sought to organise in all countries the Red Cross of Help for the Wounded, so the same agreement should be created in all countries, so that the children of all countries should learn to love each other." Anyone who is interested, and would like to know more of the scheme, should write to M. Henri Chochon, Directeur du Domaine de l'Etoile, Nice-Pessicart, Alpes Maritimes, France. The actual name of the movement is "*L'Entr'aide Fraternelle Internationale*," which may be translated "Fraternal International Fellowship". All such efforts show the tendency towards co-operation and cordial friendliness, which will be the characteristic of the New Civilisation, and even if some fail, in the midst of our present competitive civilisation, their failures will be the foundations of future successes. So I send good wishes to this reaching after a great ideal.

*
* * *

Another of these associations is the "Brotherhood of the New Age," at Ommen in Holland, and a Trust is being formed, in order that it may be incorporated under the laws of the State. On the land given by Baron de Pallandt, mentioned some time since, are to be the abodes of those who join the Brotherhood.

TO SIRIUS

From India

Lo ! In the east Orion hangs his baldric
And his burning sword athwart the skies ;
The long, long night is passing, O my Brothers,
The night is passing where the dawn winds rise.

The east is faintly lighted with the glow
Of one great star that trembles on the verge.
See, like a flawless diamond burning low,
Our flaming Sirius into the night emerge !

Our Sirius ! Of all the stars this night
The clearest flame, the purest soul of light ;
Twinkling with joy and humorous delight—
Yet steady, trusty beacon for the right !

Up, up, he swims above the violet dawn,
That slowly burns into a thin warm rose ;
Till, one by one, the smaller stars are gone,
And, in that Love, alone our Sirius glows.

And then at last the sun himself appears,
And great and small alike are lost in light.
Gone are all the sorrows and the fears ;
No stars are needed, gone is the perilous night.

As thus in the dawn the stars come from the sea
And melt before the rising sun of love,
We hope, great Brother-of-Eternity,
You may tremble on our verge above
The rising sun ; you may blaze amain
On our horizon, in this lingering night
The world endures in sorrow and in pain.
O, great Brother ! Turn thee Home again !
Be to us a herald of the King of Love and Light !

L. E. GIRARD



C W LEADREATER

FEBRUARY 17, 1847

By ANNIE BESANT, D.L.

ON this day in February, 1600, Giordano Bruno left his mortal body in a chariot of fire.

On this day in February, 1907, Henry Steele Olcott went Home to his Master. Two births of Light-bringers into higher worlds make sacred this day to us.

On this day, also, in February, 1847, one who was to be a Light-bringer was born again into this mortal world after long labour in other worlds, was born a man-child, on whom rested the benediction of the Great Ones, who fashion the upward path of the onward-rolling world of men. In his parents' home, when he was a child, he saw the great Occultist, Bulwer Lytton, and he remembers seeing a letter, lying on a table, drop to the ground and flutter along it to his hand, untouched by aught visible, from which one supposes that his parents were in contact with occult thought. As a youth he went with his father and younger brother to Brazil, where the latter was killed by rebels, refusing to trample on the Cross, and he himself endured horrible torture, and was tied to a tree half dead at night ; he felt arms

come round him, his father's arms, and his bonds were cut and he was carried away by him and a Negro servant, who loved him. Returning to England, he entered Oxford, but was compelled to leave it by the Overend Gurney smash, in which the family fortune went down. He became a clergyman of the Church of England, belonging to the High Church School, studied with care the phenomena of Spiritualism, met the early books of Mr. A. P. Sinnett, joined the Theosophical Society, and accompanied Mme. H. P. Blavatsky to India; there recommenced, for this life, the conscious climbing of the steep path of Occultism, treading the Ancient Way. He worked for the T.S. in Adyar, on THE THEOSOPHIST chiefly, and was then sent to Ceylon to look after the Buddhist Schools started by Colonel Olcott. There he remained for some four or five years, doing useful service, and thence went back to England, to work with Mr. Sinnett, and later with myself, living in 19 Avenue Road, teaching and writing, visiting Lodges and energising Theosophical work. Still later he visited America, and came over again to India, being present at the Adyar Convention in 1905. The American attack on him broke out early in 1906, when he was on his way to Europe; he resigned from the Society that it might not be involved in his trouble, as H.P.B. had done before him; the attacks and "investigations" went on until 1908. The Colonel—on his death-bed, dictating his last Address to the Convention then sitting at Adyar in 1906, read by myself—spoke of his great love to Mr. Leadbeater, and added :

I firmly believe Mr. Leadbeater's motives are absolutely honest, and that those teachings are intended by him to aid, instead of harm his pupils, and even though we do not agree that they are Theosophic, let us, in consideration of what he has been to us in our Society,

unite in the hope that he may see that these teachings are not wise, and stop giving them.

Mr. Leadbeater has never given this advice since 1906, but that fact does not satisfy the persecutors. The Colonel also cabled his regret for the injustice done him, and laid on me the duty of remedying it. I accordingly, having been elected as President in July, 1907, wrote to all the National Societies, asking them to express their views. The votes of the Sections and Lodges are recorded with those of the General Council in the Presidential Address of 1908, and were overwhelmingly in his favour, and he returned to the Society in 1909. Despite all this, his enemies have constantly attacked him, but he remains unshaken in the love and confidence of the Theosophical Society, revered by the tens of thousands who have received light through him. He is now Bishop Regionary of Australia, and is the beloved centre of a Community House in Sydney. He went to Australia, because it stands next to the United States of America in the number of children being born there of the sixth sub-race, and a group of these, now young men and women, are round him, the pioneers of the new civilisation, and these will multiply as time goes on. They will surround the World Teacher, when He comes, ready to do His will, consecrate to His Service.

Such is his position and his work as his 77th year dawns upon him.

I, his nearest colleague, united to him by ties unbreakable, knowing him as none other, living in the outer world, knows him, I stand by him in storm and sunshine, through foul weather and fair, unshaken by attack, indifferent both to praise and blame. Our world is not the world of transient

phenomena, but the world of Power, of Wisdom, of Right Activity, and we both strive together to serve our Elder Brethren, careful only to make ourselves the channels of the One Will, in the Service of which is perfect Freedom.

Annie Besant

Below is an inscription, written in a copy of *The Voice of the Silence*, given to Mr. Leadbeater by H.P.B.

To my sincerely appreciated
& beloved Brother & friend
W. C. Leadbeater
H. P. Blavatsky

The Forty-Seventh Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN :

Very joyfully and with a most thankful heart, uplifted to the Feet of Those we serve, do I welcome you to this Forty-seventh Anniversary, gathered in the World Headquarters of the Theosophical Society, the foundation of which was laid in 1875, in the City of New York, by H. P. Blavatsky and Henry Steele Olcott, under the inspiration, and by the command issued to H.P.B., the chosen Messenger of the White Lodge for the last quarter of the Nineteenth Century, by the two mighty Jivanmuktas, the Chohans who are the Manu and the Bodhisattva of the Sixth Root Race, the true Founders of the Theosophical Society, as its future embryo.

Again we repeat our yearly invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality :

May Those who are the Embodiment of Love Immortal bless with Their protection the Society established to do Their will on earth ; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity.

THE GENERAL WORK OF THE SOCIETY

A considerable number of our National Societies have been making a very rigid review of their registers, and have remorselessly erased the name of every member who is not in good standing. I cannot, as President of the Society, blame this rigorous action, provided that those who are thus excluded from our ranks are not poor and unable to pay

their dues. In every National Society, the Secretaries of Lodges should be careful not to refuse any earnest man or woman by reason of poverty. But a man or woman, who can afford to pay the small sum asked for as annual subscription, and does not even so far lend support to the great Cause under the banner of which he or she enlisted, is not likely to be a useful member so far as other activities are concerned, and is rightly dropped from our Roll of Pioneers. This careful revision has slightly reduced our numbers; at first I had supposed that we had had an exceptional number of resignations. But in looking at the National Reports, I find that the abnormal loss in numbers is due to those who were dropped off the roll for non-payment of dues, for no Section shows a large resignation list; in America there were only 163 resignations as against 101 last year, and there were 1,186 new members, and 181 who applied for reinstatement; yet the total number of members dropped from 7,196 to 6,751, in spite of the addition of 1,367. But no less than 1,578 were removed from the roll. A similar drop is seen where resignations are very small. England had also given over to Wales 209 of her former members, but these stay on the register. India dropped 1,734, largely in consequence of the N. C. O. movement. Our total falls 702 below our total of last year, and it must be remembered that as 5,340 new members joined us, our "spring cleaning" must have cost us more than 5,000 members. Well, they were only dead weight, as they did not help either with work or money, and it is right that we should not be burdened by those who are clogs instead of wings. Every member now on our rolls is an active member, and that is a solid satisfaction. I confess I am surprised to find that so small a number of members have resigned, for with the waves of irritable feeling and of exaggerated National antipathies surging round the world in every department of human life, it would not have been surprising had a large number been shaken out of a Society like our own, which stands for Brotherhood without distinctions of race. I think I shall help the younger members most by placing consecutively the information necessary for understanding the troubles of the last few years, by showing separately the converging streams, which met in the attack on Bishop Leadbeater and myself in Sydney, in June last, during my short visit to Australia.

A Christian movement, taking its episcopal succession from the Old Catholic Church, was initiated in Europe, with the view of reviving the mystic side of the teaching of the primitive Church. Students know

that from the time that the Lord Christ left the haunts of men, His secret teachings to His Apostles were preserved, as S. Clement of Alexandria tells us, in the Mysteries of Jesus, which, like the Mysteries of Egypt and of Greece, taught the more advanced Christians the inner verities of their Faith. References are made to these secret teachings in the Gospels and Epistles of the New Testament, and the great Origen insisted on the value of the Gnosis, as essential to the stability of the Church. The inner explanations of the outer teachings—Esoteric Christianity, as I called some of them in a book written many years ago—were given by Theosophists who wished to share the Light they had gained with the Christians of the Western World, to build up a Church which should give the ANCIENT WISDOM in its Christian garb to Christian people. It gave these with the ceremonies which the Occultists of the Early Church had designed for the Christian Nations, thus clothing them in a stately and splendid ritual, which emphasises their mystic value, and teaching the people to believe in the “Hidden Life” behind the outer forms, that which is called in the West “the sacramental life”. The revival of this side of Christianity had been carried on by the High Church, or Ritualists, in the Anglican Church, but being members of that Church they had necessarily retained the harsh features of mediæval Christianity, which had regarded the Supreme Sacrifice of the Christ, the manifestation of Divine Love, as the manifestation of “the wrath of God to man,” as taught in S. Anselm’s famous book with that title, *Cur Deus Homo*. In the Liberal Catholic Church—the title assumed by the new movement, that mediæval side disappeared, and joyful trust in Divine Love took the place of fear of Divine anger. Unfortunately the strong Protestant, or Puritan, feeling, which had bitterly opposed the Catholic revival in the Anglican Church, raised its head again against the Liberal Catholic Church in Scotland, England, the United States and Australia. Appeal was made to me to prevent its so-called “invasion of the Theosophical Society,” as many Christian members of the Society gladly welcomed a Church in which Theosophy was freely preached, accompanied by the ritual which they loved, as it had come down through the centuries, was followed still in the great Greek and Roman Churches, and in England until the time of Elizabeth, who persecuted Roman Catholics for purely political reasons and for the attempts made on her life by members of the Jesuit Order. I answered the appeal made to me by asking the Theosophists

who were Liberal Catholics not to raise antagonism in the T.S. Lodges by forcing their views on members, and by reminding the Protestants that the T.S. welcomed members of all religions and sects, and could not attack any. This defence of the neutrality of the Society is one of the charges brought against me.

A second stream sprang up in the United States against the administration of the T.S. in America, from the effects of which I had expected a large number of resignations in that country, and some above the average in Australia, where desperate attempts were made by a very tiny party, inspired not from the campaign of the 1,400 against the T.S. administration, but from a very base source to which I will refer in a moment. Probably a large part of the 1,400 were well-meaning, earnest people, misled by carefully sown suggestions of unsatisfactory conduct of the Society's business. The attacks made on Mr. Warrington were both undeserved and cruel, for he has been the faithful servant of the T.S. in the United States, and has sacrificed for it all he possessed. As some persons had found their way into the E.S. who proved false to the conditions under which they had entered, and had no regard to the promises they had made, I suspended that body for a time, and invited Mr. Warrington and Miss Poutz—for "ingratitude is not one of our vices"—to take a much needed rest in Adyar. Mr. Rogers, a colleague of Mr. Warrington, the next in office, took his place, and, when the election came round, he was elected as General Secretary and as National President in the States. He moved the T.S. Headquarters to Chicago, one of the great central towns of America, and all the work of the Society seems to have prospered in his capable hands. A most harmonious Convention was held, Mr. Warrington and Miss Poutz accompanied me to Australia, and later went on from there to America with Messrs. J. Krishnamurti and Nityananda, and Mr. Warrington has been staying with them in the Californian mountains, where the younger brother is growing stronger, and is shaking off, I hope, the insidious disease which had attacked him.

A third stream, curiously laden with venom, came from a petty magazine in America, which had been singing for many years a Hymn of Hate against the two oldest pupils of H.P.B. best known in the outer world, the Rt. Rev. Bishop Leadbeater and myself. It has been posted gratuitously to people all over the world, and must have a big sum of money at its command. It appeals to the unfortunately

large class which reads with delight all kinds of unsavoury trials and unclean literature. It joyfully sprang at the opportunity offered by the attacks made on the Liberal Catholic Church and on the T.S. administration in America, and redoubled its efforts; it revived the seventeen-years-old stories against Mr. Leadbeater, attacked me for my wickedness in pretending not to believe in his crimes, and made us out to be such monsters of iniquity—iniquity purposeless and motiveless—that it is marvellous that those among whom we lead our daily lives do not arise and tear us in pieces; on the contrary it is just these who love and trust us most, while the great majority of those who most assail us live far away from us, and many have not even seen us.

This American magazine and its handful of supporters have linked themselves with the little Sydney band of assailants who also publish a magazine, and they sent each other for publication anything that either thought could be used against us, if twisted. This fourth stream was the fertiliser of the Australian plot, with a League of Loyalty as plough. At first the attack was on the E.S. and the Liberal Catholic Church, then it was concentrated by both on Mr. Leadbeater; then later it was shifted to me, we two being the heads of the two organisations in Australia.

Mr. Leadbeater was first attacked by a revival of the old slanders of 1905-6, at the outbreak of which he had resigned in a vain effort to save the Society from being made responsible for protecting boys from a form of evil terribly prevalent, as all teachers know, in our schools, to which his attention had been drawn in his experiences as a clergyman of the Church of England, by lads who had fallen by ignorance into evil ways and sought his aid in their efforts to escape from them. All parents, teachers, doctors and clergy know the terrible havoc wrought among the young by juvenile vice, fallen into ignorantly, and of late years the evil has been boldly faced and efforts made to check it, especially by doctors, the right people to deal with it, while the duty of parents and teachers to give to their young charges such elementary physiological knowledge as should be sufficient to safeguard them during the critical period of adolescence, is now definitely recognised. Information of natural facts, formerly kept from them, and learned by stealth from undesirable sources, is now given to them along simple scientific lines by responsible elders, and the recurring tragedy of young lives, ruined by ignorance, is being lessened. A cruel misunderstanding of Mr. Leadbeater's

attempts to save two or three lads from giving way ignorantly to evil habits, perverted the advice he gave into personal wrong-doing, and the advice he gave to rescue was represented as an encouragement to evil, and his frank admission of having given the advice was wickedly represented to me as his own confession of evil living. I was deceived, and rightly condemned what I was falsely told he had himself confessed. As soon as I learnt my error—from Colonel Olcott, who, having accepted Mr. Leadbeater's resignation, urged me to repair the wrong done, and cabled his apology to his old colleague—I openly admitted it, and did all I could to make amends. Mr. Leadbeater's friends in England took action and showed the unfairness with which he had been treated, and the members of the General Council of the T.S. examined the matter. I repeat here from my Presidential Address of 1908:

MR. C. W. LEADBEATER

Since February, 1906, there has been trouble in the Society, with regard to some advice given by this famous Theosophical writer and lecturer, to a very small number out of the many boys who have been closely under his influence. Mr. Leadbeater, following the precedent set by H.P.B., desired to resign at once in order to save the Society from a discussion that could only be mischievous, but meanwhile accusations against him had been sent to the President-Founder. The accusations were second-hand and the names of the accusers were concealed, so that no proper investigation could be made. But Mr. Leadbeater, while he repudiated many of the statements made, frankly admitted that he had given the advice in a few extreme cases, asserting that he had given it with good intent, but that as friends he respected regarded the advice as wrong, he would never give it again. His resignation was accepted. The late President-Founder left on record in his last Presidential Address that: "I firmly believe Mr. Leadbeater's motives are absolutely honest, and that these teachings are intended by him to aid instead of harm his pupils," and expressed the hope that he would see their unwisdom and not repeat them. Unfortunately the resignation did not stop the trouble, and both friends and foes continued to debate the matter, until the advice given—not teaching, but *advice*, given as a doctor might give a prescription containing strychnine, without expecting to be charged with giving teachings

on poisoning—became regular “teachings,” and assumed abnormal proportions. For more than two and a half years the dispute has been raging, becoming more and more excited and bitter, until the British Section appealed to the President and General Council to put an end to a state which was becoming a scandal. I have read the whole of the accusations, and have personally talked with the parents, in England and America, of most of the boys who had been, at one time or another, in Mr. Leadbeater's care; I found them—leaving out the three who had accused him—enthusiastically grateful for the growth in character and purity shown by their sons under his influence, and it became abundantly evident that the advice had only been given in rare cases, not generally. Having acquainted myself with every available detail, I wrote the letter which you have all received, which contained an invitation to the Society to express its views. To this invitation I have received, so far, the following replies: the French Executive called a special Convention of Lodge delegates to vote whether Mr. Leadbeater should be invited to return; Ayes 32; Noes 4; Blanks 2. The Australian Council was unanimous but for one vote, in favour of invitation. Finland has voted by members, 287 for; against 1. The British Executive has voted by 9 to 4 in favour, and has resolved on a referendum vote, the most exact and impartial way of ascertaining opinion; meanwhile some voting has been going on, and 7 Lodges have voted for, 7 against and 1 for investigation: I have also had 81 individual votes for, and 2 against, and I received a telegram the day before yesterday from Messrs. Mead, Burrows, Kingsland and Miss Ward, saying there were 500 British Section votes against re-instatement, up to December 24th. Presumably this will all be done over again in the referendum. One hundred and eighteen Indian Lodges have voted so far, 108 for, 6 against, 3 for investigation, 1 that he should be left to apply. The American Section in Convention voted in favour, before my letter went out, by nearly 4 to 1.

The General Council has voted on the following series of resolutions submitted to it by myself. I drew them in this form for two reasons: first, that I cannot, as I stated last spring, take part in an invitation until February, 1910; secondly, that a clear declaration of principle, affirming Mr. Leadbeater's right to return, if he wishes to do so, seems to me more likely to prevent the arising of a similar case in the future than special invitation to him as an individual.

Resolved : That this Council puts on record its full agreement with the action of Mr. C. W. Leadbeater in tendering, and of the President-Founder in accepting, his resignation, in the hope that the peace of the Society might thereby be preserved, and undesirable controversy avoided.

That this object having been entirely frustrated, and a controversy, ever increasing in bitterness, having arisen, destroying the unity of the Society in Great Britain and in the United States, and hampering the whole work of the Society in those countries, it has become necessary for this Council to intervene in the matter under dispute.

That it therefore re-affirms the inviolable liberty of thought of every member of the Theosophical Society in all matters philosophical, religious and ethical, and his right to follow his own conscience in all such matters, without thereby imperilling his status within the Society, or in any way implicating in his opinion any member of the Society who does not assert his agreement therewith.

That in pursuance of this affirmation of the individual liberty of each member and of his individual responsibility for his own opinions, it declares that there is no reason why Mr. C. W. Leadbeater should not return, if he wishes, to his place in the Society which he has, in the past, served so well.

Thirteen General Secretaries out of fourteen voted for ; the 14th abstained from voting only on the ground that as Mr. Leadbeater had resigned, he could be admitted again, without any voting, into any Section, and Germany would "never oppose the slightest resistance". The 4 official members voted unanimously for ; of the 7 additional members, 4 voted for ; 2 against ; 1 did not vote. Out of the 24 voting, 21 thus voted for ; 1 did not vote, as thinking it unnecessary, though agreeing ; 2 voted against.

Resolved : That this Council re-affirms the principle laid down by the Judicial Committee and the President-Founder, in the case of Mr. Judge, that no charge against a member, official or non-official, involving the existence or non-existence of Mahātmās, can be considered, and that the Society as a body remains neutral as to the authenticity or non-authenticity of any statements issued as from the Mahātmās. It further declares that every member is equally free to assert or to deny the authenticity of any such statement, and that no member can be bound to accept or to reject, on any authority outside himself, the genuineness of any such statement.

All the General Secretaries, the official members, and 5 out of the 7 additional, voted for ; 1 did not vote ; 1 voted against.

Resolved: That the two preceding resolutions be sent by the Recording Secretary to the General Secretary of the British Section, and to the American co-signatories, in answer to the appeals made by the British Section in Convention assembled and by the others.

Resolved: That this Council agrees with the action taken by the President in issuing *A Letter to the Members of the Theosophical Society*, and recommends that letter to the careful consideration of Members.

Thirteen General Secretaries in favour (2 asking that they might circulate or not, according to conditions of Section), 1 not voting ; 4 official members for ; additional, 4 for ; 1 against ; 2 not voting.

The highest authority in the T.S. has thus affirmed by an overwhelming majority the right of Mr. Leadbeater to return to the Society, if he wishes to do so, and the votes already given, inviting that return, show that he will be welcomed with gladness if he be willing to come amongst us once more—a signal that he may well wait for before entering. In all societies in which the majority rules, the minority yields when the final judgment by the constituted authority has been spoken ; and in this case the minority has had full speech, full discussion, and has failed to carry its case. It is bound now to let the mass of the Society, with all its responsible officers, go forward unimpeded, and to be content with the protest it has made. [End of quotation.]

That Report was made in 1908—fourteen years ago—and then passed unchallenged. Now, in 1922, I am attacked for not starting another investigation into these dead and gone accusations. I refused, and here, for the younger members, not for the assailants, I have reprinted the previous statement, as many have enquired as to what really happened, and the Report is now not readily available.

Since that time, Mr. Leadbeater has never given the advice, though he has not changed his own opinion. This is proven, first, by the fact that a charge brought against him, in order to take my wards away from myself, was rejected in scathing terms against the bringer by the Bench of the High Court, Madras—though the Judge, having asked him if he still held the opinion of 1905-6 and being frankly answered in the affirmative though he had never given it since, as he stated on oath, gave it as his personal view that Mr. Leadbeater by holding such an opinion, was not a proper person to have boys in his

charge—a mere piece of the impertinence that some Judges show, when they disagree with a person's opinion, forgetting that they are on the Bench to administer the Law and not to air their special opinions or prejudices. Mr. Leadbeater's fitness for the charge of boys is shown by the trust of parents, and the splendid results of his influence on the character of his pupils. They are his witnesses.

The second proof of the purity of his teaching and influence is in the unanimous testimony lately given by the group of boys he had had in his charge in Australia, where a revival of the old slander was made by the tiny group of his enemies, by the aid of a powerful newspaper seeking sensationalism. They brought about a police enquiry, held privately, without notification to him or giving him the opportunity of any explanation, had he cared to make any, though I do not think he would have condescended to do so. All that malice could do was brought to bear on this; but his pupils themselves offered to give evidence, including Mr. Jinarajadasa and Mr. Kunz, who were in Sydney at the time. It dragged on for weeks, every possible accuser or enemy coming forward and doing their worst, and finally the Law Officers of the Government declared that there was not any evidence on which a criminal charge could be brought. It would be too much to expect that even this will silence the slanderers, but it may make respectable people realise the baselessness of their assertions. I add one more testimony from a very old pupil of his, G. S. Arundale, who wrote me on hearing of the vile attacks made in Sydney:

"I am sure you know how very sad I feel to read that once again my beloved and revered elder brother and teacher has to be a target for the malevolence of the ignorant. I do not know whether any of those of us who have had the priceless privilege of being his pupils are to have the good karma of bearing thankful testimony to all that he is, and to the beauty of all that he teaches. It is almost an impertinence to imagine that he stands in need of outer support, especially from the humbler among those who sat at his feet to learn. He has other support, which no violence or malignity can disturb; and he is calm and happy in the judgment of Those who really know. Yet I would fain not be denied the privilege and joy of bearing public witness to the fact, of which many years of experience bring to me ever-increasing certainty, that there is no teacher living in the outer world who renders greater service to his pupils as regards the building of character than

C. W. L. The extraordinary purity of his own life enables him to handle, as no other teacher, as no other individual, would dare to handle, problems of vital moment to the growing youth. He is attacked by those who know that such advice as he is able to give would, if given by ordinary people, be a source of danger to themselves—the givers—and therefore dangerous to those to whom they offer it. It is impossible for those who do not know, to conceive that there are people living in the world whose lives are absolutely pure, and who, through that very purity, are able to help as the rest of us would not, and should not, dare to help. They would have been saved much sad karma for themselves, had they but realised that exceptions are possible, and that to those exceptions, as to daring surgeons who venture upon operations which less skilled brethren could not undertake without grave risk to the patient, the power is entrusted of giving advice, and of guarding its recipients against all possible ensuing dangers, the efficacy of which depends upon the purity of the giver, but which may cure cases otherwise, perhaps, hopeless.

“I grant that the world is right in declaring that the rest of us shall not follow his example. But the world is wrong not to discriminate between those who are in the world and of it, and those who are in the world but who are not of it, who have finished with its grosser, as well as perhaps with its subtler, temptations, and who live but to help and guide. The discrimination may be difficult, yet all right-minded men and women have the duty of making it before they condemn, before they arrive at a conclusion utterly and irrevocably damning a fellow-human being in the eyes of the world as a whole. The facts, as the attacks have brought them to light, conclusively show that the sense of that impurity which we ordinary people still possess has been unequal to the task of conceiving its absence in another; and the terrible error has been made of conceiving that there is impurity where in fact there is purity. What a lesson in the truth of the advice: “Judge not, that ye be not judged,” for the condemnation of C. W. L. is but a visible proof of the unworthiness of his traducers. For C. W. L., the attitude in answer to it all has been set by Him who, when He was accused, answered not at all. But I have the right to utter my little word of love and gratitude, when some others are sounding the words of hate, and I hope good karma will bring my little word publicity.”

All who know what Bishop Leadbeater is, all who have benefited by his writings, pure and inspiring as they are, regard his very presence

as a benediction, and he is surrounded in Sydney by a close circle of intimate friends, a number of families living with him, and a colony of Theosophists slowly forming round the centre house in which he dwells.

That Colony will be, in the future, the Centre for the great Southern Pacific Continent, whence will radiate the forces shaping the future Race.

An attack of quite a different character has been carried on with the help of the American magazine and the Australian one. As all the efforts failed, their objects were dropped, and the assault was concentrated on myself. The managers of the Australian magazine, during the year, declared their intention of continuing their attacks until they had forced me to resign—a consummation not likely to be reached, especially so soon after my third election as President of the Theosophical Society. The favourite weapon is the procuring by illegitimate means of private letters, written to myself, and notes written for the E.S. and betrayed by some perjured member; these are used to spread the idea that I demand blind obedience in intellectual matters, the very opposite of the truth, as E.S. members know; but it is true that there are methods of meditation which are dangerous to health unless practised under strict rules—when they are perfectly safe—and as to which a learner has to be obedient until he has mastered them, just as a chemical student must obey his teacher in chemical experiments, unless he is to run the risk of an explosion. There are subtle forces in meditation, which cannot safely be touched by ignorance, and no Occultist will be wicked enough to teach their use to headstrong, ignorant persons, who do not know the laws of Nature working in subtle matter, and refuse strictly to obey their teacher, who knows them. As H.P.B. said: “The Path of Occultism is strewn with wrecks,” and Occultists naturally decline to add to the number of these. Nor will the loyal Occultist permit his students to use the powers, which through him are coming into their hands, against the work of the Masters in whom they have professed belief, as a condition of receiving the teaching. My critics on this head forget that the relationship between teachers and students in Occultism is absolutely voluntary on both sides; the student chooses his teacher, and asks to be taught; the teacher considers the would-be pupil, and, if he thinks him promising, he accepts him on certain definite conditions; if, on further acquaintance, either is dissatisfied with the other, either can withdraw from the relationship, established originally at the request of the student. These

facts are well known in India, but in the West they are little recognised, and so it is easy for an unscrupulous person, who gets hold of half-truths from careless or deliberate promise-breakers, to make up a dangerous-looking bogey to frighten people with catch-phrases of "spiritual tyranny," "blind obedience," "priestcraft," and the rest. Then a number of good, well-meaning people take alarm, and, not in the least understanding the wire-pulling which is going on, they join in, on behalf of the supposedly menaced "freedom of thought," "freedom of conscience," and the like, and endeavour to "save the Society" from whoever, at the moment, happens to be regarded as a "leader". The older of us, who were with H.P.B., went through this kind of thing in our early days; she was attacked by the same kind of people, and with streams of horrible accusations; and the would-be saviours of those days wanted to save us, and implored, scolded, objurgated us, accused us of sheltering a charlatan and a trickster, of covering over her immorality, just as they accuse my revered Brother and myself. But we knew our H.P.B. and we stood by her through everything, and to-day she is being justified. The successors of the assailants use similar weapons against us, who were her pupils, and who lead the T.S. and the E.S.—both of which she created—to-day. She might well say to us, as the Christ said to His Apostles: "If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also."

Human nature remains much the same, and many of us are playing again our old parts, as Servers or Opponents.

There is, however, one peculiarity about the late troubles, and that is that the same few assailants have been working together in different countries and on converging lines. I happen to be at the head of several international organisations, and the attack has been made along each of these lines, and some of the same individuals have worked in each, co-operating with each other for their common end. This is the first time that there has been a definite conspiracy to deprive me of the power placed in my hands by the choice of each of these several bodies. It seems a big attack, and is in reality so small, a handful of the same people leading it in each. I have been asked to use the powers I hold under the rules of the associations to expel the assailants. I absolutely decline to do anything of the sort. I will never use powers vested in me under any Constitution, to expel those who attack myself, or my personal character. Moreover, I think that the words said to have

been spoken by the Christ, as to tares and wheat growing in a field, "Let both grow together till the harvest," indicate a very wise policy.

And, further, those who, of their own free will, have chosen to fight for unpopular Causes, because they believe that those Causes are the Ark over which shines the STAR, the Ark containing the great and sacred Truths, which shall be the glory of Humanity in the future, have surely no right to complain if blows fall upon them, because they carry that Ark upon their shoulders.

After all, what are these troubles, that seem to shake a few weak souls? Mere dust raised by the swift travelling forward of the Army of Pioneers, who follow the Ark and its bearers, the Pioneers who carry the flaming Torch of the Wisdom, the Pioneers over whom floats ever the banner of Universal Brotherhood. Surely we, who know something of the Truth, else should we not be members, can walk fearlessly and steadily on, knowing that the end is sure.

Ninety-six new Charters have been issued, bringing the number from the one of 1878 up to the 2,075 of 1922. This is merely interesting as a record of our past history, as there are only 1,360 living Charters in 1922.

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1922

1878	1	1893	344	1908	1,032
1879	2	1894	362	1909	1,125
1880	11	1895	401	1910	1,223
1881	19	1896	425	1911	1,329
1882	42	1897	487	1912	1,405
1883	88	1898	526	1913	1,483
1884	99	1899	558	1914	1,547
1885	117	1900	595	1915	1,578
1886	128	1901	647	1916	1,622
1887	156	1902	704	1917	1,677
1888	169	1903	760	1918	1,714
1889	199	1904	800	1919	1,784
1890	234	1905	860	1920	1,862
1891	271	1906	900	1921	1,958
1892	298	1907	953	1922	2,075

As the years close at different dates in the various National Societies, the records are not for the same 12 months, but each reports its progress in its own year. The United States, in spite of its erasures, keeps its place as the largest National Society in the world. India and England have again changed places, India having 5,016, while England has 4,685. India is still suffering from the Non-Co-operation movement; though it is now gradually subsiding, it has worked infinite harm, especially

among the young and the ignorant. We have no Reports from Czecho-Slovakia, Mexico and Chile. Australia shows 2,309 as against 2,168 last year, with 371 new members, proving how very few were concerned in the attacks mentioned.

LODGES AND MEMBERS

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in America ...	216	6,761	1,186	
2	" England ...	142	4,658	674	
3	" India ...	391	5,016	430	
4	" Australia ...	26	2,309	371	
5	" Sweden ...	39	1,092	123	
6	" New Zealand ...	18	1,299	66	
7	" The Netherlands ...	33	2,305	215	
8	" France ...	61	2,760	430	
9	" Italy ...	25	515	106	
10	" Germany ...	21	427	146	
11	" Cuba ...	33	813	182	
12	" Hungary ...	8	370	49	
13	" Finland ...	18	500	36	
14	" Russia ...	12	392	...	Last year's figure.
15	" Czecho-Slovakia ...	7	1,129	...	No report, last year's figures.
16	" South Africa ...	12	348	68	
17	" Scotland ...	25	839	141	
18	" Switzerland ...	13	225	14	
19	" Belgium ...	9	269	41	
20	" The Netherlands-Indies ...	24	1,688	178	
21	" Burma ...	10	186	8	
22	" Austria ...	13	578	154	
23	" Norway ...	14	359	21	
24	" Egypt ...	8	82	12	
25	" Denmark ...	9	368	55	
26	" Ireland ...	7	132	23	
27	" Mexico ...	22	380	...	No report, last year's figures.
28	" Canada ...	27	962	171	
29	" Argentine Republic ...	14	444	102	
30	" Chile ...	11	224	...	No report, last year's figures.
31	" Brazil ...	21	419	57	
32	" Bulgaria ...	9	209	267	
33	" Iceland ...	8	264	52	
34	" Spain ...	11	384	60	
35	" Portugal ...	11	153	57	
36	" Wales ...	14	202	...	
	Non-Sectionalised Countries ...	18	654	125	
	Grand Total ...	1,360	39,773	5,391	

Let us now look at the work of the National Societies, so that we may see how each is shaping.

UNITED STATES. "Steadily increasing tranquillity" is the General Secretary's statement. In 3 cases new Lodges, formed by members who felt that they could not longer remain in Lodges which they considered disloyal to the most distinguished leaders of the T.S., began with small memberships. One of them had but eight charter members. They have, however, grown amazingly. Each of them is now giving public lectures in popular hotel auditoriums, and is drawing much larger audiences than the old Lodges, from which they withdrew, have had for several years.

"Considerable progress has been made in the movement to build and own our lodge halls. The most ambitious among the plans is that of the New York Lodge in New York City, with a hall seating 600 people.

"Since my last report, we have purchased a brick and stone residence building for our National Headquarters, at 826 Oakdale Avenue, Chicago. We have also purchased the book stock of the T.P.H. at Krotona, removed it to Chicago, and have installed a printing plant. This has made it necessary to almost double the size of our Headquarters building, and the work of construction has just been completed. Our official magazine and Theosophical books are now printed on our premises. The capital of \$25,000, necessary to enable the Section to own and operate the book publishing business, was loaned in small sums by our members." The Publicity Department is well organised and is doing fine work. Lotus Groups for children are being organised on a National scale.

ENGLAND AND WALES. "Steady progress has characterised the Theosophical movement in England and Wales," says Major Graham Pole. The most important event was the forming of the T.S. in Wales as a National Society, our 36th. The General Secretary of England presided over its First Convention, and gave it a good send-off. He presided also at the Scottish Convention, and attended the Conventions of Holland, France and Germany. Mrs. Duckworth attended the Convention in Egypt, and Lady Emily Lutyens and Mrs. Sharpe are reported as attending our Indian Convention last year. Visitors have been welcomed from America, Argentina, Australia, Canada, Denmark, Finland, France, Holland, India, Java, Malacca, New Zealand, Scotland, South Africa, Sweden and the U.S.A. "The

Thirty-second Annual Convention of the Theosophical Society in England and Wales was a great success, both from the point of view of the numbers who attended, and also of the high quality of the various papers which were read. The key-note of the Convention was one of enthusiasm and joy. We were very glad to welcome several visitors from other National Societies, including Ireland (which was represented by the General Secretary, Mr. W. R. Gray), France, Scotland, Argentina, India (represented by Mr. Ernest Wood), Burma, U.S.A., Russia, South Africa and Egypt (represented by Mrs. Duckworth). Whenever the note of International Brotherhood was sounded, a hearty response from the Convention was the result, and it is hoped that one of the tangible outcomes of the Convention will be a drawing closer together of the links that bind the many National Societies of which the Theosophical Society is composed, each contributing its own note to the Theosophical harmony." Lodges and Centres are reported as "working splendidly". An Indian Reception Committee has been formed, as many Indians visit Headquarters. Mr. Baillie-Weaver has represented the Society on the Committee of Religions and Ethics formed by the League of Nations Union. Four National Lecturers are working, and Miss Codd has been lent to Australia.

INDIA. The General Secretary reports: "The atmosphere of distrust and hatred upset the balance of the National mind, and made it easy for revolutionary and extreme ideas to find admission into it, even against the genius of the Nation as a whole. All sense of tolerance, respect and decorum seemed to vanish from the land for the time being. A touchy sentiment, intolerant of opposition and remonstrance, overtook our people, and not a few of the members of our Society fell a prey to the prevailing order of things. This has been going on for a little over three years. . . . Events that happened in Australia could not in a way disturb the Indian Section. Even the dramatic resignation of Mr. Wadia, which concerns us so nearly, did not raise any wave of unrest. From the correspondence received till now, it is only a matter of surprise, and as one member puts it: 'Our good Brother has caught the contagion from America.' The organisation of the North is now as complete as that of the South, and both the North and the South are now prepared to march forward hand in hand, sharing burdens at any cost and sacrifice, for the spiritual uplift of

humanity at large. . . . The Convention held at Benares was a great success, and brought the Indian members in touch with a number of valued and respected members from outside, and we were glad to welcome back in our midst our beloved Mr. Krishnamurti and his brother, and to hear from their lips, though their stay was much shorter than we expected. The passing away of Miss Barbara Villiers, a true friend of India, cast a shadow, and we fervently pray for her return to the place where she left her body, to take a much larger share in the work to which she dedicated herself."

AUSTRALIA mentions the vote of confidence in Bishop Leadbeater and myself passed in its Convention by 86 votes to 15, 14 of which were from the Sydney Lodge—the little knot referred to previously. The troubles are recorded and the successes. Blavatsky Lodge has 370 members. I am credited with 34 addresses in 24 days in Sydney. The Vice-President toured Australia, and "in his unassuming yet strong leadership, in his kindly and gentle comradeship with all, in his Sydney addresses and on tour, he rendered this Section priceless service in its hour of crisis, for which it is deeply grateful. Miss Clara Codd is greatly appreciated and is said to radiate harmony."

SWEDEN progresses steadily, and has started Federation meetings for Lodges in certain areas, and these are much enjoyed.

NEW ZEALAND was not touched by the little Australian tempest, and sent signed testimonials to Bishop Leadbeater and myself to show that it remained loyal and true. The General Secretary is "glad to report that after many years of thought and unsuccessful efforts, we are at last to have a Headquarters Building at Auckland. The H.P.B. Lodge has accepted a tender for £10,000, and the building is expected to be completed in about six months. The plans have been prepared by one of our devoted members, Mr. H. F. Robinson, and they show a building worthy to be the home of the Theosophical Society in New Zealand. The building is now in course of erection in the main street of the city, centrally situated and abutting a public work; it comprises a Public Hall, Lodge Room, Secretarial Offices, Book Depot, Library, Shrine Room, Class Rooms and other conveniences." Well done, New Zealand.

THE NETHERLANDS remarks: "The several letters and pamphlets sent us from abroad have found but very slight echo amongst our members. We are rather inclined to say, when we are told that there are such

difficulties in the Society, and that so and so are leaving it, and so creating such a disturbance: 'There are no difficulties in the T.S. unless we make them, and when prominent and active members leave it, let us double our efforts and fill the gap.' We are concerned with Theosophy and not with personalities, and the more we are in earnest about the former, the less we shall have time to quarrel about or with the latter." Being "‘slow but sure,’ we are not easily shaken, and so we hope to keep our garment intact". Holland and Theosophy have celebrated their Silver Wedding; it was "a very joyous occasion, and the attendance of several General Secretaries from other Sections made it a beautiful meeting. We were so happy as to have Mr. Graham Pole from England, Monsieur Blech from France, Herr von Fielitz from Germany, Mr. Polak from Belgium, besides several other delegates, amongst whom was Mr. Knudsen. The German General Secretary met his colleagues from England, France and Belgium for the first time after the War, and a great wave of sympathy swept over the hall when he expressed his happiness that at last he had come into touch with other Sections, after the fearful difficulties and the exclusion during the War." They met again in Germany, and "felt we all, united there, that Theosophists all over the world are the nearest of kin and that differences of Nationality do not exist for them". Another feature was a "Summer School" in the Guest House of the Community "Eerde," which is established under the Trust, and "for the inside of a week we all lived the communal life, feeling the great strength and harmony that this gives to us. Much good work was also done for the Federation of the Theosophical Societies in Europe, which we hope will bear fruit in a stronger union and co-operation between them all."

FRANCE tells of a "pleasant atmosphere of comradeship and brotherly feeling at its Convention". The General Secretary undertook an extensive tour in North Africa, visiting the various Lodges of Tunisia and Algeria. He had the pleasure of witnessing a very marked progress and of being present at the establishment of two new Branches, in Constantine and in Oran. Mr. Wood gave two very good lectures in Paris. The Society is full of confidence in the future of the T.S., and has likewise the utmost faith in the Leaders who guide it.

ITALY speaks of "the unwavering and thoughtful devotion of all the Italian members" to the P.T.S., and says that "a new and strong life

has permeated the Lodges". "A great activity manifests itself in Turin, where the six Lodges, assembling in common premises, work in full and fraternal harmony, promoting also debating classes about modern social questions viewed in the Light of Theosophy. In Florence, where Professor Marcault is giving a strong impulse, lecturing publicly and in the Besant Lodge, the foundation of a Lodge of the English language is proposed for the benefit of the numerous foreign colony. Our National Congress, the first after the Great War, was held this year in Trieste; it was very well attended and there reigned great harmony and fraternity. We had the pleasure to greet among the members also Miss E. Pagan of the Scottish T.S., who brought us the cordial greetings of her countrymen; we expected also till the last moment the heroic General Secretary of the Russian T.S., Mrs. A. Kamensky, but unfortunately she was hindered and did not come." The Round Table has been established there. The International note is struck here also: "The value is not to be overestimated that so many European General Secretaries or their representatives were able to talk over mutual plans. The consultations, begun in Hamburg, were continued at Ommen in Holland, as the General Secretaries of Holland, England, Sweden, Austria and Germany, as also the representative of France, took part in the International Summer School which was held there. There is a possibility that in the future the European General Secretaries will meet regularly in consultation, and in this way the work of the European Sections enters on a new phase."

GERMANY is much comforted by the Brotherhood, material and physical, shown to her in her humiliated condition. The depreciation of the coinage makes it impossible for her to buy from outside lands, but books and magazines have been sent to her, and a library is being built up by fraternal hands. Mr. Knudsen helped during the last two years with lectures. All dues were remitted from Headquarters. The General Secretary writes: "The German General Secretary visited, as guest of the Dutch Section, their yearly General Meeting in Amsterdam, in the end of June. The affectionate welcome extended to him on all sides, as representative of Germany, will never be forgotten by him. It was not only to him, but through him to all German members, and he has tried to make them conscious of this. In Amsterdam he made the acquaintance of the General Secretaries of England, France and Belgium,

also of many members of other Sections. The result of this visit to Holland was an unexpectedly happy one; our invitation to be present at our General Meeting, to be held in Hamburg on September 3rd, was accepted by the General Secretaries of England, Scotland, Denmark, Sweden, Holland and Austria. Dr. Demarquette represented the French General Secretary who had been taken ill, and the Belgian General Secretary, being prevented by business, was represented by Senator Wittemans; Mrs. Graham Pole, Mrs. Musæus-Higgins, Mr. Knudsen of Krotona, Mr. Pra of Burma, and many members of the Dutch and Swedish Sections also were present. Mr. Sigfried Fjellander, a young Swede, travelled from Hamburg through the Rhein-District, giving lectures in many Lodges. Our General Meeting bore the stamp of Internationalism. All speakers emphasised the unity of the T.S. and the necessity to hold fast to this unity, so that we may be able to carry out all our tasks and overcome all difficulties. ... The Conference Hall was beautifully decorated with flowers presented by some Hamburg members. He who knows what difficulties many of us have to contend with in the fight for our daily bread, how many of us have to overwork and are underfed, he will know how to appreciate these proofs of the desire to help. Therefore a blessing rested on our General Meeting and we felt that (as Mr. Schwarz wrote from Adyar) the thoughts of Adyar were with us on that day. . . . We know what is expected of us and will stand true at our post, full of the deepest gratitude to our beloved President, and to the other great leaders of the Theosophical Society."

CUBA never varies in work, love and loyalty. It is a centre whence radiate the organising forces of Brotherhood, and it has been the trunk from which have budded off National Societies in Central and South America. HUNGARY is steadily recovering, its membership is growing, and interest in Theosophical thought is spreading. Mrs. Béatrice Ensor paid a welcome visit during the year. The General Secretary writes: "The depression of our beloved country in the still unsettled state of affairs is deeply felt by us all, but our faith in the Great Ones, amongst Them our Hungarian Master, gives us courage to look into the future, trustful in the knowledge of that love that broods over us all." That faith will bear fruit.

FINLAND has carried on a vigorous propaganda, and was much helped by the visit of Mr. and Mrs. Ernest Wood, who visited nearly every

Lodge. It has started a Correspondence Bureau for unattached members—a very useful thing.

RUSSIA, in her awful tragedy, reports through her General Secretary, Mme. Kamensky, now working in Switzerland, that propaganda is carried on privately, public activity being impossible. They held a Convention, despite all difficulties, and the young people are beginning to rally round the movement, a very hopeful sign. They send passionate gratitude to the brethren abroad and to the leaders who “inspire us by the beauty of their lives and by their example to follow them *usque ad mortem et ultra* (to death and beyond), through life and death into eternity”. Mme. Kamensky writes: “These activities have, I think, a deep significance. Crucified Russia is guarding with holy care in the wildernesses the sources of her resurrection, and abroad, wherever Russia’s sons and daughters are gathered together, a little spiritual garden is tended by the exiles, wherein are nurtured, in the sunshine of Theosophy, the flowers of hope and aspiration. Who knows? In these gardens are perhaps being sown those seeds which shall become the flowers of Russia’s resurrection, and even perhaps of a redeemed humanity.” I have no fear for Russia. Out of her agony will come strength and purity, and her splendid future is secure.

CZECHO-SLOVAKIA has so far sent no Report, but we are more inclined to blame the post than the Brethren.

SOUTH AFRICA has little to say. Were Theosophy stronger there, the blot of her wicked treatment of Indians would be removed, and a danger to the Empire averted. Our members should strain every nerve to spread Theosophy, and thus protect the Commonwealth.

SCOTLAND is ever trusty, united and strong. They have visits from many lecturers. The lectures of Professor Marcault, of the Pisa University—he will be remembered in the World Congress—attracted much public interest. The General Secretary writes: “The past year has been one of distinct progress. Increased life and energy have been visible all over the country, and perhaps this is due to the wave of life which swept through the Paris Congress being transmitted to some slight extent to our Section, through those who had the wonderful experience of attending it.”

SWITZERLAND is still unsatisfactory, and does not settle into peace, in spite of efforts.

BELGIUM works steadily and is growing slowly.

THE DUTCH EAST INDIES is full, as ever, of energy and steady work, and is trying the experiment of different Lodges for different vernaculars, the number of which hamper the work.

BERMA is not very active, but a visit from Mr. and Mrs. Cousins, those untiring workers, aroused some public interest.

AUSTRIA sends a cheery Report, despite its terrible sufferings, which it bears with rare courage, and it is preparing for the European Federation meeting in Vienna next year.

NORWAY suffers much from the economic depression, but "the work grows and the movement expands," says the Secretary, in spite of all difficulties.

EGYPT is in a stationary condition, and reports absence of development, in consequence of the economic and political position of the country.

DENMARK has lost the services of its admirable General Secretary, through continued ill-health. It reports valuable lectures from Mr. Knudsen.

IRELAND holds on, despite "sniping in the streets, gun-men, raids, railway, postal and other strikes," and "with an orgy of destruction going on, the immediate future looks dark; but nevertheless in the deeper undercurrents of life and feeling, one intuitively knows that, despite all, the Section is growing more consolidated, and its members are learning more readily to respond to the beauty of the Divine Wisdom; and also that, deep down in the hearts of the people, and from the ancient centres, the love-light still brightly glows, and by its power the Nation is being guided slowly but surely, according to God's Plan, to complete her renaissance, and offer her contribution to the future world about to be born from the ruins of the old". Ireland lost her devoted General Secretary, who left office amid a chorus of thanks and eulogies for his devoted work.

MEXICO report has not reached us.

CANADA sends a report of much work done in the National Society, including the carrying on of Lotus Circles. It mentions a movement outside it for Church Unity, and urges Theosophists to look kindly on such efforts—as they certainly should. It concludes with the statement: "Our policy in Canada is based on the view that we have nothing to do with external quarrels; that we owe allegiance to no one but the President and Council at Adyar; and that we are not to be expected materially to further the interests of other organisations than our own."

We have realised the widest freedom under this policy—too wide, indeed, for some—and we can only join in the wish you expressed last year, that it would not be abused. Liberty is one of those things, like Justice and Love, which is taken away from those who do not have it in possession, and we desire to use it wisely. With our renewed good wishes for your well-being and prosperity, we follow the Ancient Way.”

ARGENTINA reports great activity, and records 396 meetings at Headquarters only during the year.

CHILE report has not arrived.

BRAZIL does much by written propaganda, and also carries on lecturing work. The three National Societies in Argentina, Brazil and Chile are trying to bring about closer collaboration.

BULGARIA has received a gift of 15,000 square metres of land, for a Theosophical Home, from one of its members. It has to suspend publishing, because of the great fall in the value of its money, and all paper being imported. So it will do more lecturing.

ICELAND tells of much life, and had 250 meetings during the year. It has started a Branch of the Theosophical Fraternity in Education.

SPAIN speaks of the year as “a very busy one”; it publishes no less than five reviews, and mentions a novel called *The Astral Plane* by a non-Theosophical author. Theosophical ideas are spreading among well-known writers. The General Secretary concludes by saying: “All subsidiary activities progress along their own lines: Order of the Star in the East, Co-Masonry, Round Table, Golden Chain, Fraternity in Education, League of Good Will (*Ligue de Bonté*), International Correspondence League. Several members of the Alicante Lodge have joined the political movement known as the Human Rights League, which should be very useful in Spain.”

PORTUGAL, so far, limits its work to Lisbon, where meetings are held every fortnight. It has eleven Lodges at work, and publishes a magazine. The Order of the Star has been founded there.

WALES is a very little area, and has this year made for itself a National Society, as mentioned under England. It carried on a Theosophical Week during the Fisteddfod, and hopes to do much in tracing out the ancient traditions of occult knowledge. It has been visited by no less than twenty Theosophical lecturers, which speaks much for its attractiveness.

That is our Thirty-sixth and latest National Society.

T.S. OUTPOSTS IN THE WILDERNESS in Nairobi, Barbadoes, and China go steadily on. There are now in Shanghai the original Saturn Lodge, and our first Chinese Lodge, which sent us a beautiful application for a Charter on gold leaf in exquisitely written Chinese characters. Its Hon. President, Dr. Wu Ting Fang, our Chinese Pillar, became during the year a "guest of Heaven," and his loss on earth is much felt. Doubtless he helps it thence. The Danske- Landsloge might well now become a part of the Danish National Society, as it remained unincorporated in it at the wish of its Founder, good Mr. Thaning, who has passed to the Peace. He clung to the isolated working to which he had always been accustomed, as the Danish Pioneer Lodge, and did not wish to change. Sokaren Lodge in Finland carries on its meetings twice a week, during nine months of the year.

SUBSIDIARY ACTIVITIES

THE ORDER OF THE STAR IN THE EAST.—*India*: The Head of the Order having come to India, he instituted a somewhat stricter regimen than had existed previously, in order to press forward the all-important work of preparation. Fourteen Divisional Secretaries were appointed, with Group Secretaries under them, each Secretary being at the head of a Group. All work under the superintendence of the Headquarters at Adyar, Messrs. N. S. Rama Rao and Yadunandan Prasad being the Joint Secretaries. The work is described as follows: Our work is divided into four great divisions: (1) Self-Preparation; (2) Meditation; (3) Propaganda; (4) Study and Action. The first and second are being laid stress on, and are of great use in the work in connection with the third and fourth. Propaganda is being carried on by travelling lecturers, meetings, leaflets and magazines. The Study and Action Group is very active, the nature of the work being in connection with Night Schools, Pañchama Schools, Jail Reform, Study Classes for Women, Hospital Visiting, Protection of Animals, Social Service of various kinds, etc.

Abroad: The Order is established in Great Britain, the Netherlands, Finland, Switzerland, Spain, Portugal.

THEOSOPHICAL EDUCATIONAL TRUST.—*India*: It is a little more prominent this year, because of the S.P.N.E., which it made possible by its unselfish co-operation, giving it the leading place, as many

We have realised the widest freedom under this policy—too wide, indeed, for some—and we can only join in the wish you expressed last year, that it would not be abused. Liberty is one of those things, like Justice and Love, which is taken away from those who do not have it in possession, and we desire to use it wisely. With our renewed good wishes for your well-being and prosperity, we follow the Ancient Way.”

ARGENTINA reports great activity, and records 396 meetings at Headquarters only during the year.

CHILE report has not arrived.

BRAZIL does much by written propaganda, and also carries on lecturing work. The three National Societies in Argentina, Brazil and Chile are trying to bring about closer collaboration.

BULGARIA has received a gift of 15,000 square metres of land, for a Theosophical Home, from one of its members. It has to suspend publishing, because of the great fall in the value of its money, and all paper being imported. So it will do more lecturing.

ICELAND tells of much life, and had 250 meetings during the year. It has started a Branch of the Theosophical Fraternity in Education.

SPAIN speaks of the year as “a very busy one”; it publishes no less than five reviews, and mentions a novel called *The Astral Plane* by a non-Theosophical author. Theosophical ideas are spreading among well-known writers. The General Secretary concludes by saying: “All subsidiary activities progress along their own lines: Order of the Star in the East, Co-Masonry, Round Table, Golden Chain, Fraternity in Education, League of Good Will (*Ligue de Bonté*), International Correspondence League. Several members of the Alicante Lodge have joined the political movement known as the Human Rights League, which should be very useful in Spain.”

PORTUGAL, so far, limits its work to Lisbon, where meetings are held every fortnight. It has eleven Lodges at work, and publishes a magazine. The Order of the Star has been founded there.

WALES is a very little area, and has this year made for itself a National Society, as mentioned under England. It carried on a Theosophical Week during the Eisteddfod, and hopes to do much in tracing out the ancient traditions of occult knowledge. It has been visited by no less than twenty Theosophical lecturers, which speaks much for its attractiveness.

That is our Thirty-sixth and latest National Society.

T.S. OUTPOSTS IN THE WILDERNESS in Nairobi, Barbadoes, and China go steadily on. There are now in Shanghai the original Saturn Lodge, and our first Chinese Lodge, which sent us a beautiful application for a Charter on gold leaf in exquisitely written Chinese characters. Its Hon. President, Dr. Wu Ting Fang, our Chinese Pillar, became during the year a "guest of Heaven," and his loss on earth is much felt. Doubtless he helps it thence. The Danske- Landsloge might well now become a part of the Danish National Society, as it remained unincorporated in it at the wish of its Founder, good Mr. Thaning, who has passed to the Peace. He clung to the isolated working to which he had always been accustomed, as the Danish Pioneer Lodge, and did not wish to change. Sokaren Lodge in Finland carries on its meetings twice a week, during nine months of the year.

SUBSIDIARY ACTIVITIES

THE ORDER OF THE STAR IN THE EAST.—*India*: The Head of the Order having come to India, he instituted a somewhat stricter regimen than had existed previously, in order to press forward the all-important work of preparation. Fourteen Divisional Secretaries were appointed, with Group Secretaries under them, each Secretary being at the head of a Group. All work under the superintendence of the Headquarters at Adyar, Messrs. N. S. Rama Rao and Yadunandan Prasad being the Joint Secretaries. The work is described as follows: Our work is divided into four great divisions: (1) Self-Preparation; (2) Meditation; (3) Propaganda; (4) Study and Action. The first and second are being laid stress on, and are of great use in the work in connection with the third and fourth. Propaganda is being carried on by travelling lecturers, meetings, leaflets and magazines. The Study and Action Group is very active, the nature of the work being in connection with Night Schools, Pañchama Schools, Jail Reform, Study Classes for Women, Hospital Visiting, Protection of Animals, Social Service of various kinds, etc.

Abroad: The Order is established in Great Britain, the Netherlands, Finland, Switzerland, Spain, Portugal.

THEOSOPHICAL EDUCATIONAL TRUST.—*India*: It is a little more prominent this year, because of the S.P.N.E., which it made possible by its unselfish co-operation, giving it the leading place, as many

non-Theosophists came forward to support the National Society, and it did not wish to dominate the latter. But most of those have remained indifferent, going after the Non-Co-operation movement, and leaving the Theosophists to carry on the S.P.N.E. and bear the burden both in men and money. The persecution which all who opposed that ill-starred movement in the heyday of its success had to face, made the work fall heavily on a few, and the S.P.N.E. has had to restrict its work because of lack of funds. The T.E.T. handed over some of its schools to local bodies, but Kumbhakonam Girls' School has come back to the care of the Theosophical Lodge of that town. Madanapalle has been kept just alive, and we have asked the Syndicate of the Madras University to affiliate the Second Grade College we hope to start there. Benares Boys' School will have to close, despite its admirable work, unless we can obtain money enough to keep it going; the Girls' School and College go on, and with Government help we hope they will be able to live.

England: The names of Mr. Baillie-Weaver and Mrs. Beatrice Ensor are the guarantee for the fine work done. The Trust is concentrating its work at Letchworth, and many Theosophists go thither, that their children may have the advantage of attending S. Christopher's School. A community is "thus growing up of itself," and seems likely to consolidate in a very natural and healthy way.

"The New Education Fellowship" is planning its Second International Conference on education at Territet, Geneva, from 2nd to 14th August, 1923, which promises to be as successful as its first, held last year in Calais. The circulation of the three editions of *The New Era*, in English, French and German, is steadily increasing. The magazine appears to be much appreciated among pioneer educationists. The educational work of the Society has attracted a small but devoted band of followers to whom the success of the movement is entirely due. It has been felt by all these workers that there is a great force moving in their midst to-day, and that their work is a direct preparation for the Coming of the World Teacher. They hope that the little Letchworth community will be a small demonstration of the New Age, and its ideals applied to life. It may be added that this sense of vitality and power in our Letchworth work is felt even by people who are not F.T.S. or particularly interested in educational ventures.

BUDDHIST SCHOOLS, Ceylon.—*The Musæus College and School for Buddhist Girls* keeps up its high record, and Mrs. Higgins has

returned from Europe, Sister Mary having carried on the work well during her absence. In the three examinations for Teachers, the Training College sent up 30, 21 and 14 candidates, and of these 27, 17, and 13 were successful—a fine result.

The Galle Buddhist T.S., as usual, managed *Mahinda College*, where Mr. Pearce is now Principal, and is making it a great success.

THE OLCOTT PAÑCHAMA SCHOOLS (Madras) are most fortunate in their Superintendent, Miss Orr, who devotes herself heart and soul to her work. The Inspector of Schools gives high praise to the work done, but here is the paragraph that pleases us most :

We are having less sickness than formerly, and this is probably due to the open air bath rooms which were built of coco-nut leaves by the Scouts, who are gradually learning the importance of cleanliness. It is delightful now to walk through the villages near the schools, and especially those nearest to Adyar, where one will find improved roads, clean wells, and very flourishing night schools. One enterprising troop built a Pandal for school purposes, which was opened recently by Dr. Annie Besant, the Honorary Scout Commissioner for India, which gracious act called forth a mighty response of love and gratitude from the villagers, who were overjoyed in having her, accompanied as she was by many Adyarrians, in their midst. The effect of such a visit cannot be overestimated, and I am sure it accounts for the useful work that is going on there every night, when over 100 children are being taught to read and write in their mother-tongue.

INDORE SCHOOLS.—Mr. G. S. Arundale is working as Education Member of His Highness' Government, and is remodelling the Education system there. I have lent him for two years (at the outside). Miss Arundale has taken charge of the Women Teachers' Training College for a year, to set it going on right lines.

THE ROUND TABLE is very active. New Tables have been started in four new countries: Scotland, South Africa, Finland and Brazil. Holland has 11 Tables; Spain is organising; Italy very active; Russia helps in its work; Switzerland works in groups for special objects; Vienna tries to help poor children, bringing them for a year to a Home, to be educated "in Happiness and Beauty"; New Zealand is mixed—some Tables working well, others "languishing"; Australia shows great activity in working to raise money for good objects, and in looking after poor children. There are also Round Tables in Spain.

THEOSOPHICAL ORDER OF SERVICE.—This Report is remarkable, both for its writer and for its contents. Mr. Arthur Burgess, the Secretary, took up the work of the League when it was somewhat lethargic and was small in extent. I would ask you to read his report, and, in reading it, to bear in mind that Arthur Burgess is a cripple, tied to his couch, in a state in which most people would think that, if they bore their heavy karma bravely and cheerfully, without repining and irritability, they were fully discharging their debt. But this man organises, stimulates, inspires, and produces work that would be creditable to two or three healthy men. He is a splendid example to all of us, a living proof of the triumph of the Spirit over the body. I can only give a list of the activities he superintends, the greater number being of his own originating: Accommodation Bureau, Catering Department, Information Bureau, Fellowship in Arts and Crafts, Research Committee, Russian Relief Department, Publicity Work, Speakers' Class, Publication Department, including the magazine, *Service*; Leagues: Anti-Vivisection, International Correspondence, Braille and Service of Blind, Healing, Mental Help, Thought Control, Clubs for various purposes. The Russian Relief Department deserves a special word. It was inaugurated in reply to letters from members of the T.S. in Russia, who wrote: "Feed us, or we die." A letter from the President of the T.S. in Russia to Mme. (Princess) Poushchine, a devoted worker before the Revolution, who is an impoverished exile, Secretary of the Fund raised, is pathetic in its gratitude:

"It will surely be a joy to the givers to know how wonderfully at the right moment has the help always been coming in every individual case.

"The President of one of our Lodges writes that she received the parcel on coming home from the hospital after typhus fever, unable to eat the usual coarse rye bread, and wondering how she would carry out the doctor's prescription for a convalescent régime. We know of other cases, when all the food resources in the house were exhausted, with nothing more to sell or exchange for bread, and an utter blank for the next day. And the next day came the parcel!

"Certainly many lives have been literally saved, thanks to the parcels; children's faces made rosy, mothers' heartaches stilled, and for every one of us it has meant sparing of energy for extra

and outer work, and possibility to devote more of our time to Theosophical work.

“But still more priceless than the physical help has been the spiritual gift of this tangible torch of brotherhood, this great wave of love, which has broken through all the barriers of physical isolation, bringing with it a vivid realisation of the larger life, of the deep bond of union in the service of the great Cause which makes us brothers.”

The members of the League of Service work in other organisations as well as their own, and Mr. Burgess mentions the following: The Order of the Star in the East. The Liberal Catholic Church. Co-Masonry. The Theosophical Fraternity in Education. The Health Centre and the Health Society. The Healing Group. The Animals' Freedom League. Servers of the Blind League. Guild of the Citizens of To-morrow.

That is well. As useful Societies find that Theosophical Lodges are reservoirs of useful workers, they lose the prejudices that bar us out, and our good works are as effective propaganda as our lectures.

THE WOMEN'S INDIAN ASSOCIATION continues its excellent work: it has 50 Branches and 16 Centres, with 2,500 members. Its Report shows great activity in girls' Education and in working for the franchise. Some Branches have specialised on Home Industries, and an Exhibition at Adyar showed many beautiful articles. Three of its members are Municipal Councillors, three are members of District Education Councils, and one sits on a Taluq Board.

THE HEADQUARTERS

Much useful work has been done this year in our Adyar Library. “The volume of the Sāmānya Vedānta Upaniṣhaḍ, comprising twenty-four out of the 108 Upaniṣhaḍ, and dealing with pure Vedānta, was published in the early part of the year. The next succeeding volume will contain Vaishṇava Upaniṣhaḍ comprising fourteen out of the 108 Upaniṣhaḍ. These Upaniṣhaḍ relate to the cult of Viṣṇu in His various aspects, such as Nārāyaṇa, Vāsudeva, Kṛṣṇa, Gopāla, Daṭṭātreya, Nṛsiṃha, Rāma, Hayagrīva, and Garuda. All these Upaniṣhaḍ will be accompanied by commentaries of Shri Upaniṣhaḍ-Brahmeṇḍra Yogin, who has written commentaries on all the one hundred and eight

Upaniṣhads. The volume is in the press and will be published in the course of the next year.

"The next volume of Upaniṣhads which is under preparation for publication will contain Shākṭa and Shaiva Upaniṣhads with Shri Upaniṣhad-Brahmendṛa's Commentaries. It will complete the series of the Minor Upaniṣhads included in the scheme of Dr. Schröder, my predecessor in office as Director of the Adyar Library, who brought out the first volume of the Minor Upaniṣhads comprising the twenty treating of Samnyāsa. The press-copy of the Shākṭa and Shaiva Upaniṣhads is now under preparation, and will be ready for printing by the time the volume of Vaishṇava Upaniṣhads is printed."

Two thousand one hundred and eighteen persons have visited the Library this year, and 21 transcripts of MSS. have been supplied to scholars in Lahore, Calcutta and Poona.

A new and very promising departure has been made in the BRAHMAVIDYĀSHRAMA, the remarkable success of which is due to Mr. and Mrs. Cousins, and several of the admirable Brothers of Service, Pandit Mahadeva Sastri, Mr. Woodward. Full details will be found in the Report. The enthusiasm and the delight in the work generated by it are remarkable, and its work is much prized by the students. Mr. Cousins, the Principal, has just refused an invitation to a Chinese University, a professorship of Rs. 1,200 a month, rather than leave it.

The T.P.H. is growing slowly. The health of Mr. Fritz Kunz having broken down, he has gone to his Homeland, travelling *via* Australia, so Mr. Rajarama has taken his place as Acting Manager, and is continuing the work of building up the business. Mr. W. D. S. Brown has been in India for an unbroken seven years of work, and goes to England for a very necessary change. Mr. Schwarz is back, looking very well and is as helpful as ever. All the workers mentioned last year are with us, except Miss Burdett, who again broke down after her return, and was obliged to go back to England. My great loss from her absence has been much repaired by Mrs. Cannan who, most kindly and efficiently, took up her work and is carrying it on. Dr. Banning is a polyglot, and Spanish, Italian, etc., go into her hands—a great relief. Mr. V. C. Patwardhan has taken up Mrs. Kerr's work on the *Bulletin*, as she was compelled to leave again in consequence of persistent ill-health. Mr. Donald Stewart looks after the business side of the Magazines. Mr. Brooks has joined, and with Dr. Banning,

sees to new books which are passing through the press. *New India* has made no changes in its staff, but I owe ever-increasing gratitude to Mr. D. K. Telang for his unwearying help. The Vice-President and his wife, after their long and most useful tour in Australia, are with us again, to our great joy. If I do not every year mention Rai Sahab Subbiah Chetty, Messrs. B. Ranga Reddy, A. K. Sitarama Sastri, J. R. Aria, and Miss Willson, it is because they remain always near me, unchangeable in their devotion and efficient in their work. Miss Whittam looks after Headquarters Building; Mrs. Stead, Blavatsky Gardens; Miss van Motman, Leadbeater Chambers; Mr. Jussawalla, the gardens. Miss Bell has been away in Australia. There is nothing I can say too strong for the BROTHERS OF SERVICE, whose whole lives are capable service and sacrifice, who keep alive our educational work, are always at hand when wanted, and have vanished before there is time for thanks. Without them, many of our Activities would stop. I am sure all their names must be written in the Golden Book.

A little Co-operative Credit Bank was opened at Adyar for the helping of the T.S. employees in November, 1921, the year to June, 1922 being only of nine months. The Registrar reports it as working well, and there are practically no arrears. When I say that a money-lender lent money to the employees at Rs. 6 *per mensem* for Rs. 100 loan, *i.e.*, 72 per cent, it will be admitted that it was badly needed.

The Treasurer's Report and Balance Sheet are, as always, thoroughly satisfactory. Our Chancellor of the Exchequer manages his Budget better than the National ones are doing just now.

Our Headquarters miss one long-familiar figure, that of B. P. Wadia. He has been drifting away from us for some years, with his own little group of intimates, who held themselves somewhat aloof from the rest of us. They have followed him into his self-chosen exile, and we can only wish that they may either find the knowledge they seek along a path which is not ours, or may discover that they have turned down a bye-way, and rejoin us at some later time. In either case our goodwill follows them.

CONCLUSION

Such, my Brethren, is a brief record of the work of a crowded year. Very hopeful is the note of Internationalism—the precursor of

the recognition of Universal Brotherhood. In Report after Report that joy-bringing note has been struck. How full of gladness is the Report from Germany, once more welcomed into the family of Nations; and how glad the other Nations were to gather at her Convention. Italy, Holland, England echo the note. The interchanged visits of General Secretaries, the suggested yearly meeting of those in Europe, the visiting Lecturers from different countries, the tendency to community life—all these whisper of the coming civilisation of the New Era.

(Glancing over this world-wide field of work of the Theosophical Society, at the joyous confidence seen in our National Societies, at the energy, devotion and self-sacrifice displayed, we cannot but marvel that anyone who has had the good fortune to become a member should ever dream of leaving it, because some one attacks it, or some one deserts it, or some one misbehaves, or some one thinks awry. What have their follies, their sins, if you will their crimes, to do with the great Ideals of Theosophy, its profound teachings, its radiant hopes, its realised triumphs? Shall I shut my eyes because another has lost his sight? To have seen the Light and slide back into the darkness, to have watched the Sun rise and turn one's back upon it—such is truly human perversity *in excelsis*. Shall we not rather register our vow: Let who will desert the Theosophical Society, I will never desert nor betray it. It brought me the Light; it unveiled to me the reality of the worlds invisible; it turned death from an enemy into a friend; it led me to realise my own eternity; it has changed my whole attitude towards life, and has transfigured the world. Brethren, let us walk in the Light, as children of the Light, for the Ancient Wisdom guides us, and the foot-prints of our Teachers mark the Path we tread.

OUR GENERAL SECRETARIES

III. ENGLAND (*Concluded*)

OUR frontispiece to-day is the last, we hope, in which letter-press and pictures do not correspond. In our December issue we mentioned the Hon. Otway Cuffe and Dr. (Monsignor) Wells, saying that we had no photographs of them. The statement supplied our need, and brought us good likenesses of both, which we gladly add to our gallery.

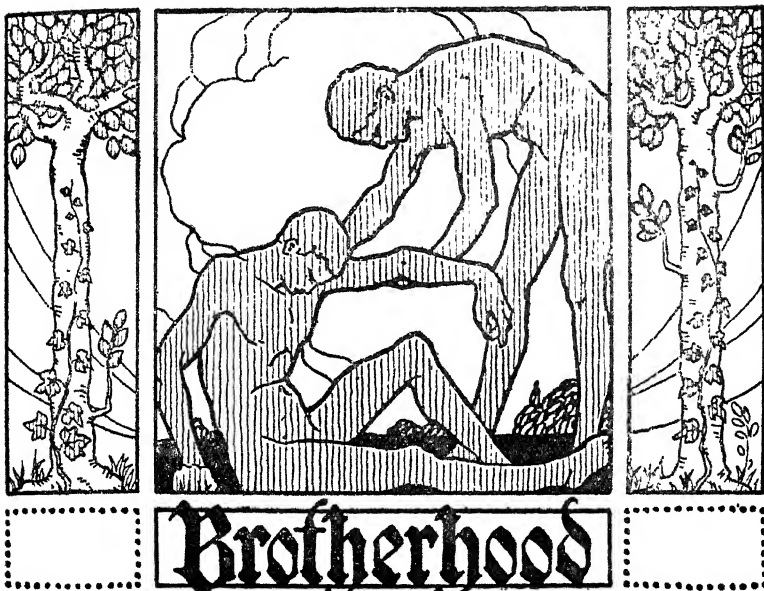
Dr. L. Haden Guest, the third picture on this month's leaf, served as Secretary for but a single year, for the Great War claimed his invaluable help. It was first rendered in France, starting hospitals for the wounded in her sore need and unpreparedness, and then in other fields of surgical work, until the greater need of the children and of the defeated countries called him, and he travelled through them as a messenger from the "Save the Children Fund". His valuable book, *The Struggle for Power in Europe*, is a record of personal observations. We, who regard Theosophy as ready to grapple with every human need, as the Servant of Humanity, we are glad that this General Secretary of ours left peace for carrying help to those stricken in war, and we are proud of the noble work he did.

The next Secretary, G. S. Arundale, also put in only a year of work, 1915—1916, for India called him. As a boy, he was one of Mr. Leadbeater's pupils, going later to Cambridge where he took his B.A., and LL.B., and in due course the M.A. Degree. As a General Secretary he was immensely liked, and, as always, he was an inspiring and vivifying force, treating difficulties as unimportant, and unswerving in his devotion to Service. Nothing came amiss to him which was useful to the work, and the atmosphere he created was always bracing and stimulating. But India's need was greater, for his genius led him to education, most

of all needed in India's regeneration. (See January for picture.)

Then the Society was fortunate in winning the services of Mr. Baillie-Weaver, a London barrister, for a fruitful period of five years, from 1916--1921. He and his wife, his true helpmate, were well known for the unselfish and ungrudging labour which they put into humanitarian work in all directions. The Society spread and expanded during his Secretaryship to a remarkable degree, and through all the anxieties and strain of those sad years he was a tower of calm and peaceful strength. He encouraged with sympathy and work the splendid educational organisation to which Mrs. Beatrice Ensor brought so much knowledge and devotion to great ideals; the Order of Service, and its crippled Secretary, who has done such great work, were always near to his heart. He systematised the work at Headquarters, and carried out the incorporation of the T.S. in England and Wales, bringing his legal knowledge and disciplined industry to carry out its details. He was in office during the year preparatory to the World Congress, and at a crowded Convention of the T.S. in England and Wales, in the Congress year (1921), a valuable gift of books was presented to him by a grateful Society. (See January.)

Major David Graham Pole—who had been the General Secretary of the T.S. in Scotland from March, 1910, to June, 1920—for while he was going through the terrible Flanders campaign, leaving there his vigorous strength, his country would not elect any other in his place—was chosen to succeed Mr. Baillie-Weaver as General Secretary in 1921. He is much beloved and admired by his Section, which re-elected him last year, and his wide international sympathies make him a very valuable unifying power among the troubled Nationalities of Europe at the present time. He has visited India also, and has many warm Indian friends, for he knows no racial bias or racial prejudices. At the same time he values Nationality, and was active not only in obtaining National recognition for the T.S. in Scotland, but he was equally active in helping Wales to establish itself as an autonomous National Society. Long may he continue with us, to help us with his clear vision, steadfast loyalty and joyous outlook on life.



THE POINT AT WHICH WE STAND

By DONALD H. STEWARD

ONE of the greatest things Theosophy does for us is to enable us to understand the point at which we, as individuals, stand in the scale of evolution. The Theosophist sees life as a great ladder of evolution, up which every human being is slowly climbing through innumerable lives. He sees men on every rung of the ladder, and he learns to understand the characteristics of the different stages, and then, by introspection, approximately to determine the stage at which he himself stands, and from this again to discover what his next step must be—the whole idea of which is summed up in the Sanskr̥t word *Dharma*,

In our studies of this aspect of Theosophy, one of the most helpful and illuminating teachings is that of the Two Paths—the *Pravṛtti Mārga*, or Path of Forthgoing, and the *Nivṛtti Mārga*, or Path of Return. We read how, at the beginning of the first Path, the “objects of the senses” are held out like toys to the child-soul, as incentives to spur him into putting forth his powers. Desire is his motive, and gratification is his mode of growth. Taking, appropriation, are his *Dharma*. Then his desires come into conflict with the desires of others, and he experiences the limitation of his powers of gratification, and so advances by almost endless, imperceptible steps to a conception of the rights of others. The pressure of outward law, imposed and enforced by those more advanced than himself, leads slowly to the recognition of a code of morality, the standard of which is very gradually raised. The force of public opinion also plays its part. At the same time his “unit” of selfishness enlarges to include the family, and wife and child become as dear as self. An even bigger unit comes sometimes into his ken, and when a national crisis arises he feels torn between the claims of the greater and the smaller “selves” of nation and family, till he realises the lesser as a component part of the greater, and—at least for a time—identifies self with the nation. Presently, too, the humanitarian conception enters into his consciousness, and he visualises humanity as a single organism whose only real welfare is the welfare of the whole.

At last there comes a time when a great psychological change takes place, and the individual obtains his first full view of a purpose in existence, of a plan, of an aim. Probably many partial and temporary glimpses, gained through religion or philosophy, precede the full awakening, but at last the stage of real “conversion” is reached—the turning again into conscious harmony with the great Will. It is the point at which Spirit first begins to make headway in its struggle with

Matter, and consequently it is the laws of the Spirit which now became the laws of growth.

As the enthusiasm of the Vision begins to subside, the unfortunate individual finds that Nature, seemingly crueller even than physical parents, holds him responsible for all the acts of his childhood! A tremendous bill has accumulated—a colossal debt, which, could he see the whole of it, might well leave him staggered and despairing. Even the knowledge that Nature has thus kept an account of every item through all the past ages of his growth wellnigh appals him. “I did not know!” he cries. “Does Justice hold the man responsible for acts committed in the ignorance of childhood?” But Nature, for reply, breathes to him of the joy and beauty of service and sacrifice, and he realises the possibility of a deeper and more abiding happiness than the toys of earth could ever give. He learns, too, of the Agents of the Great Plan—Men towering above him in strength and beauty, and he reads words whose import seems almost too great to comprehend.

Try to lift a little of the heavy karma of the world; give your aid to the few strong hands that hold back the Powers of Darkness from obtaining complete victory. Then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight.

Apprenticeship to those great Helpers of Humanity becomes the end and object of his life, and, drawn onward by the beauty of that great ideal, he begins to learn to *let go* those things he has for such ages been grasping and holding. Wealth, honour, position, comfort and happiness, friends and loved ones—all these he has to learn to “let go,” and, perhaps hardest of all, to face the misjudgment and misunderstanding of those he loves. And he cannot hope to pay off swiftly the huge total of his debt by merely passive renunciation. Active service of his fellows is the other side of the shield, and he slowly learns to find his happiness in constant and untiring work—for a cause, for a leader, or for mankind.

To-day many people, especially amongst the ranks of Theosophists, seem to stand at the turning-point between these two paths. They have seen the Great Vision; they have turned their faces homeward, but only to find to their surprise that their enthusiasm evaporates and a terrible darkness supervenes. And for this a simple explanation suggests itself. We all know how the pedals of a bicycle may be so placed that no merely *downward* pressure will move them—when they stand, as we say, at a “dead centre”. In just the same case stands the man at the turning-point between the *Pravṛitti* and *Nivṛitti Mārga*. He has reached a “dead centre”. His old motives and incentives have been seen in the light of the Great Vision to be largely unreal and unworthy, and he has heard the call of the great ideals: but, as this new darkness closes down, the Vision seems shadowy, vague, and unreal, and some at least of the old objects seem more attractive than ever, and hard indeed to give up. The difference between real and unreal is seen intellectually, but by the standard of the feelings they become inexplicably reversed, and the great forward impulse of the new enthusiasm seems to have died away entirely, like the sudden dropping of a high wind. A terrible *ennui* follows; the individual finds himself without any motive or incentive; he is tired of life—tired with an utter weariness of soul never imagined before. Life stretches before him a dreary, colourless waste, across which he has to struggle, unrefreshed, and “up hill all the way”. “What compensation is there,” he cries, “for all this weary striving?” and he could even find it in his heart to welcome extinction.

For a time the great wise Mother gives no answer to his cry. Only faith remains, from the memory of the Vision, and in that faith and in the strength of his own will he must put his trust, for nothing else can help him. For it seems to be one of the laws of growth that at each step forward the lower must be relinquished *before* the higher can be grasped.

In due time the light will slowly dawn again—not as a blinding flash, but as a steady burning flame—small indeed, but clear and unflickering, and ever growing brighter and steadier. The vanished enthusiasm will return, but tempered into steadfastness. And slowly the individual begins to realise that, far outweighing the “terrible toil and profound sadness,” there is indeed “a great and ever-increasing delight”.

We all understand that renunciation and service must be the key-notes of all our endeavours on the *Nivṛtti Mārga*, but these are such big words that often they seem to cease to convey any meaning or to have any bearing at all on humdrum, everyday life. But there is an easy method by which we may begin to grow into the realisation and practice of renunciation—by cultivating a simple mental habit which may be called “Spiritual Socialism”. This consists in ceasing to *take for granted* those things which make for our comfort and happiness; in ceasing to think of anything as *belonging* to us; of anything as ours *by right*. We can apply this equally in big things and small things, even down to the mere necessities of physical life, such as food, clothes, house, the service of subordinates, and so on. And we can contrast our portion with that of others less fortunate, and ask ourselves: “What am I doing of service to the world, to justify my receiving so much more than they from the common stock?” In this way we can learn to lessen our demands on life. Most of us habitually expect and demand so many things which we have always “taken for granted,” and it is only when we adopt this attitude of “Spiritual Socialism” that we realise it. Outward and literal renunciation and the method of asceticism may seem easier, but in the way described a man may steadily grow into “non-attachment,” and we know that, once this is gained, outer circumstances become utterly unimportant, and the richest man may be in real fact a sanyāsi in his heart.

The words service and sacrifice also call up vast ideals in the mind, and the difficulty is to bring them down to the plane of everyday life. One thought may help us here. The first step towards helping is to *perceive* where help is needed. We have all read how the average man, when he falls asleep and leaves the physical body, is unconscious of his surroundings on the astral plane, *because he is inward-turned*. And many of us seem still to be inward-turned, even on the physical plane—in other words we are most of us self-centred. Someone whom we meet every day at our work, or even with whom we live in the same house, may have some weight on his mind, some trouble or problem which it is in our power to relieve. But we fail to *notice* that anything is troubling him. Still more frequently we wound or irritate through lack of perception of another's state of mind, and through not anticipating his psychological reaction to our words or acts. So we have to practise this "outward-turned-ness," which consists simply in making a point of *noticing* every individual we come across, of noticing their conditions, circumstances, and state of mind, and imaginatively entering into their lives and seeing from their point of view. We can apply it with equal efficacy to superiors, equals or inferiors, and extend it even to animals, entering imaginatively into the lives of the draught ox, cab horse or pariah dog. It is not a prying or interfering attitude; it is just a question of adding sympathy to attention.

It is true that if we practise this in the street, or wherever we may be as we go about our business, we shall probably see ninety-nine cases of human wrong or suffering which we are powerless to help, to *one* that we can help; but the perception is the first step, and who will say that even silent sympathy is useless? It may also be argued that the time and energy are better spent in mental contemplation of an ideal, in following with concentration a deliberately chosen line of thought, or wrestling with a mental problem; and for some temperaments

that may be true. But in actual practice most of us let our thoughts drift when not definitely engaged, and the greater part of such idle thought is self-centred.

We have also to guard against being indifferent to wrongs and suffering because we have grown accustomed to them. We think of them as "natural," and dismiss them from the mind. One can think of the tremendous effect on the mind of Prince Siddhartha of the "three sights"—an old man, a sick man, and a dead man—and compare that with the effect on ourselves of much more moving and remediable cases of human suffering. The practice of "outward-turned-ness" will surely develop our power to perceive both the inner and outer conditions of others; and through it we may lay the foundations of the real compassion which is not only the power to "feel with" but also the power to relieve, and even at our humble level begin to enter into that "partnership of joy" with Those who are the Saviours of the World.

Donald H. Steward

THE NEW RENAISSANCE¹

By W. R. C. COODE ADAMS

IT is said that history repeats itself, but this is an inaccurate statement of the truth. What we mean is that similar circumstances produce similar results, and in this we state a principle which is the very basis of all human knowledge, and without which all research would be impossible. The object of the study of history is to show that every action has its effect, and every effect its antecedent cause, and that these are linked together by laws which cannot be evaded, and which work their inevitable way from one generation to another. It is thus that the wise historian, gazing at the conditions of his own time and comparing them with those of previous times, is able to foretell what course the world will take, and to see the future circumstances which will spring from present causes. The ordinary "man in the street" is swayed by a near-sighted view of present problems, but he who has learnt to look into the past should be trained to look into the future and see how these problems will affect those future times when names which are household words to-day will not even move men to curiosity. Thus, once again, knowledge is power; and so, with this motto as our guide, let us look at our modern days and see what is being born in the womb of time in the Year of Grace 1922.

It is the object of this article to show that a similar set of circumstances existed in the early days of the Renaissance,

¹ A Transaction of the Verulam Lodge, Cambridge.

and to accomplish that I will give a short sketch of that wonderful movement.

In 1453 Constantinople fell to the Crescent of Islām, and the scholars who retained there the remnants of classical learning and philosophy had to seek refuge in the West, where they began to spread their new ideas and teaching. The sterility of the philosophic basis of Catholic Christianity at that time, and the materialism and abuses which existed within the Church, had made a rich ground for the seeds of something new. The Dark Ages were coming to an end, and the culture of Western Europe was seeking some new expression in its awakening activity. Among those who patronised this new learning, one stands out among his fellows as a bright star among lesser lights. Lorenzo de Medici, called the Magnificent, the real ruler of the Republic of Florence, collected round him all the scholars of the New Age, and during his time made Florence renowned for learning and beauty throughout the length and breadth of Italy. Thither came the poet Politiano, and thither Pico della Mirandola, immortalised by Walter Pater. The history of this attractive and almost pathetic figure is a human document in itself. He sprang into prominence first at Rome, by publishing nine hundred propositions which he offered to defend against all comers, old and new. Needless to say, among such a vast number there were several which were judged by an ever-watchful Church to be highly heretical. He fell into bad odour and fled for protection to Florence. But Pico was ever a good Catholic, and continually strove to reconcile his new learning with his religion. Later in life he came into contact with Fra Girolamo Savonarola, of whom more anon, and under his influence burnt some of his books and recanted some of his former learning, and, it is said, on his death-bed prayed to be buried in the habit of a Dominican friar. He died in early manhood, leaving us a picture of a brilliant and lovable character, ever in search of

truth, and ever dissatisfied because he could not find it—a man before his time.

Lorenzo the Magnificent had two sons: the elder, Pietro de Medici; and the younger, Giovanni de Medici. Pietro succeeded to his father's place, but not to his culture, and wasted his substance in riotous living. In the younger Giovanni, whom Lorenzo called his "shrewd" son, lingered his father's spirit. He took to the Church and was made a cardinal, and ever cherished his ambition to make the name of Medici once again a symbol of all that was learned, cultured and beautiful. These strange doctrines, however, raised the opposition of the Church, and the feeling found a ready mouth-piece in Savonarola. This Dominican friar, with such surpassing eloquence and so fiery a nature, eventually carried all before him. The people rose, disgusted with Pietro's excesses, and the Medici were driven out of Florence. The statues were destroyed, the books burnt, and an age of puritanism followed which has its equal in our country under the Commonwealth, until Savonarola was removed by the Pope—the notorious Roderigo Borgia, reigning as Alexander VI, about whom so much has been said, and of whom the truth will never be known.

Pietro died a broken man, but Giovanni migrated to Rome and bided his time; and that time was not far distant, for in 1513 he ascended the throne of St. Peter under the name and title of Leo X. Then indeed the old days seemed to have returned. Never was a more worldly Pope, and never one more splendid. He gathered round him at Rome a brighter circle of brilliance than had ever been in Florence, and filled the Eternal City with classical learning, philosophy and beauty. Other great names occur about that time—Michelangelo, Leonardo da Vinci, and Paul Veronese.

Leo X died in 1521. As the Vicar of Christ on earth he was a failure, but the debt the world owes him is great. He

protected the Renaissance and set it on its feet; and, although evil days were to come, and a Pope was to arise who executed Giordano Bruno in 1600, yet the classic learning had come to stay, and found its supporters in other lands—John Reuchlin in Germany, and Sir Thomas More and the great Lord Bacon in England. The Dark Ages were over, and a New Age had dawned.

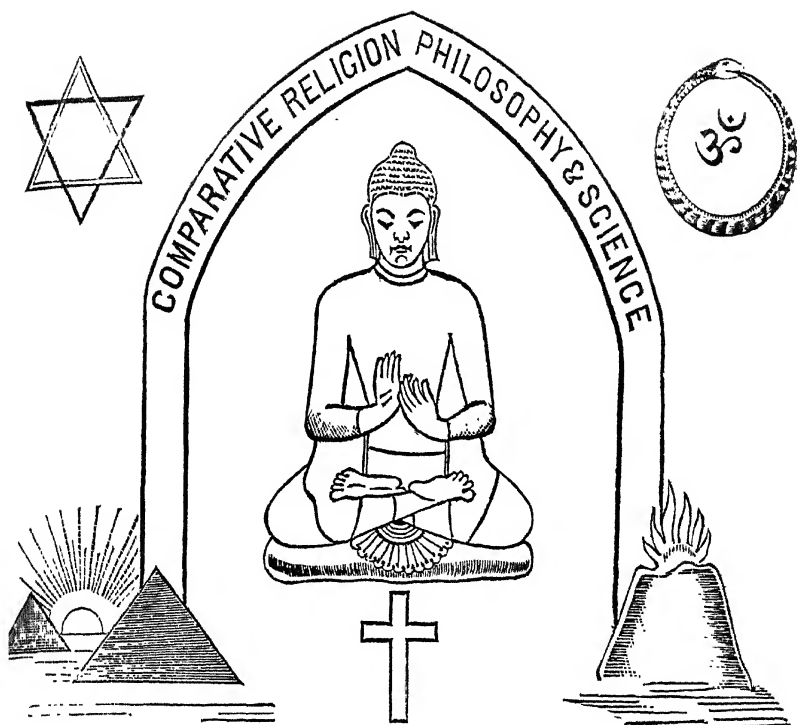
The New Age, in its turn, was to sink into all the errors of the past, the bigotry and the contempt of learning other than its own, and of other men's point of view; but, as it has happened before, a New Age is now arising, and behold it has come the old way: *Ex oriente lux*. With the opening up of the East a new learning has come to Europe, and the Upaniṣads and the *Bhagavad-Gītā* are being translated for the first time to sympathetic Westerners, as the old classics were translated in the West in the time of the Magnifico. And, as it was before, the movement has begun in a small way, and among a circle of people who are regarded by the orthodox with suspicion not unmixed with scorn. Nor should we be alarmed if, in the beginning of this movement, the scholarship is defective or the positions taken up by its followers occasionally extravagant. Even Mirandola himself thought Plato was Moses speaking Greek, and many other inaccuracies. It is for the beginning of a movement to set the tone, and for later years to perfect its details; and it will no doubt be now as it was before—a few great brains and a number of "cranks". These things must first be, but the far-sighted man will recognise out of the past that this is the beginning of a movement which will change the whole world.

Let us analyse our modern times and see if the conditions are not similar. Without any reproach to the Churches I think we may say that the philosophic basis of their dogmas is more than doubtful and they depend more on authority than reason. The Roman community is the only one that makes

any serious attempt to establish its position on philosophic grounds, and this is chiefly due to antiquated systems such as that of Thomas Aquinas. No serious attempt is made to keep abreast of modern philosophic thought. The intellectual advance of the age has been rapid, and men are looking for a new system of thought on which to correlate the results of scientific investigation.

Brothers, the New Renaissance has begun. It has begun, but it has yet to be made; and who will help in the making? Let us forget our personal differences and quarrels, and see the age as the historian of the future will see it. We think how good it would have been to be alive in the days of the greatness of Florence, but even greater days are on us now. These names that stand out to us in history were men even like unto us; to the eyes of their world they dabbled in useless things and followed after strange gods. It is a fair way to judge of the relative importance of things to consider the time for which they will last, whether the chroniclers of the future age will find them worth recording, or whether they will be relegated to the land where all forgotten things do dwell. Think of all the men who wrought and suffered in the ancient land of Egypt, and their quarrels and their troubles; where are they now? The sand has covered them. But the thought of Egypt has been the basis of all the science of the West. Will the historian, looking back from some dim future age, say the same of us? In our hands it is to decide; God grant we choose aright.

W. R. C. Coode Adams



RELIGION : ¹

OR

GOD MANIFESTING AS LOVE

By ANNIE BESANT, D.L.

I AM to speak to-day on the Religions of the world, a very much easier subject than that of yesterday. There is one profound difference between the question of Religion taken as Mysticism, and Religion taken in its various forms, adapted to

¹ The second of six addresses, inaugurating the Brahmaviđyāshrama, Adyar, given on October 3rd, 1922.

the various circumstances, times, and conditions of evolution found, when any special religion was promulgated.

There is one particular distinction that you might keep in mind between Religion as such, the very deepest, and the exoteric religions, those that have to do with the outer life of man and his growth through certain stages. That is the distinction that you find drawn in the famous answer given by Aṅgiras to an enquirer, as recorded in the *Muṇḍakopaniṣhaḍ*, when the enquirer asked what was Brahmaniḍyā. And the answer was that it was twofold: the Aparā, the lower—which included everything that was found in the Veḍas, in Science, Literature, the Veḍāṅgas, and Philosophy, such as the systems we now call the Ḍarshanas and so on—and the knowledge of Him by whom all else becomes known, and that was the Parāḍiḍyā. It is partly from that, that our name Brahmaniḍyāshrama has been taken; because we are trying to unite these two, to recognise the lower, the teachable, and the higher, the unteachable—that which one man can teach another, and that which every man must learn, to work out, discover, for himself.

It would not be, I think, an untrue definition, to say that everything that can be taught makes the Aparāḍiḍyā; that which none can teach, but which is the revelation of the Self to the Self, that is the Parāḍiḍyā. It is a distinction that is very seldom kept in mind. That Supreme Science, the Parāḍiḍyā, is a voyage of discovery for every individual by himself. I spoke of it yesterday as very lonely, for that reason. Each traveller travels into an unknown country, and each must make his own discoveries, depending on the inner strength that wells up within him. No one can teach him. In the one case he is continually being taught and helped and trained, shown how to develop his powers, shown how he may gradually grow in spiritual, intellectual and moral stature, and so on. Each religion leads the human being,

the ego, always, as it were, by the hand, showing him how each part of his complicated mechanism is to be trained and disciplined; leading him higher and higher, until, having gained to a great extent self-control, the power of self-discipline, the mastery over all his vehicles, he then can use them for his onward journey, which he must tread alone.

We have to deal to-day with what can be taught. Yesterday I tried to indicate some landmarks on the voyage of discovery, which each has to tread by himself. H.P.B. once said that she was expected to take her pupils to the Masters over the Himālayas in a Pullman car. But that is a feat of engineering that no one can accomplish. The pupils have to walk on their own feet.

Now the special light which is thrown by Theosophy, and which ought to guide you in all your studies of religions, is that they all come from the same source. Each of them is delivered by a World Teacher. Each of them begins a new stage of civilisation with its own peculiar mark; while the religion given by the World Teacher looks backward and around, to see how people have come to the position they are in, and how to adapt the Ancient Truth to the new type; still more is it the foundation of a new civilisation. A new quality dominates each civilisation, and each of these qualities is one of the great jewels of Religion, which is gradually developed by the ego as you cut a diamond, so that instead of its looking like a piece of glass, you find that it reflects the colours of the spectrum: it dissociates colour from colour, and shows that all of them are present, even though one will dominate. The perfect diamond, which reflects all the colours of the white light, is the most valuable of all, from the standpoint of the jeweller. Then you sometimes get diamonds of a distinct colour—yellow, blue, rose, or even black, they say.

The peculiarity of each religion is the thing you have first to look for. What is it intended to evoke from the sub-race

to which it is given? What is the special quality which it has to bring out in that sub-race, and what is the contribution of the sub-race to the ultimately perfect humanity? There is a term used by H.P.B., and by many of the Great Teachers—the term of “The Heavenly Man”. In one sense “The Heavenly Man” means the perfection of a Root-Race. For instance, there is the ideal of the Āryan Heavenly Man. He will show out many qualities, but all specially dominated by what used to be called the “fifth principle” or mode of consciousness, that of the intellect, and he will show it out in different ways. That will be shown out in every sub-race. In addition to that, every sub-race will show out what we may call sub-qualities, which are dominated by the mind (I am taking the fifth for the moment), are coloured by the mind, grow up in the atmosphere of the mind, so that you can distinguish between the same quality in a fourth-Race man and a fifth-Race man. When we have our fifth Round, we shall know, H.P.B. used to say, what intellect really means. At present we have Manas developed in the fourth Round of our Chain. Hence it is largely clouded by Kāma, shows fundamentally the quality of the Lower Manas; and, while it is developed to an extent that to us often seems magnificent in the geniuses of the Races, we are told that when it comes to the fifth Round, and the fifth Race, then in the fifth sub-race of that we shall have a brilliancy and power of intellect that at present we cannot conceive.

That image of “The Heavenly Man” shows us a single body, as it were, into which all the qualities of the Race are brought, and also the sub-qualities. As that Heavenly Man is seen in the world where these lower divisions do not exist, where you get every individual and every Nation respectively like a cell and organ in the human body, which has its own individuality but at the same time is dominated by the Life of the whole body, so in the Heavenly Man you see a form in

the higher world, and into this are built all the qualities and sub-qualities of the Race that He represents. I think you will find that to be a very useful idea to keep before your minds in the study of religions. You will first try to see the characteristics common to all of them. Then you will look for the things that are separate in them, the specialities of the religion, the things that distinguish one from the other. These two things, the unity and the specialties, are the things that you want to select out of the religion in your analysis of it, so that you may get a clearly-cut idea of the special gift which that religion and sub-race give to the building up of the ideal, "The Heavenly Man". I have found in my own study that the way in which Theosophy both analyses and synthesises—these two ways of the mind—helps us enormously in the clearness of our ideas, and in the relative importance which may be given to the different parts of the same subject. We are inclined to be lop-sided. We need a corrective, and that corrective is given us by the study of the Divine Wisdom. We are going to try, in the work which is done here, under each of the great heads, to utilise Theosophy as an illuminator. A phrase comes into one's mind from one of the *Psalms of David*: "Thy Word is a Light unto my feet"; and I think the Divine Wisdom is pre-eminently a Light unto our feet.

The next great idea that I want to take as a guide is that there is always a World Teacher, one great Being; but He does not belong to one Race, as the Manu does. It is a rather curious point, and I have never been able quite to realise what it indicates, but some great principle must be indicated in the fact that a Manu and a Bodhisattva always work together. They are a pair; and that at once suggests to us "the pairs of opposites". They are supplementary to each other, and we can see, looking back into history, how these Two keep together; how, when They are preparing for Their high offices, They are continually brought together into the same

life, go through life together, helping each other, supplementing each other, the deficiency of the one being made good by the excellences of the other. They are like two parts of a single form, and until you have the Two you cannot realise Their work. More and more They become assimilated as they tread the higher reaches of the Path. Where They pass on into Liberation, you find Them working still side by side until the sixth great Initiation—that of the Chohan—after which They pass the seventh, but there One becomes the Manu of a Race and the other a Boḍhisattva. I cannot say the Boḍhisattva of a Race. That is the peculiar thing. The Boḍhisattva takes up His function of Teaching at a point at which His Predecessor becomes a Buḍḍha, and He comes in and takes a certain sub-race, say of the fourth Root-Race, under His care, as the Lord Gauṭama did. He was the Boḍhisattva who occupied that great post through the later sub-races of the fourth Root-Race. On the other hand, the Lord Vaivasvaṭa Manu, the Manu of the fifth Root-Race, took up His work of preparation long before, the work of separating His Race out of the fifth sub-race of the fourth Root-Race. That went on through a very long period of time in Atlantis, before He brought them by way of the Sahāra, which was then a great sea, across Egypt into Arabia, where they settled for a long time, and then onward through Mesopotamia until the northern part of Asia was reached, and the shores of the great Northern Sea, and then a little southwards, where they finally settled down round the waterway that separated the White Island from all the surrounding country, and built the “City of the Bridge”.

While you find the Manu and the Boḍhisattva very closely connected, there is this curious difference between them. The Lord Gauṭama appears as the World Teacher in the fourth Race where He takes up that Office. The Lord Vaivasvaṭa Manu works in preparation for His fifth Root-Race, taking it

out of the fifth sub-race of the fourth Root-Race, and bringing it away and segregating it after going through long journeys. We know exactly in how many sub-races of the fifth Root-Race the Bodhisattva appeared as the World Teacher. We know how He appeared as Vyāsa to the Root-Stock of the Āryan Race. Then we hear of Him as Thoth in Egypt, in the first of the emigrations, the second sub-race. That name is more familiar in the records of religions under the Greek form of Hermes Trismegistos, the Thrice Greatest, so called to distinguish Him from Hermes, the Messenger of the Gods, who was a Deva. The World Teacher in Egypt was then known under the Egyptian name of Thoth and under the Greek name of Hermes. In *The Book of the Dead*, and in remnants of Egyptian records which have been translated, you will read a great deal about that wonderful Revelation of His. Just as in the Hinḍū Religion He took the Sun as the great symbol of the Deity, and Nārāyaṇa in the Sun became the centre of worship, so in Egypt you find a similar symbol, spoken of as "The Light" more than as the Sun, though the latter is His manifestation, as in the Egyptian religion you have Ra and Osiris, different names for the Sun. But the fundamental idea in the Egyptian religion is less the Sun than the Light through the Sun. In the Fourth Gospel there is the phrase: "The Light which lighteth every man that cometh into the world." That is a purely Egyptian idea. The Fourth Gospel was written in Africa, and is partly Greek and partly Egyptian. All the symbology is the Light-and the Darkness. The powers of matter and of evil are typified in the great Dragon of the Darkness. He tears Osiris into pieces, and scatters his body, so that the pieces have to be put together before he can rise from the ashes of the dead. The great symbol of the Resurrection of the New from the Old is Egypt's symbol of the Pelican—called very often by other names in Egypt—that feeds its

young from its own breast. The Phoenix was one of the names that it had, and the legend was that at one time in the year a Phoenix came to Egypt and threw itself into a great fire which was prepared for it. It was burnt to ashes, and a new Phoenix arose from the ashes—a vivid symbol of the way in which life is reincarnated in new forms; and in that way the doctrine of Reincarnation was spread in Egypt. In Egypt, the King was bidden: “Look for the Light,” that he might remember, amid all his pomp and his pride of power, that the Divine Light shone in his subjects as in himself. The people were told: “Follow the Light.” And in the Mysteries they were commanded, as they stood in the symbolic darkness: “Seek for the Light.”

Then again we know that the World Teacher also was the Founder of the great Zoroastrian Religion. He came as Zarathushtra, and gave the second of the great migrations, the third sub-race, the Persians, their ancient religion which survives among the Pārsīs to-day. His last reincarnation in our fifth Root-Race was when He came as Orpheus to Greece, the Founder of the Mysteries there, as He had been of the Egyptian Mysteries and the Persian Mysteries. The Mysteries of Mithra came from the Persian Prophet, as the Mysteries of Greece had their root in the Mysteries of Orpheus.

I ought to have said that in His Third Manifestation, in Persia, He took another form, the Fire. The Sun, the Light, the Fire, these are the three great visible manifestations of the Deity in these three religions. In the fourth sub-race He changed His symbol and adopted Sound. The Orphic Mysteries work through Music; the idea in them is Harmony, Beauty; and it is because of the way in which notes are welded together into richer chords, that out of that the dominant characteristic of the Greek Religion, shaping the Greek civilisation, took its note of Beauty. Beauty is the mark of the Greek (or the Kelt; Greek is too narrow a name),

just as Purity is the mark in Persia, and the Higher Science is the mark in Egypt, and the deepest philosophy and metaphysic was the mark in the Root-Stock of the Āryan Race. God was hidden in the Sun, the Light and the Fire ; He was made manifest in Beauty.

Looking at it, then, in that way, you have a definite Design. We have these four—the Root-Stock and its three sub-races—all under the same Great Being who then appeared as the Prince Siddhārtha, the Lord Gauṭama, who became the Buddha, reaching Illumination at Gayā, under the Tree, who then, when He went to Saranāth, began the turning of the Wheel of the Law ; He lived for forty years, teaching His sublime form of the great Wisdom Religion ; and passed away from the world. His work as the direct Teacher of this World was over, and He gave His place to the Ṛṣhi Maitreya, who then became the World Teacher, the Jagat Guru, or as the Buddhists have it, the Boḍhisattva.

Annie Besant

(To be concluded)

INTERROGATORIES

FOR DISBELIEVERS IN REINCARNATION

By THE REV. C. SPURGEON MEDHURST

A. Is man only born once?

1. If a man inherits more tendencies to vice than to goodness, and circumstances surround him with influences which foster evil rather than purity, how is he ever to be convinced that he is a brother to all, and all are his brethren?

2. How, under such conditions, can he believe that God is a Father who looks with equal eye on all?

3. How, to such a person, can it be proven that there is one aim in life which is the equal duty of all?

4. If this man's eternal destiny is settled by a single earth life, what hope has he?

B. Is there Divine Justice?

5. If I am brought into the world for the first time at birth, and the occasion of my birth was the unconsidered passion of vicious parents, what philosophical ground is there for believing that an existence so capriciously commenced may not be as capriciously ended?

6. The sins of the parents are visited on the child. On the theory of a newly created soul for each newly born body, where is Divine Justice?

7. If I am without a past, dropped from somewhere into this maelstrom of inequalities, what rational assurance have I that I may not ever be a bubble tossing on the ocean of existence?

8. If the sense of Divine Justice be destroyed, how can the sense of obligatory human justice be preserved?

9. If there is no justice now, why expect justice hereafter?

10. Can Divine Justice be proven if the truths of reincarnation and previous earth lives are denied?

C. Is it all chance?

11. Why are some morally weak, and others innately strong? Why are some severely tempted, and others untroubled by objectionable desires? Is it all chance? How can this apparent injustice in things be reasonably explained?

12. The state of the world can only be attributed to one of three causes:

(a) Chance, or a divine Will which is unstable;

(b) Caprice, or a cosmic law of which we are the innocent victims;

(c) Desert, or causes we have set up in previous lives.

Which is the most reasonable?

13. If our present life and its implications are, so far as we are concerned, only a throw of chance, why not rid ourselves of the burden when we will?

D. Is flesh superior to Spirit?

14. The physical body is the result of a long evolutionary past. Men's minds show greater diversities than their bodies. What ground is there for admitting the physical evolution of the one, and denying the psychical evolution of the other?

15. If a new soul is created for each new body formed, then is not flesh superior to Spirit, and Spirit its dependent, not its ruler ?

16. If unwilling to admit the above, then, on the special creation theory, are we not logically driven to the position taken by Democritus, that the soul is the same as the body, only composed of more delicate atoms, and that thought is only a more refined sensation ?

17. If body necessitates soul, how can immortality be proven ? Can the greater spring from the lesser ?

E. Is there purity or goodness ?

18. By what authority, human or divine, on the hypothesis of the special creation at birth theory, is a *pure* soul imprisoned in a sin-soaked, lust-produced body ?

19. If the creative *fiat* of God can be called into operation by man's impure indulgences, it must have been because He so willed it. If so, what about His Purity and Wisdom ? Is not the theory that no life begins at birth or ends at death the only explanation of the dilemma ?

F. Is immortality true ?

20. How can you prove the reasonableness of your belief that one's *eternal* destiny depends on a few years of ignorant earth life ?

21. If it does, why the difference in the lengths of different earth lives ; why the wider and the narrower chances given to men ?

22. How is it some escape from earth's disciplines in infancy and have no earthly discipline ?

23. Do these always remain kindergarteners ?

24. If these inequalities can be balanced in an after-death or spiritual existence, why are any subjected to the pains of earth ?

25. Can this differing treatment of men be explained on any other supposition than that they have lived on earth before and will return to earth again ?

26. Without this belief, is it not true that the doctrine of immortality presents many difficulties ?

27. If the necessity for a pre-natal life, as an explanation of man's inequalities, be denied, how prove the necessity for a post-mortem survival to regulate irregularities ? Are not the arguments which would support the latter hypothesis equally applicable to the former ?

G. Is perfection attainable by man ?

28. Can there be human perfection unless man completely masters fleshly desires ? How many succeed in transmuting these, and in overcoming a longing for earthly goods ? How can this earthward longing be conquered on a spiritual plane, and why should man be deprived of further chances to make good in the place where he has failed ? If he never returns to earth, does God, having set him the task of conquering the flesh, afterwards excuse him from it ?

29. Is it not the most reasonable explanation that we return to earth many times, until we have finished with all that earth can teach, and in such a belief is there any essential contradiction of any Bible truth, or of any moral or spiritual teaching anywhere ?

30. If we deny reincarnation, how is the Calvinistic doctrine of predestination, in its most offensive form, to be avoided ?

31. If this world is good enough for our learning our first few lessons in the method of attaining perfection, why is

it not good enough for our learning the later lessons also? There have lived men on earth who were greater saints than we.

32. What proof is there, in any scripture, that God does not intend us to exhaust all the possibilities for improvement which earth affords, before we finally leave it?

33. If man were taught that he will be sent back to earth again and again, until he has accomplished in himself the miracle of perfection, would he not have a stronger motive for strenuous endeavour than when allowed to think he can at death finish for ever with all the familiar temptations of the flesh.

H. What is the basis of evolution?

34. Apart from the theory of reincarnation, is it possible to give any philosophical explanation of the rise and decay of races?

35. Is evolution the result of certain blind forces, or is it a Will gradually coming to a knowledge of itself?

36. Unless the outward process of the "physical juxtaposition of molecules" be a "mode" of the activity of the ego within, why evolution, and not devolution?

37. Either each ego perishes with its material body; or at death it is drawn with its accumulated experience back into the ocean of Spirit, losing its individuality; or it reincarnates in the physical, after having assimilated all its previous varied experiences, that it may acquire further experience. In view of the evolutionary process demonstrated by science, which of the above propositions is *prima facie* most reasonable?

38. If it be said that all must be left to the evolutionary fiat of the Creator, the question still remains—what was the force working within the primitive vehicles, and has that force been itself affected by the evolutionary process? Was it

fully cognisant of its aim, and working according to plan? If so, how account for imperfect organs subsequently discarded, modified, or transformed? In a word, is not evolution, or growth, as true of the Spirit working through matter, as of the matter worked upon?

39. Do not facts, when considered apart from theological prejudices, force the conviction that, working through matter, the force (or Spirit) gradually attained consciousness and individuality by moulding matter into form?

40. In this do we not see an adumbration of the spiritual evolution of humanity, individually, and therefore, of course, collectively?

41. Does not such spiritual evolution find ample confirmation in the history of mankind, as known to us from investigations along other lines?

42. Unless all phenomena are an expression of an inner realm of spiritual activity, how account for sensation becoming emotion?

43. If the evolution of Spirit be denied, while the evolution of form is conceded, how account for the gulf between the mind of the animal and the mind of the man?

44. If long ages of the evolution of matter, through innumerable forms, were necessary to prepare a suitable encasement for the Spirit of man, why assume that one physical body is sufficient for the perfecting of man's Spirit?

45. If it was the Divine Plan that man should attain individualised consciousness by means of a long evolutionary journey through many physical forms, is it reasonable to suppose that God has now reversed Himself, and that He intends man to attain perfection in some other way, without the aid of the flesh? Does anyone die having perfectly learned every lesson the flesh can teach?

46. Is there sufficient difference in the brains of men to account for their differing moral and spiritual conceptions?

47. Is it not necessary, therefore, to postulate a spiritual as well as a physical evolution?

48. May we not say that the Christian Incarnation of the Christ was a miniature of the entire process? "The Captain of our salvation, made perfect through suffering." (*Heb.*, II, 10. *cf.* XII, 2.)

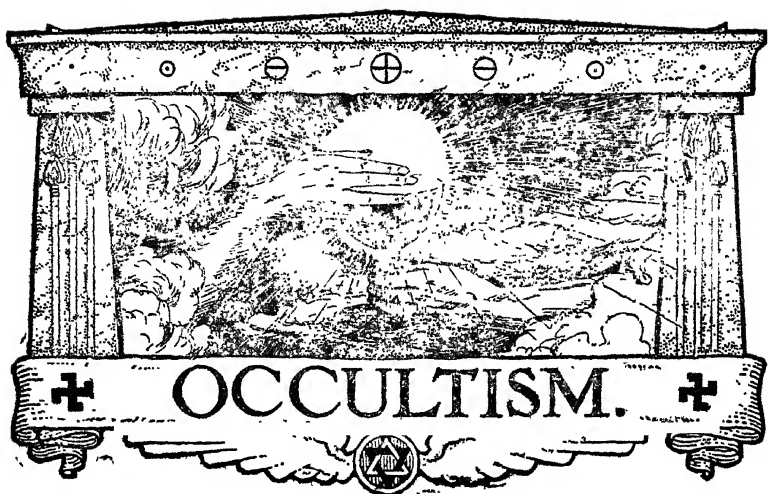
C. Spurgeon Medhurst

CRESCENT

"THE moon is old," she said,
"And nearly dead.
"When shall I see the new moon's crescent clear
"At eventide, when 'neath the trees I rove
"With one I love,
"So full of hope and cheer?"

But I—I have grown old;
And so I wake long hours before the day
And watch the old, old moon, grown thin and cold,
Climb up the sky. "Ah! sad, sad," she would say,
"His day is almost done."
Old moon, what say you? Are you sad or glad?
Sad that your hours are few?
"Nay, rather, glad," I think I hear you say—
"Glad, for another day
Shall see me born anew."

ETHELWYN M. AMERY



THE OCCULT GOVERNMENT OF THE WESTERN HEMISPHERE

By DR. WELLER VAN HOOK

(Concluded from p. 411)

THESE matters are brought to your attention because their review makes it possible to point out anew the necessity for your seeking and seizing opportunities *over and above those of routine and of mere self-evidence.* These are now critical times for all Theosophists. They are times in which your leaders are presenting brilliant opportunities to you without always labelling them. Your intuition must enable you to see them. Perhaps I may be allowed to give you some very direct **hints.**

The Masters utilise the karma of Their pupils in peculiar ways. They sometimes let the young Initiate appear to be a man of weakness, sinfulness or impurity. There are now before the Society Initiates accused of various phases of wrongdoing, of immorality in one or another sense.

Let me give you solemn warning that their errors of conduct, if there are such, would better not be observed with comment of any kind by you. If you have obtained knowledge that A or B is an Initiate, let me adjure you to utter no criticisms in thought or speech upon his shortcomings or alleged misdoings. His Master cares for him and all that he does. To be henceforth in practically continuous incarnation, and to perform colossal labours for the cause of the Great Lodge, these pupils will soon be lifted away from errors of conduct, a few decades bringing them into relation with new generations of men. Ere long these pupils, beginning in an apparently unfavourable way, will become illuminates, free from the possibility of falling into error. *Per aspera ad astra.*

Would you have the mystery of the Way no mystery? Modes of making mysteries the Masters must find, in order to confer the power of penetrating māyās. And often the task in dispelling māyā for the self-righteous man is that of seeing through erroneous conduct on the part of the Initiate!

For the unevolved or partly evolved man, conduct, we must remember, is a sort of precipitate, occurring amid the actions and reactions of a man's inner consciousness. It sometimes represents phases of character almost entirely outworn, no longer properly representing the man. Is it not high time that we Theosophists were learning where to place conduct when we are observing men? It is truly pathetic that, after the many years of active drill on this lesson since H.P.B.'s early days of spiritual teaching, to say nothing of the ancient scriptural teachings, of the words of the Lord Buddha, of

Pythagoras, of Plato, of the Christ, our people should still be persecuting one another on account of deeds, of mere errors of conduct !

When Jesus said to Paul, appearing to him on the road : "Saul, Saul, why persecutest thou me ?" He opened Paul's heart so that Paul knew the truth—that he was persecuting his Master by dealing harshly with His disciples on account of their deeds.

We grant that a man's hand should be stayed if he be about to strike another without authority, just as we insist that a man shall not prosecute unless he has authority, is in fact the executive officer, or shall not hang another unless he be sheriff.

But that Theosophists, students and exponents of the Divine Wisdom, should more or less idly contemplate, consider, speak of, discuss and publish accusations, whether imperfectly or well authenticated, against fellow-members of our Society, of so-called brothers, is beyond the most fantastic dreams of possibility for one who knows what they have been taught, what they know, and what their true convictions are ! Yet these things they do. And, worst of all, they not only condemn and revile those that have been tried by due course of law, under jury and judge ; they condemn and revile people in distant lands, perhaps people they have never seen, and who have no opportunity to defend themselves ; they condemn and revile fellow members on the flimsiest of hearsay gossip, quite as freely as they vigorously denounce poor devils, tortured of conscience, who have confessed their error and who creep to their feet, begging for mercy ! And in addition they rejoice when such men are hounded into resigning from their self-righteous Society that, asserting itself to be desirous of being a nucleus of the Universal Brotherhood of Man, ought to be a haven of refuge for the accused, the oppressed, the weak and the condemned ! What kârmic fruits, think you, would be gathered by these people of such acts, if our Divine

Masters did not stand between them and the most painful of their kârmic reactions !

You see the real man is above, inside the apparent, outer man. From there, above, perhaps he is battling with a thousand fiends, of his own past creating possibly, but still, for him, real and potent. These creatures beat him down, and men coolly observe their brother overcome by passional demons into yielding ; and, seeing coolly, they condemn and cry : "Unclean !" Do you know it is true that often the blazing Master is there, with him in the fight ? The Master may be obliged to let the Initiate down into his weakness to be seen and scorned of men, that he may learn for ever his lesson. And the Master, the Saviour, may be ready, next moment, to lift him up and say : " My son, your karma of that type of error is done ; henceforth, if you will steadfastly try, I will sustain you, and you shall never again in any age be forced into such deeds ; your battles for purity shall be on higher planes alone. Other faults, other errors you must learn to leave in the same or in similar ways ; but that thing is dead ! "

So, if you condemn a man who is committing errors of conduct, you may be condemning a man on the cross, whom the Master is carrying through to that final triumph that will make him, also, a saviour of men !

Then do not speak, do not strike with word, or thought or feeling, any man who errs. Theosophy and all its illuminate exponents teach that.

The Lord Buddha, when asked who among those about Him was nearest and dearest to His heart, pointed to a drunken man in the gutter ! The action you may condemn may be the last action left to be done before the heart's purity of motive shall shine forth in action unobstructed for ever. .

The appearance of the Logos in the flesh takes place through representation by a physically embodied member of

the Hierarchy. The representation is incomplete. A statue or a painted portrait is not the original; it is merely a representation. Hence the Logos is imaged for us by Those who, appearing within the limitations of the flesh, cannot overwhelm us with His completeness. Criticisms arise, and misunderstanding.

How much more, then, may those be subject to unpleasant comment who, representing the Masters of the Wisdom, must appear under the limitations imposed by the daily and perhaps almost hourly trials of the Path of Holiness! Criticisms of our leaders of the Society are of frequent occurrence, and most unjustly in this, that they are launched without warning, without request for explanation from the victim, without trial and the orderly presentation of evidence and the hearing of witnesses. Moreover, there is no presiding judge to act as referee.

Our Initiate leaders, representing the Masters, are regarded as ordinary men and women on the one hand. On the other hand they are easily seen by Theosophists to be possessed of many of the early powers of those who are to go on swiftly to divinity. They are especially such as must often be martyrs to the causes they represent. And Theosophists, knowing something of the Law, ought, of all people, to abstain from criticising them! Yet, even for Theosophists, the illusion is often too great to be resolved. Those who at one moment are seen as lofty beings of great power and transcendent usefulness, are, at the next, found to be guilty of such erroneous conduct as should put them, forsooth, out of membership in the Society! We must gain the wisdom to say to ourselves: "There is a man who is far along in progress toward perfection; even if his conduct is not what I think it should be, I shall refrain from criticising."

There is another phase of the matter, of value only for those who accept the fact that Initiates hold close relations of consciousness with the Masters of the Wisdom. All

in harmony, all pain and criticism directed against an Initiate must be passed in review by his Master. So, if you accept the fact of this relationship, you will wish to refrain from acts that bring unnecessary trouble to Them.

Of course one will not refrain from speech if he feels it necessary to speak. And it must never be thought that honest and fair criticism will damn a Theosophist who considers it his duty to make protest. Yet one must recall that, if Initiates make errors, their Masters are able to readjust the conditions of life which Their pupils have disturbed, so that wrongs are more than made good again.

Your opportunity is not merely negative, it is positive. *Find and know all the Initiate representatives of the Masters and help them with their work!* For they are given that work by the Masters Themselves. And doing what They wish done is infinitely more important than the doing of anything else, for doing that work will lead you directly into the spiritual life of the Hierarchy, and, far more important, will provide the Masters with fulcra for Their powers.

Remember that the *Gīṭā* tells us that the ways of Arhaṭs are mysterious, not to be judged by ordinary standards.

Mr. Leadbeater hints that H.P.B., herself, engineered the Coulomb affair! If she did, she seems to have completely concealed her part in the matter from the other leaders of the Theosophical Society; and no one suspected it for more than forty years.

You must, therefore, trust our present leaders with a deep and abiding confidence based on highest intuition. Those of Adyar cannot now be far from Adeptship. You may come in this way to trust the Masters and Their servants against all māyā. Job said, in the midst of his agony: "Though He slay me, yet will I trust in Him." That is a phase of confidence for which you may not now be ready; with time and effort you will attain it.

Wide divergence of opinion, sometimes due to lack of confidence as to Theosophic principle and also segregate action in the cause of Occultism, may lead to necessary separations in the work for untold ages of the future. A number of these breaks have occurred, some happily, some not so fortunate of outcome.

Let us consider this topic for a moment. To disagree with those in authority, and to work separately from them, is to bring about partially opposing results, leading you into activities that may have much delayed and widely different fruitage. Divergences in the Hierarchy are of course at times normal and necessary; they express the variety and the charm of the universal life which enjoys infinite diversity in forms. How do they arise?

Objective life at large gives, when viewed from certain levels, the impression of having been cast from a mighty hand! The various bodies sent forth seem to travel together at first, in parallel lines. But a little further away from their starting-point they are seen to be really diverging and, though the varying angles by which they are separated are small, the bodies are soon seen to be appreciably apart. And, while the angles may not increase with the growth of the traversed lines, the lateral distance between the particles grows with surprising swiftness.

In the case of solar systems and of nebular aggregations of stars or universes, this differentiation in space is associated with variations in their character, type and quality.

Now on the Earth, in the world's life, such diversification is taking place. And it is a strange truth, of overwhelming import, that corresponding differentiation is taking place among the members of our Hierarchy, especially upon the lower levels. With the growth of these great Beings, their spheres of life and action must become greater, and their relationships within the hierarchical power and authority must be modified

by expansion, by ever-renewed re-arrangements, by accessions to and defections from groupings, until the picture becomes of that kaleidoscopic character which we would expect when viewing the work and the life of the Gods, Those becoming Gods, and Their pupils and followers.

Examples of such divergences and such growth, under the influence of the forces that lead to it, are seen when we contemplate the inter-relations of the Schools of the Hierarchy to which we have already referred. Those great groupings represent bodies differing from one another as differ the characters of those at their several heads. These heads are at one in general purpose and at one in vibration upon the planes of Their life. Yet the historical difference in opinion between some of Them, at the time of the launching of the Theosophical Movement, is typical of Their differences in character, in method and in Their relation to the Supreme.

No pupil is allowed by his Master to be wholly submissive to Him. The pupil must develop character, ever stronger, ever purer, ever more clearly showing forth certain features of the universal nature, and ever adapting itself more closely to the definite but enlarging requirements of some certain and specific phase of action in the Great Plan.

You, by your own choosings while in incarnation, as well as in the life of the higher planes, mould your own future in mighty ways. We are told that seven modes of life lie before those who reach Adeptship. Doubtless preliminary knowledge, consideration and comparison pave the way to the final determining act. And it must be that previously developing character and æonian associations express themselves in and by that final choice. This is a critical incarnation for you, indeed.

All that phase of the Hierarchy that we contact is plastic! We can now join it with full determination and we can modify its future in our own ways, or we can let the opportunity slip

by, and for long can remain of but little power and influence in the large and free life that makes the matrix of human existence.

Already we have seen, by the striking illustration of the Master Rakovzky's pupil, how divergencies occur within our Society, and how they will lead to different forms, methods and outcomes of effort, and to different places in the spiritual authority of the future for hundreds of young Occultists. Let the vision of these possibilities fill us with the splendour of our opportunity, and lead us to renewed devotion to the labours with which our dharma has provided us. At the same time, let us beware that we fail not to cling to those greater souls nearest to us as we fly through space and time, so that no needless widening of angles occurs, and no petty divergencies become great and perhaps to some extent deleterious, through froward thought or feeling on our part.

You know well what manifold opportunities for work are given you through the activities of the Theosophical Society. Let me call your attention to other opportunities that have more or less close relations to them.

There are several special activities through which the Master Rakovzky is now sending part of His power to the Americas. These activities partly concern the wider extension of the knowledge that karma and reincarnation are valid truths. There is a very definite and strong organisation caring for this work.

Then, second, there is a mighty though very quiet attempt to minimise the great error being made by men in perverting the love-force through its sex-expression. This wrong, widespread about the earth, is especially baleful, because it contravenes and antagonises the proper application of the Logos' force of love, preventing our globe from receiving its full quota of God's expression of affection, and because that one of the Rays, of which the Master Rakovzky is the

Head, is simultaneously and similarly balked of its fullest expression, while much of its force, as it pours through humanity, is perverted and turned to downward uses. This downward-diverted force, in order that it may not be wholly stored away for later liquidation as dark karma for Man at large, and for the men and women concerned, must be sent on, after leaving those who are self-indulgent in such ways, until it can be used by passing it through one of the lower orders of evolution of which you have heard but little. This necessity forges a most powerful and binding link with that evolution, and that relationship will make trouble through much of the subsequent life of the two evolving bodies on this and later globes until the very end of the manvantara. Especially abhorrent to the Law is the abuse of women by coercing them into sexual irregularities. Such action leads to kârmic returns that are so onerous that we ought to do all we can to aid men and women in avoiding such gross errors of conduct.

It must be plain, then, that the promotion of the two activities referred to is work most useful and dear to Him, and that, if properly attended to, the results will be of great value, not only in our age, at the time of the Great Teacher's coming, but also through all the future ages of the world's life.

It is needless to speak in detail of other well-known activities close to His heart, with which you are acquainted and in which you may have part. I refer especially to Masonry and to Co-Masonry, and to the work of some smaller bodies. Enough has been said to make plain to you that every one of you who longs to do mightily for God and for Them, may find opportunity, as our Bible so often repeats, to take his place at the head of a host, small at first, that shall at last be numbered as the stars in the heavens. I am not to-day so much concerned with urging you to do thoroughly and well the small things of your lives, as with inducing you to realise that, as you wisely and, with opened eye, see the

way to invest those small efforts in labours that are of highest import for the Great Work, so you will be enabled to make your own future brilliant and great, instead of slow, humdrum and mediocre. And this you can do, providing you have the wit to see and the energy to do those things that are near the heart of the work.

It is permitted here to say that another work, through which the Master Rakovzky sends His blessing, is that of the spread of Buddhism through the world. That ancient religion, which, esoterically, is the most calm and philosophical of extant systems of its kind, has languished in recent years for lack of the knowledge and appreciation of the modern methods needed. But recently an effort that bids fair to bring success has been inaugurated. It looks to the union of all the Buddhist workers of the world in the matter of clarifying and unifying Buddhist thought; to the universal spreading of the truth about the teachings of the Lord Buddha; to the proper presentation of the sacred writings of Buddhism, and to general discussion, among all interested in the religion, pertaining to Buddhist doctrine and the True Path.

There are in existence several Buddhist periodicals of great value, interest and dignity. And there is some effort being made to educate a nucleus of the Buddhist priesthood.

Of course the religion needs a powerful infusion of modern thought, feeling and method. And this can easily proceed if those interested will have faith and will work. Other organisations can be formed and additional methods invented.

We must remember, too, that this is the period in which we may prepare definitely for the return of Col. Olcott to the work. And one of the activities dearest to his heart was that of Buddhism. What we do for this cause now may make it easier for him, with his rich Buddhist karma of the Ashoka and of the Col. Olcott lives, to make great advances, when he comes, for the huge, slumbering giant religion.

You will, of course, understand that you are not being invited or requested to modify or minimise your efforts for the Theosophical Society. Far from that, indeed. All of us hope to further its interests. But there may be those among you who have time for and interest in other works.

It would be a childish error, in the comprehension of the majestic flow of the Deity's Plan, to imagine that the service of any One of the Masters could be undesirable, or that one should be commiserated because he was chosen to do work other than that of the Theosophical Society. We have been told of men who, holding membership in the Society, are to be pupils of different Masters, perhaps not connected with it. The works of the Masters do not conflict with one another. And you cannot make error in serving any One of Them. In fact the Theosophical Society is not the Hierarchy; and, when your real work is found, it will be seen to be work for the world at large, although it may be conducted through some organisation.

I urge you to co-operate with those engaged in these labours, if you are free and your inclination favours. A letter sent to me will bring further information.

Let us return to the main current of our story!

It was H.P.B. who lightened the labours of the Master Rakovzky with His pupil, taking strong part in his training; it was H.P.B. who shared with that pupil much of the difficult karma of the time. And very close to H.P.B. in affection and confidence is that pupil to-day. There is deep solace in these facts. For H.P.B. is one who makes strong and clear-cut demands; and to be able to find some measure of his approval, fills one with confidence that, on the Way, his potent hand will lift from many a slip and many a fall. It means that success is assured in the joining of certain mighty currents of occult force that sometimes seem to be ready to be torn away from their largest possibilities of usefulness. And this promise

of aid from that source will hold good through the long future, a thought full of comfort. The whole-hearted ways of H.P.B. I like. Sometimes impulsive and tempestuous in occult activity, his method is so full of direct, potent and persistent attack that his purposes will swiftly be attained.

Let me tell you that H.P.B. is not one who forgets or will let slip any who have served him. And the same is true, of course, of all occult leaders! Once I said to a London Theosophist who seemed cold in the work: "Don't you feel as much at home under the present Theosophical Society régime as in that former one you shared with H.P.B.?" Almost with tears his voice replied: "One life; one love!"

If you find one leader not so much to your childish liking as another, then cling to that one you love, and you will be drawn into the swifter and wider waters again by him, even if you slip out of them to-day. None is lost altogether who seems to fail, if he has lived honestly and strongly, even if he unfortunately chose the wrong view of things for a time. Theosophy does not preach hell; but love. It does not tell of spiritual death; but of the hope of perpetual spiritual progress.

All of us who are Occultists depend upon the Masters' grace for our success. It is They, not we, who smooth out the tangled skeins of our own ill-twisting. All of us fly through the air-paths of evolving in one great flock. Let us see our errors frankly and say: "There I made a grievous error; I will not make that error again." Then let us take renewed hold of the hem of His garment and refuse to stay down, but determine that we will rise and rush forward with redoubled effort to make good the few strides we lost in error.

The work for our Western Hemisphere is colossal—to try to see and to uphold the ideals of our land and all the lands of North and South America; to note the trend of the work to-day and to foresee that of the future; to familiarise

ourselves with the peoples of the two continents and their governments, their racial relations, their philosophy and their religion; to demand some share in the forming of the new races, and to participate in thought in the inter-relations between the lands of our hemisphere and those of the older and more inclusive continents.

It was only after several years of my life of Occultism had passed, that the Master the Venetian was known by me to be present each day at the critical hours when the labours of the Master Rakovzky were onerous. For you must know that the management of the heavenly host, with full potency and with exactness, demands detailed attention to the requirements of all the several lower planes at once. And this can best be done when there are more workers than one to take charge of different phases of the work. For years these two worked together in this way, until at last a new marvel was before my consciousness—the Lord Buddha joined with Them, dividing His hours of the day, giving part of the time to our hemisphere. It is a joy to tell you of the nightly, daily, and almost continuous simultaneous effort of these Three, working together for years to prepare the Way. Other Masters frequently join Them for a while. Their efforts mean the smoothing out of myriads of kârmic difficulties for the two Americas, and especially for the United States, the leading Nation of the Western Hemisphere, on the spiritual side as well as the temporal. It means that, with the establishment of the more complete organisation of which I have told you, the life of the whole hemisphere is better co-ordinated, is more easily refreshed, stimulated and given more definite tone. There is no place or time for drones now in our life. Force, stimulus and response to high thought and feeling drive through all who are willing to aspire, and to enter upon quests of idealism in any form. The rescue of the helpless, the exposure and the repression of wrong-doing, are

taking place more readily than ever. The outer aspects of criminality and evil action may be in appearance no less sharply marked than usual; but that may be because tension is heightened upon the dark side, to throw evil into momentary prominence for its kârmic destruction.

Perhaps some day more can be told of what these Great People are doing in these awe-inspiring ways. Meanwhile you may be sure that whatever clean devotion and enthusiasm in action for Them and Their cause you cast into the work, will be accepted by Them, and made use of with Their multiplying power of blessing.

You will be in error if you think that your future Theosophic occult life will be an unbroken period of devachanic bliss. The earnest worker does not avoid difficulties, but goes straight at them. He suffers much, but he learns much and helps greatly.

There are many phases of satisfaction in aspiration that lead us into strenuous effort and exertion in the Master's cause. To our American temperament the possibility of having humble but assuredly perpetual immediate association with the Co-workers with God comes first; then comes the peace that belongs to consecration for ever to the service of the Most High, and the rejoicing in the freedom from the dominance of the desires.

The thought of the great need of the world for help, not for individual men alone but for the masses of men and for the body of evolving humanity as a whole—not to try to imagine what is needed for the other evolutions—this braces, nerves and encourages for all the effort we are capable of making. The certainty that no applicant for a share in this helpfulness is refused, but that every one is eagerly accepted, makes for satisfaction in effort for all Theosophists.

One wonders, when he sees Theosophists hesitate to rush forward into the work, or when he discovers grown, rational

men and women turning back after once experiencing something of the truth of the work, perhaps on account of what is done by the leaders of the Theosophical Society, or even of what some member of the Society has done.

A common error made by many Theosophists consists in asserting that an Adept cannot or could not do this or that. And nothing can shake some who conceive that perfected men can make no terms with evil, but think that whoever is impure under the standards of Christian European morality must be cast out utterly from Their holy presence, thought and consideration, as if Their tender, benignant glances could blast or shrivel the man or woman of error.

May I not insist that Their purity is of another kind? Which of us is worthy, on any account, to be known of Them, to say nothing of being near Them, or being in Their vast pleromas? Yet the Christ of old touched the diseased woman and made her whole, complete. The loathsome lepers, of dread contagion, He healed in a moment. Is it to be supposed that moral leprosy would be a complete bar to contacts with Them? Not so. They not only do not forbid, but even invite to be near Them and to serve Them, some of those who have repudiated their error, and yet are not free from the weakness that causes them still to yield to it.

There are yet ways open, in our land, whereby the determined aspirant may make exceptionally rapid advancement. Whether or not one might yet achieve, by making great effort, the very great privilege of joining the ranks of those who will serve in the work for the Fifth Root Race, I do not know. One imagines that most Theosophists will find their specifically occult powers in full activity only with the inception and progress of the life of the sixth sub-race and the corresponding Root Race. Of course opportunities of satisfactory import are abundant for those who will serve in Sixth Root Race labours.

This topic ought to be the subject of profound consideration by the earnest American Theosophist. If we are to work as do those who are ambitious, then we must endeavour to see a promising opportunity, to grasp it and to refuse to let it go, even when labour and suffering are the price of our decision.

The majesty of the plan for human life upon our hemisphere, and the splendour and glory of its realisation thus far, almost escape our notice by virtue of its very nearness to our point of observation. Less than three and a half centuries have elapsed since the first of white settlements in America gave origin to our huge population, now numbering more than a hundred and ten millions of souls. These people are far from being of one blood or even of one Root Race. Yet they are acted upon by a mighty inner engineery; they are impelled by irresistible impulses and ideals; and they are splinted into a visible form into which they must grow by the will of the Logos, of Manu Vaivasvata (name of music!), of the Masters of whom I have most spoken to-day, acting through the medium of the English language, our English heritage of custom and tradition, and especially by common sharing with Britain of the written thought of these island pioneers of the world's civilisation.

We need not dwell on the *naïveté* of our national culture, or its manifest hiatuses of development. The facts of our number, of our national health of thought and feeling, of our massiveness and unity of action, of our swiftly acquired power, of the altruistic tendency of our ideals—these things stamp our North America with the plain-set purpose of God to drive through, here and now, His purpose of pressing forward swiftly His new peoples, sub-races and Root Race, in order that His mighty design, outworking, shall lift quickly the burden of human agony and travail, and worthily conclude the mighty crescendo of this Earth's symphony. Man, a spiritual being, tied to gross bodies of flesh, may not be too long denied his

power to break away from the sodden limitations of animality ; but must soon find the opportunity to carry his burden of incarnation, rather than be weighed down by it.

Some of us have watched the life of America for more than fifty years. We have seen her leap from the almost lethal agony of our civil war to the prosperity of her new realisation of life. We have felt her unity, and we have shared her activity in defying tradition, and in swiftly discovering new ways to live our physical and spiritual life.

The possibilities of life on the globe are far greater than our statisticians recognise. Theosophists are aware that new forces will be given the world, and that new estimates of the supporting power of the earth must be made. And, with these, with the freedom from the ancient weight of tradition, of local and national karma, with the open way before us of the plan for new races, you must see that there are promises of limitless betterment of the world through the pioneering of our Nation.

The thought of these possibilities for the world, and the knowledge of the swift and steady growth of the multiplicitous and variegated life of Europe and Asia, must have supplied some of the conditions that have upheld our Masters through the long centuries of Their labours of preparation.

It is because most of you will have the privilege of pressing forward this work during the coming centuries, that these things are mentioned now. And your enthusiasm for the splendour and satisfaction of our opportunity should never be dampened.

Especially should we find calmness and serenity in the mighty promises made to us by Them in God's name, when the yelpings of small detractors now and then, even within the ranks of the Theosophical Society, are directed against those who are bearing the brunt of leading the Society in its contacts with the inimical social world of our time.

We grieve that some—a relatively small number at this time—are leaving the organisation. But it is quite true that the temporary absence of those lacking vision to see the greatness of present opportunity lightens the mass of workers. When men cease to be willing to bear some kârmic suffering for the sake of the work, they become burdens, not helpers. Those who fall out now will rejoin us later. And it is better for them to leave on small pretext than, in the thick of the later battle, to turn traitors at critical moments. Besides we must rejoice that the testing of the Society has touched our Section so almost imperceptibly.

The most startling fact in this whole matter is that the development of the Americas depends so much upon us. Our Masters have gone before. They are by virtue of Their very greatness obliged to attend to spiritual business of a lofty order—beyond the powers of conception of those not far along in the experiences of the spiritual life. We must be preparing to succeed Them. We must take up the work and the responsibilities that They are obliged to shift to younger shoulders. If those of us, having first opportunities to take great places, do not wish to grasp them, then others, perhaps less well adapted and prepared, must and will be found; there will be small delay. But the work will be done.

Yet it must be understood that it can never be done in the same way, with the same swiftness, the same power and breadth, if it is not done by those of the first opportunity.

Can you believe me when I tell you that already much has been lost that might have been gained? Will you not agree that there are now, at this moment, great opportunities for you to see and grasp? These opportunities are beheld by the same powers of vision that enable you to see that the Initiate pupils of the great Masters are those whom you ought to honour, to enquire from of the Way, to uphold and to follow. Not one of them has aims, intents or purposes in the smallest

possible degree antagonistic to the one common purpose of building up and filling full the great Plan.

Hence you may trust each and all of them. Their number is growing and their work is widening and deepening. And they need helpers—those who, in whatever places they have been set, are willing to labour with decision and utmost diligence, refusing utterly to squabble, and devoting themselves wholly to the promotion of the common good of our cause.

In conclusion let it be emphasised that what has been presented is not intended to be offensively critical, but to acquaint you with some new facts pertaining to the inner life, to show you ways to serve the Hierarchy, additional to those already familiar to you.

And last, not least, it is desired that you be urged to seek out, aid and protect the young Initiates now being given to us by the Masters, refusing to take notice of their apparent or alleged shortcomings. No work that you can do for the Great Cause anywhere may compare in importance with that of aiding these youngest Initiates. To-day, as of old, no doubt the Master would say: "Inasmuch as you have done it unto the least of these, you have done it unto me."

Weller Van Hook

TWO SERMONS PREACHED AT A DEDICATION FESTIVAL

I

THE TRUE SPIRITUAL TEMPLE

By OSCAR KOLLERSTROM

IN the world around us we find different types of people, seeking different ways and different places of worship. Some find their temple in the spiritual silence of Nature, as did Longfellow when he wrote :

Like two cathedral towers those stately pines
Uplift their fretted summits tipped with cones ;
The arch beneath them is not built with stones ;
Not Art but Nature traced these lovely lines,
And carved this graceful arabesque of vines ;
No organ but the wind here sighs and moans,
No sepulchre conceals a martyr's bones,
No marble bishop on his tomb reclines.

Enter ; the pavement carpeted with leaves
Gives back a softened echo to thy tread,
Listen ; the choir is singing ; all the birds,
In leafy galleries beneath the eaves,
Are singing. Listen ere the sound be fled,
And learn there may be worship without words.

Others seek their shrines in the stately edifices reared by man, some going to the Roman Catholic branch of Christ's Church, with all her beautiful rites sung in the sonorous Latin tongue ; some kneel at our own altar rails, or at those of the

great Church of England or the Greek Church. Others prefer to offer up their worship without the incense which wafts our devotion to His Feet, and therefore we have thousands flocking to the Presbyterian and other so-called dissenting sects.

In the East we find totally different paths of approach to that "Light, rare, untellable". We find the Hindūs prostrating themselves before Kṛṣṇa, the Child-God, or some other manifestation of the Divine; while the Muhammadans in their mosques call on Allah, saying: "There is but one God, and Muhammad is His Prophet."

All these people, differing so much on so many points of doctrine, yet agree on one point, and that is that before a man can worthily worship his God in the outer Temple, he must have purified his own heart. He must have found the Christ within, he must have lifted the "Cloud upon the Sanctuary," swept clean the floor of that sanctuary, and consecrated the shrine of his own heart to the service of the Christ. Before the priest can offer a meet oblation on this our material altar, he must have made clean the altar within himself, and there have offered his sacrifice.

It is for this reason that it seems fitting that at this the celebration of the consecration of our Church—our outer temple—we should turn our thoughts to the shrine within ourselves, that we should remember that within us there reigns the King, and that ours is the privilege of dressing His Altar-throne.

Now, most of us do realise that the heart, the shrine, should be purified and made holy, but what so very many of us do *not* realise is that the temple also must receive due attention. In ancient Greece—"The isles of Greece, where burning Sappho loved and sang"—they recognised this, and therefore they brought to such a pitch of perfection the cult of the beauty of the body. They made their temples beautiful without, and clean within.

With nearly every one of us there is much filth in the way of poisons stored up within us, and our bodies are thus foul and unclean, and therefore they become diseased and are continually getting unwell. If our bodies were perfectly pure and clean within, there would no longer be that on which the disease germs could prey, and we should be perfectly healthy. Just as we would not tolerate heaps of noisome rubbish in the Outer Temple, so in the Inner Temple of man there should be no dirt, no rubbish; that the place where the Christ must be born may be clean, even though it be a stable. But instead of being careful about such matters, we are so irreverent as to take almost no care whatever; we nearly every one of us take denatured and cooked food, so that our poor so-much-sinned-against bodies can no longer discriminate between the wholesome and the unclean, any more than they can regulate our appetites; with the natural result that when—as we nearly all do—we overeat, the food decays within us, and poisons and filth of the most disgusting nature are absorbed by our unfortunate systems. We take but little exercise and do not get out into the open air with any regularity, so that the system has no chance to throw off these poisons, and we become fat and misshapen, feebly complaining of our bad karma. Pure sophistry: our own fault entirely. When we have brought our bodies into such a disgusting condition, we complain that in our prayer and meditation we are dragged down, and that somehow we cannot contact the Master. But we are inviting Him into a house filthy within, and ugly and misshapen without; and its filth clings around us. People speak with contempt of some of those old hermits because “they never washed themselves, and we bathe every day”. True, but they kept themselves clean within; their diet was moderate, and when they were unclean they fasted; perhaps their methods were extreme, but they certainly were clean within. We are clean outside and dirty inside;

and I think that our way of being dirty is dirtier than theirs.

That is a part of the purification of our spiritual Temple which most of us overlook, and we seem to forget that although the heart is the true shrine of the Temple of Christ, yet also, just as the heart is part of the body, so the body itself is one with the heart, so that body also is divine. Just as the soul is a spark of the divine Fire—a part of God—so also the body is part of God, for there is nothing but God. We forget that these parts of Him are entrusted to us to see that they are kept clean and wholesome, even as we keep clean this our Church.

Just as in Greece great stress was laid on making the body beautiful and pure from the physical side, so, on looking at all our great mystic Saints, we find that they thought it of great importance to attend to the regeneration of the body, making it a pure spiritual expression on this plane of the Self within, so that it should partake of the nature of that Self and be nourished, purified and cleansed by it.

In the coming age, we find a synthesis of these two methods, for not only is the present age getting beyond the materialism of the last century and becoming more spiritual in its outlook, but also we find a reviving interest in the physical culture and the healthful sports so well known to the Greeks. We find men striving for a purer and better diet in order that their bodies may be clean and wholesome, and therefore stronger and better, so that in the near future we shall not only work from within outwards, as did the Mystics of the past, but we shall also work from without inwards, as did the ancient Greeks, recognising and affirming that the flesh is also divine, a part of the man, a thing to be transmuted to something higher, not rejected and condemned as of the devil. The natural result of putting these two schemes into operation will be a longer and healthier life. If we were able

to put them both into practice perfectly, we should live on for an indefinite period, just as the Masters do

When we do practise this, we shall not only be doing away with a vast amount of trouble, but also making our bodies more fitting Temples for the Presence of the King. We shall make them even as they should be, and, as we go around the Church and think of these shrines which are about this outer Church, so also we shall go around our own Temples, our own Churches, that the Christ within may have the various centres of our own bodies purified and blessed and consecrated, even as these in the outer Temple. And in so doing we shall find that we not only make our bodies of more use to us, but we make them of more use to the whole world, because the Christ within can shine forth with a truer and more radiant glory, and we shall find that we are able to lay at His feet a more fitting offering, and that we are able to offer up our prayers to Him in a purer and nobler way, and that in so doing we are making complete that sacrifice of the Eternal Priest, who for ever offers Himself as the Eternal Sacrifice.

Oscar Kollerstrom

II

CONSECRATION

By THE RT. REV. BISHOP C. W. LEADBEATER

You have already been told much as to the meaning of, the necessity for, consecration, and how we must consecrate not only our Church but also ourselves. But now as a

concluding thought I should like you just to remember what the consecration does so far as the building is concerned, and in what way we ourselves, when we also are dedicated to that service, should resemble this material building. The Consecration of a Church not only formally, as it were legally, sets it apart for the service of God, but also it fills it with an especial influence; it pours into the Church the power of the Lord in a certain special way. The atmosphere created within it is such as of itself rejects unworthy or wandering thoughts. It is not only the primary act of consecration, because the effect of that act is preserved and renewed by every Service that we hold in the Church. So, beginning with that use of the power of the Christ through His bishop for the purpose of consecration, it is our effort to preserve always within these walls a special religious atmosphere.

That does not mean that we shall all the while within these walls have our thoughts centred solely upon the Supreme; but it does mean that we shall admit into our minds, while we are here, no thought which is unworthy of the building. Thoughts of our friends, of our relations, of work which we have to do, may well pass through our minds, while our members are sitting here waiting for the Service to begin. They should not pass through your minds while the Service is going on, unless they can be woven into the prayer which is being said, but whatever you are thinking while you are in this Temple, you should think of it from the consecrated, the holy, point of view. If you think of a friend, think of him to wish God's blessing upon him; if you think of work that you have to do, pray in your heart that God may consecrate that work to His service, and give you the strength to do it nobly and well. So may every thought you have partake of the consecration of the edifice. From the very walls of our Church there radiates the feeling of devotion; there radiates the sense of the Presence of God; for we

have with us always in this Temple the Blessed Sacrament, which is the chosen vehicle of the Christ, so that in very truth there is a special atmosphere of consecration, an atmosphere which differs from all else.

Every one of us attending this Church should partake of its consecration. The Church remains here, and those who enter it will feel its especial vibration and be uplifted and benefited thereby. We live and move, we can travel about among our fellow men, and we bear with us wherever we go just a little of that same vibration. Because we are dedicated to the holy life, dedicated to the service of the Christ, we carry with us that touch of consecration, and all who come near us should feel a little strengthened, a little helped, a little uplifted by that fact that we, His children, are working ever in His Name. Not only in those outward acts that we perform, but in our thoughts and in our feelings also, are we dedicated to the service of the Christ. And that dedication should show forth; all who come near us should be uplifted and helped, just in proportion as they have laid themselves open to influences of that nature.

I do not mean that those who are not affected are necessarily evil people. It is not that at all; it is a question, if you want it put scientifically, of the vibrations at the astral and mental level. If in daily life a man is wholly occupied in thoughts of this world (however good his motive may be), it is a lower part of the mental body and a comparatively low part of his astral body which will be utilised. If in the midst of the storm and stress of the world he has been in the habit of turning, as he can and whenever he can, to more spiritual thought, then the upper, the more refined part of the mental and astral bodies in him will have been thereby awakened. And consequently, because it is already in motion, it is capable of further stimulation. If it is not already being used, it takes a tremendous impetus to set it in motion; but if it is already

vibrating even gently, then it can be stimulated by these radiations of yours. You who go forth from here carry within you the thought of Him; indeed, you carry in your very bodies His Body, when you partake of the Holy Eucharist; and thus you are centres of peace and goodwill, of strength and holiness. So remember that, coming to worship in a consecrated Church, we also must be consecrated ourselves; our bodies must be the true temples of God the Holy Ghost, so that through us He may work as He will, through us He may pour forth the fire of His love, His wisdom, His power.

Never forget, then, that you represent your Church in the outer world. Nay, you are children of the Christ, you represent the Lord Christ Himself, and you should take His blessing with you, so that through you His love may shine upon His people.

C. W. Leadbeater

OCCULT CHEMISTRY AND ISOTOPES

By C. JINARĀJADĀSA

I HAVE received the following letter and query from a group of Theosophical students:

I have been instructed by Section I of the Scientific Group of the Theosophical Society in England to ask you if you could throw any light on the difficulty, submitted to the Section from Professor Barker of Leeds University, in the question of which I attach a copy. The Section would be very glad to receive your views on this matter, as they can find no satisfactory explanation of the non-detection of isotopes in *Occult Chemistry*.

[Question] *Occult Chemistry*. In this work Hydrogen is given—by supposedly direct observation—18 ultimate atoms, and Chlorine $35\cdot5 \times 18$ ultimate atoms. By this means Chlorine, stated in terms of Hydrogen, is given an atomic weight of $35\cdot5$, coinciding with the atomic weight until recently given by scientists. With the discovery of the isotopes of Chlorine the figure $35\cdot5$ must now be supplemented with atomic weights above (37) and below (35).

If occult powers of observation are what they are claimed to be, why were these isotopes not seen and reported on when the occult observations in question were made?

The question exemplifies the very divergent lines of experiment and observation adopted by the investigators of *Occult Chemistry* and by the modern physicists in their laboratories. The main point of divergence is that our investigators have so far examined chemical elements only in their *natural* state, while the physicist examines them in a highly *artificial* state. The clairvoyant takes an element, *e.g.*, Mercury, as he finds it in its natural state. He examines it,

describes and draws it. The physicist takes an element, *e.g.*, Chlorine, puts it into a discharge tube, works upon it with electricity, notes the effects and records them.

C. W. Leadbeater, in his article on "Occult Chemistry" in THE THEOSOPHIST of July, 1909, has used an illustration to describe the difference in method, when applied to discovering new elements :

Instead, therefore, of acting upon the elements, as the scientific investigator does, and recognising their presence only by the effects they produce, we find ourselves wandering about among the chemical atoms and recognising them by their appearance. Taking a very rough analogy, suppose that it is desired to know how many different nationalities are represented in a certain great city. The chemist's method corresponds to standing upon a high tower and shouting first in one language and then in another, in order to see what response will be obtained, while ours corresponds to going in and out among the crowd and picking out the nationalities face to face. The chemist is certain to find the element for which he searches if it be present in sufficient quantity to produce the expected effect, but naturally he has no sieve fine enough to sift out a single molecule. Along our lines the single molecule, if we happen to meet with it, is quite sufficient; but among so many millions it might easily happen that we did *not* meet it.

When the physicist uses his electrical apparatus, he certainly does produce effects, *e.g.*, he notes isotopes; but it has not yet occurred to him that his deductions from the behaviour of an element in the discharge tube are not necessarily applicable to the same element in its *natural* state, that is, when not under the disintegrating and reintegrating power of electricity. The effect of electricity on an element composed of protons and electrons is not only to disturb their equilibrium, but often to blow away groups of them, thus reducing the element; and new groups of protons and electrons are also tacked on to the element sometimes, thus increasing it. Under the *abnormal* conditions of the discharge tube, it is perfectly possible to produce new groupings, some temporary, others more lasting. In other words, the physicist to-day, with his mass-spectrograph, is really an alchemist, making new elements.

I cannot help thinking that this is what is happening with the "isotopes" which are so much in vogue just now. To say that the spectra prove that Chlorine has two, and possibly three, isotopes, is correct: but the statement should, in strict science, be limited to the particular group of facts observed, *i.e.*, that *in the discharge tube* Chlorine has isotopes. Only when the isotopes are *isolated*, and proved chemically identical, can we truly demand a revision of the Periodic Table. But to generalise from the abnormal phenomena under the electrical discharge to the natural behaviour or construction of elements, would be similar to the description of London which a visitor from Mars might make during an air-raid—that most of the inhabitants of London lived in the cellars of their houses, and that thousands lived under the ground (*i.e.*, in the Tube Stations). This certainly was the behaviour of the citizens of London during the air-raids, but cellars and "tubes" are not their natural places of residence. An air-raid is a mild form of excitement compared to the effect of electricity on an element.

As a matter of fact, the first accurate record of *natural isotopes* is in the articles on "Occult Chemistry" in THE THEOSOPHIST of January—December, 1908. Isotopes were given as follows:

Neon	...	Isotope	...	Meta-Neon
Argon	...	"	...	Meta-Argon
Krypton	...	"	...	Meta-Krypton
Xenon	...	"	...	Meta-Xenon
"Kalon" ¹	...	"	..	"Meta-Kalon"
Platinum	...	"	...	"Platinum B"

Plans, weights and descriptions were given in each case.

In a subsequent article by C. W. Leadbeater in July, 1909, two more isotopes were added, one of Samarium (or of a "bar" element of the Rubidium family, coming among

¹ A "neutral gas" not yet discovered by the modern physicist.

the rare earths), and another of Mercury. It must not be forgotten that these are *natural* isotopes, not alchemical isotopes like those of the physicist to-day.

One further fact must be mentioned. Dr. Annie Besant and Bishop Leadbeater, in their investigations of 1895 and 1907, never intended to be pioneers, except in one direction of research. They set out to examine clairvoyantly what such elements *as chemists had already discovered* looked like. Their investigations were limited by the ideas they had of the general position of chemical knowledge. The very word "Isotope" was not heard of in 1895 or 1907, nor was the idea even in the air at that time. It is true that in their clairvoyant investigations certain isotopes, as detailed above, were found. But these were discovered incidentally. With two investigators, whose survey is circumscribed by the knowledge available at any given time in ordinary textbooks, it is scarcely to be expected that they should purposely go along lines of observation not even dreamt of by scientists at the time.

To sum up, the physicist is producing alchemically variations of the elements with his electrical discharges. If our clairvoyant investigators could be present with him, not only would they note these non-natural isotopes, but also a host of evanescent groupings made by the electrical discharges. The physicist and the clairvoyant investigator are investigating two clearly marked groups of facts; their researches do not contradict each other, but neither do they for the moment support each other. Just as engineers, driving a railway line through a mountain, begin at both ends as two groups of tunnellers, aiming to meet in the middle of the tunnel, so are the physicists and the clairvoyant investigators working at the one problem from two ends. But they have not met yet. When the new researches into the structure of chemical compounds are published and assimilated, I believe

a definite bridge will have been thrown across the gap which now exists between the results of the two methods of investigation.

One fact which delays the meeting of the two types of research is that so far there are only two clairvoyant investigators into chemistry, who have been able only on rare occasions to conduct researches, while among the physicists there are hundreds of specialists at work in dozens of laboratories. Necessarily therefore, in the work done with clairvoyance, there are enormous gaps. These are inevitable, till as large a body of clairvoyant investigators appears as are the bands of physicists and chemists working on the structure of matter. But the chief fact which it is desirable that scientists should realise is that clairvoyance is not mere imaginings inside the brain, but is a mode of seeing as objectively as by the faculty of sight of the human eye. It is futile, therefore, for modern science to ignore any faculty of man which can add to knowledge, or to refuse to examine the knowledge so obtained, because it has not been gained in the laboratories.

C. Jinarājādāsa

THE CONVENTION OF 1922

By A. L. HUIDEKOPER

No two Conventions are alike, and yet . . . If we pass down the long lines of ancestral portraits in the picture gallery of a family of ancient and noble lineage, we soon become aware of the family type. Each succeeding generation differs but slightly from the preceding one. Though the men choose their wives from many varying families, yet the strong type of the ancestor persists unmistakably, and a modern representative, garbed in the costume of the past, is but a living portrait of an ancestor who breathed his earthly last three or four centuries ago. Moreover, such a survey over a number of centuries soon reveals whether the family whose portraits pass under review is moving towards its prime or descending into oblivion. But often in this decorous succession there appears some one portrait differing in the very characteristics which make the family likeness so noticeable. Thus a red-haired lady may suddenly appear in a family noted for generations for its raven locks. She comes and she goes, and after her the raven locks succeed one another as regularly as before her incursive advent.

If we pass in survey the portraits of the T.S. Conventions in that private picture gallery which each of us possesses, we shall find a similar phenomenon. For years the Conventions alternated between two slightly varying types. There was *The Convention at Benares*, and *The Convention at Adyar*, and looking at these many succeeding Conventions we become aware of a type. No two Conventions alike, and yet we can recognise the family features. Then there came our incursive "red-haired lady"; and the type for a time differed so much that we no longer spoke of *The Convention*, but of *The Bombay Convention*, *The Calcutta Convention*, etc.

Every cause has its legitimists, and it was with a sigh of relief that many of us saw the "Court at St. Germain" (etc.) become once more the "Court of St. James"; and now we can speak again of *The Convention at Benares*, *The Convention at Adyar*. Since this "Restoration" we have now had three Conventions, and the time has come to add the portrait of *The Convention of 1922* to our picture gallery.

We may begin by saying that without a doubt this Convention is the most beautiful of its race, and shows promise of a great and glorious future for its successors. Just as the birth of a noble individual is heralded by signs and wonders, so this our latest Convention. Before it came into being, its character became evident

by a certain wonderful little blue booklet, which was put into our hands. Even a short perusal of this anonymous production, giving the programme of the forthcoming Convention, showed conclusively that some new feature, some new influence, would be found in it which would make its character unique.

Great authors have now and then published an anonymous volume, and thereby obtained a new and unprejudiced verdict on their work. This blue booklet came into our midst unheralded, unboomed; but, from the blue outside cover to the last page, it revealed a master-mind. Our first remark after a glance at its various indexes, its daily programmes, its lists of places of meetings, its lists of subjects, its many programmes under specified heads, was: "Who on the compound is capable of producing such a programme?" And we looked in vain, for we looked among the rank and file. Our temporary conclusion was that the Vice-President must have brought over the idea from his last journey, for never had we had anything approaching this. And this beautiful programme gave the key-note to this Convention as surely as dawn announces day.

Beauty, order, clearness, and above all that willingness to take trouble that life may be easier for others, that spirit which considers no detail too insignificant, if thereby the youngest, the least, among us may be served—all these pervaded the blue booklet, and from it passed into each one into whose hands it was given. The note which was thus struck was re-echoed in many ways; its several harmonics enriched a melody which resounded from one end of the compound to the other, from morn to night, from the first day to the last—a melody which was repeated an octave higher when it became known that it was the President herself, in the midst of all her other innumerable occupations, who had sounded the note, by producing, at the cost of much labour and time, this blue link, emblematic of beauty, law, ordered activity and selfless service to God and Man.

As Emerson said of the life which expresses itself in friendship, so may we say of this which expresses itself in such ordered beauty:

Through thee alone the sky is arched,
Through thee the rose is red;
All things through thee take nobler form,
And look beyond the earth,
The mill-round of our fate appears
A sun-path in thy worth.
Me too thy nobleness has taught
To master my despair;
The fountains of my hidden life
Are through thy friendship fair.

"All may grow the flower, now that all have got the seed"; and the note of service at this Convention materialised itself in several little "blue-birds" of happiness, who flitted about in acts of loving service to many who, in spite of all suggestions of a well-filled programme to the contrary, still had need of physical nourishment. To these "blue-birds" we offer our thanks and our hopes that life will

always yield them opportunities for bringing comfort to those in need thereof.

Among the many, very many meetings, there were the usual lectures, under the Banyan Tree, of the President, the Vice-President and Mr. Arundale, the Anniversary meeting with the President's Report, meetings of the various subsidiary activities of our members, and the usual Question-and-Answer Meetings. The questions were many and varied, and in many cases problems of deep import were raised, problems only solvable by that wisdom which "lingers" and by a golden heart which beats in reply.

Two questions of another calibre, however, proved apparently unanswerable: the one—"Can we have a humorous lecture from Mr. Manjeri Ramier?"—we all hope the answer is "Soon"; the other—"But where *can* we keep our (*Bhojanasāla*) meal tickets?"—this still awaits, for its solution, the inventive power of some clever delegate, who will find a convenient resting-place where such tickets may become immediately available when required, and never get lost between times!

But a new and very welcome feature was the Arts and Crafts Exhibition, with its lectures on "Indian Art," on "Guild Socialism and Indian Crafts," its lectures and concerts on Indian and Western Music, in which professional and amateur talent from East and West combined to give us a fuller idea of the present attainments and the future possibilities which lie in front of this method of expressing beauty.

The organiser of this new section of Convention activities, Mrs. Adair, had taken possession of half of the upper floor of the T.P.H., and had transformed it beyond recognition. One room especially, by some peculiar magic, had acquired a new personality. The softened light, the beautiful furniture, hangings, lamps, carpets, pictures—all these had "found themselves" and had united to express a quietness, a beauty, a peace which stole into one's soul and remains in the memory as a "joy for ever".

To some of us at least, this Convention of 1922 will be remembered as the Convention of the silver-starred blue programme; as one in which a very practical and high example of how to do things was given us. May we follow this example as closely as our individual faculties allow, so that from this Convention may be dated in our T.S. a certain capacity for taking pains, a certain willingness to go through the necessary drudgery without which nothing beautiful, nothing perfect, nothing of lasting service can be produced or created. This will be the best and only suitable thank-offering we can make.

Keyserling has said that a rose in its perfection has more of the attributes of God than any and every man who is not yet perfected. This blue gift of our President is perfect in its kind, and should bring us—nay, it has brought us—nearer to Him who is perfection.

A. L. Huidekoper

THE THEOSOPHICAL FIELD

I READ in *The Canadian Theosophist* rather a pathetic note from the Argentine Theosophical Society Convention ; it reminds us that that Section comprises fourteen Lodges, very scattered. In thirteen, only Spanish is spoken, in one English. The General Secretary for Argentine asks for a bi-monthly letter of the activities in Canada. This seems to me to be where the Theosophical Field should help, it should be a ground where all can gather and all should sow. The reports are beginning to come in. Below I add the magazines received and their dates.

From New Zealand we have received the following notes :

The outlook of the New Zealand Section is usually of a dual character, when reviewing the work of a part of its plan. New Zealand has for many years been taught to think imperially, and the result has not only had its influence towards British Imperialism, but also our members have acquired the faculty of thinking along the lines of Theosophical Imperialism. We therefore frequently include Theosophical Empire in our Imperialistic visions, and one part from our own little parochial circle, where New Zealand Theosophy is adding its quota to the sum total of the Sections on Globe D. Standards of utility are difficult to gauge in this class of work, and to the rest of the Theosophical world New Zealand may not loom very large, on account of its distance from other centres and lack of contributors in the literary field. The President's innovation, however, will serve to give us whatever is deemed necessary and to provide a channel for a give-and-take policy in the way of mental and spiritual help. We would wish for a double portion of give and take. New Zealand has been a country destined by God to provide experiments for the rest of the world in many departments of the economic and political work, and our contributor will take an early opportunity of dealing with some of these experimental acts. It may interest our brethren overseas to learn that our H.P.B. Auckland Lodge has accepted a tender for the erection of the new hall in Queen Street. The site is in a very prominent and accessible part of the city, without being too near to its business quarter. The whole property will cost approximately £15,000 when completed.

To the careful observer there are many hopeful indications of real spiritual expansion in our Dominion at present, and it is here

necessary to emphasise the word real, because alongside such growth is a corresponding lack of interest in church sermons and general traditional religious observance. It would appear that a wave of new aspiration is in our midst, which, if one might venture to interpret its meaning, could best be expressed as: "From the unreal lead us to the Real." The after-effects of the war depression are gradually wearing off, and quite a number of new movements are springing into activity, which indicate that the time is getting ripe for a spiritual regeneration. The following are a few of the recently formed societies in New Zealand which voice this new aspiration: the Young Citizens' League, the Rotary Club Movement, the New Zealand Welfare League, the Workers' Educational Associations. These are live and influential movements, and are doing much to usher in the spirit of the New Age. Generally they all aim at inculcating a better realisation of true citizenship, courage, purity of life, and a pride in one's country in the broader sense. On the other hand there are those who deplore the lack of spirituality as manifest in reduced attendance at church, a dearth of applicants for pulpit honours, and depreciation of church finances. The Church will have to adjust itself to this new spirit, and in its adjustment will vanish the crude teachings of hell, and many of the obsolete doctrines with which New Zealand pulpiteers have so well regaled us in the past. It seemingly only requires a little more of the divine influence to carry these new movements to the highest pinnacle of success. We fervently wish that they may be wisely guided in helping to bring about the new order.

* * *

The bright little magazine of the Egyptian Section—*Papyrus*—has reprinted a most interesting article, which appeared in the first number, on "The Prehistoric Harbour of Alexandria". The writer describes the remarkable discoveries of M. Gaston Jondet, Chief Harbour Works Engineer to the Egyptian Government, made from 1911 to 1913 and during 1915, and compares them with statements made from clairvoyant investigation regarding a prehistoric maritime civilisation. We read:

The masonry of the walls was, to say the least, solid; huge blocks of rough-hewn stone, some of them weighing 6 tons and over, must have been quarried near Mex, brought to the shore, put on board boats, and then accurately lowered down to their position below water. Under modern conditions such a work would necessitate the employment of a considerable amount of steam-plant. . . .

During the second period of M. Jondet's researches the startling discovery was made that what had been brought to light in the former period was less than half of the total. An exterior basin of yet greater size, with moles, docks, quays, etc., was identified, as well as some minor works to the east in the Bay of Anfouchy. The length of quay frontage is now found to have been 15 kilometres (nine and a

half miles) as compared with the 8 kilometres of the present Port of Alexandria. . . .

The questions naturally arise—for what purpose was such a large port required, and why did it fall into disuse and disappear? One thing is certain. The nation which controlled the harbour must have had vast maritime interests. Now we find no traces of sea power on such a scale in existing monuments and records of ancient Egypt. The Pharaohs were not as a rule shy about advertising their exploits and attributes, and it is hardly to be supposed that it would have escaped notice, had any of the historical dynasties been possessed of such oversea interests as the possession of this port entailed.

As for its disappearance, it is evident that, when Alexander the Great came on the scene, its very existence had been forgotten. The extinction of a port and town of this size must have been catastrophic, if no traces were left to record its former glories. It is here that, with all due respect, we cannot find ourselves in accord with M. Jondet's conclusions; and, as Theosophical teachings are distinctly illuminating on the subject, it is now proposed to go more deeply into this side of the question.

The argument in favour of the Atlantean origin of this harbour is well worked out, and provides a unique piece of physical evidence in support of the occult records. Compared with this colossal monument of ancient constructive skill and enterprise, the treasures of art recently found in the tomb of King Tutankhamen (1350 B.C.) appear almost modern.

From Finland we hear that Theosophy is making its mark, which is shown by the opposition described by Mr. John Sonck:

The law of liberty in religion has in these days been accepted and sanctioned in Finland. According to this law all Theosophists, for example, in the country, with all their families (if the husband is a Theosophist), do not need any longer to belong to the State Church if they do not like, but can form their own congregation. When the law has been published, and as soon as our Section has decided whether or nor it wishes to make use of this liberty, I shall return to the subject.

The Russian clergy in Finland, especially the bishop of the Russian Orthodox Church in Finland, has shewn a very great intolerance against the Russian Theosophists in Finland. About one year ago or so, for example, the bishop ordered that one of the Russian Theosophists in Kellomäki (the Chairman of the Lodge *Esperantia*, Mr. N. Fefimof) should be discharged from his membership in the management of the Church in Kellomäki, only because he was a Theosophist. Then the bishop declared that no

Theosophist was allowed to take part in any Church ceremony, as, for example, to take the Communion, to get Church marriage, a funeral ceremony, etc. This agitated the Russian Theosophists considerably, and they determined to join the Liberal Catholic Church, if or when such a Church was founded here. Mr. Fefimof would be ready at any time to travel to England, or elsewhere, in order to be ordained a priest in this new Church, if he only had the necessary means. A Swedish doctor-philosopher, Olaf Rosen, lectured at the end of October, in Helsingfors, on Dr. Rudolf Steiner as a philosopher, as an investigator, as a social politician, as an educational reformer, on his three-divisional system, etc.

*

*

*

The General Secretary in Italy draws our attention to the Fascisti movement, which has, he says,

recently taken possession of the Italian Government, revealing itself to those who observe it, apart from any political passion, as a manifestation of spiritual forces well worthy of careful consideration. It has its origin in a profound revival of patriotism, made active by the spirit of sacrifice of the young surviving warriors in the great war, who feel themselves linked with a bond of love and honour to their fallen brethren, whose spiritual assistance is continually exalted. The power of the movement lies in its direct appeal to the conscience and sacrifice of single individuals, an appeal which has succeeded in promoting a force that has broken the traditional forms of political action and has arrayed 500,000 young men in so devoted a form of work that their head was able to speak of them as having "the mysticism of discipline".

*

*

*

In *Theosophy in England and Wales* we find rather a new departure, thirty questions being asked by Mr. Arundale. They are rather a study, and some make one quake. I hope they may be published as a leaflet, as they would certainly be useful in the event of any heads beginning to grow too big for their hats.

The Nation tells of an interesting film production—"The Four Horsemen of the Apocalypse". In the cinema we seem to be missing a big chance, in the educational, philosophical and religious worlds, in not insisting on a different kind of film to the ones almost universally seen. Public opinion must claim its right here, and insist that it wishes to be uplifted and not lowered. Cinemas are not toys; but we have made them such, sometimes of a doubtful nature. "The Four Horsemen of the Apocalypse" seems a step in the right direction; *The Nation* goes so far as to say that it hopes it may have propaganda value towards a World Peace.

This brings me to another movement for World Peace in the shape of "An International League of Youth," which has been founded in Copenhagen by a Dane, and already includes young people of all nations, who have banded together to uphold peace and brotherhood. It has already held two Conferences and has started a monthly paper called *Young Europe*.

*

*

*

A considerable stir has been caused in the foreign community of Shanghai and the rest of China by the publication in the *North China Daily News*, on September 26th, of a letter by Mr. C. H. Coates, of the China Inland Mission, Kiukiang, on the subject of the expected Second Advent in 1923. The writer, who is a student of Biblical prophecy, asserts that 1923 is a year of great crisis, and that over forty years ago Dr. Grattan Guinness, the famous Presentist expositor, marked it down as the probable end of this Dispensation. The fulfilment of his forecast of several great international movements in history encourages Mr. Coates in his belief in the coming of revolutionary events during the next twelve months. First, the greatest war in history is due to break out—short, devastating and decisive.

Three main groups of belligerents are indicated, namely, Russia and certain allies, Islām in general, and the Powers that once composed Papal Europe. The main theatre of the war will be the Near East, and especially Palestine. In this war Russia is indicated as achieving considerable success at the outset, including an invasion of Egypt, marching through Syria and Palestine, but later has to retreat, and vents her last wrath on the city of Jerusalem. The whole war, however, will be mercifully short, and will be ended, not by human power, but by the apocalypse of the Lord Christ Himself from heaven, smiting the belligerents.

(Magazines received for December, 1922: *The Messenger*, *Theosophy in England and Wales*, *Theosophy in India*, *Theosophy in Australia*, *De Theosofische Beweging*, *Bulletin Théosophique*, *Theosophy in Scotland*, *Theosofie in Ned. Indie*. For November, 1922: *Norsk Teosofisk Tidsskrift*, *Theosophy in New Zealand*, *Revista Teosofica*, *Teosofi*, *The Canadian Theosophist*, *Revista Teosofica Chilena*, *El Loto Blanco*, *Isis*. For September, 1922: *Theosophy in S. Africa*, *Bulletin Théosophique Belge*, *Papyrus*, *Theosophy in Ireland*, *O Theosophista*. For July, 1922: *Theosophisches Streben*. The following have not been received for many months: *Bollettino della Società Teosofica Italiana*, *Bulletin Théosophique Suisse*, *Theosophia en el Plata*, *La Verdad*.)

INTERROGATORIES (*Concluded from p. 510*)¹

H. What underlies Heredity?

49. Does not a purely material theory of heredity contradict experience that in all respects we are free? Does not the theory of reincarnation and karma explain the anomaly?

50. Does not reincarnation provide a rational explanation for the unusual phenomenon "reversion to type"?

51. How, apart from reincarnation, can great moral and mental divergencies be reconciled with striking physical similarities, and, as in the case of twins, practically identical pre-natal conditions?

52. Can heredity successfully account for genius, without admitting the truth of reincarnation?

53. How can heredity explain the evolution of the race, since it only transmits man's lower qualities, and since the higher the qualities, mental and moral, the less they come within the scope of heredity?

54. If acquired characteristics are untransmissible, how explain atavism, unless a former member of the family has returned to earth?

55. Heredity shews us that we are to a great extent but a rearrangement of our ancestors. Does not analogy suggest that our souls or spirits, which from birth display more widely diverse characteristics than our bodies, are likewise the result of previous existence?

56. Whence the subliminal self, which James describes as "a set of memories, thoughts and feelings which are extra-marginal, and outside of the primary consciousness altogether". How account for this phenomenon, apart from the theory of reincarnation?

¹ This concluding portion of the Rev. C. Spurgeon Medhurst's article was received after the rest was printed.

CORRESPONDENCE

THE THEOSOPHICAL SOCIETY AND A SPIRITUAL REVIVAL

A NATION has been thrilled with the clarion call of one of its great leaders of religion,¹ who, in the earnestness of his hunger for the needs of the spirit, has called the Church of Christ back to God, to a renewal of faith, to a re-consecration of purpose.

In the world to-day there does not exist a greater spiritual movement, nor one with a more wonderful purpose, than that which we know as the Theosophical Society. For forty-seven years it has held up to humanity the great ideal to which They who guide its destinies would have it attain; and the seeds which the leaders of the movement have sown with such pain and self-sacrifice have borne considerable flower. But, with the growth of that movement and the gathering together of people into the fraternity of membership, there has been built up a certain and a necessary form-side. When great forces have to be channelled, and immense enthusiasm wisely directed, the lines between which they can safely go must be laid; and that form, those lines, that "house within which the spirit sweetly moveth," have been beautifully made and held together by servers who have gained an enviable reputation for their devotion and whole-hearted service.

When that message had been given—as it has been given many times before—accepted, and absorbed as sound, it was a logical sequence that those who had hitched their waggon to its mighty Star should hasten to spread the news and apply to daily life the illumination which had come into their own. These same servers began to give out their version of the message, and, in their anxiety to apply its principles, became involved in many outside movements in addition to ever building up the movement which had brought to them the light. And there came the first and great danger, a danger which is very real, though capable of being overcome, and which is the cause of the penning of these words, as it was the reason for that call of the well known religious leader. Imperceptibly almost to themselves, these workers had wandered away from a conscious realisation of the

¹ The Bishop of London's appeal to his clergy and people, 1922.

peace within, the source of their strength and inspiration, with a consequent damping of the fire and glow of their first radiant joy.

This brings us to the question: do we need a spiritual revival within the Theosophical Society at the call of our great and revered leader, who herself knows the Plan, and so securely shows the way to a deeper consciousness of the reality of the Great Ones? Do we not need, at the yearly gatherings of our many National Societies, instead of the time being spent in brilliant oratory (our movement contains some of the best), in endless *discussion* of problems about which most of us know so little because of our inexperience and limited personal activity, in hours of patient cross-questioning of the advisability of changing certain rules, beginning new activities or amalgamating outworn ones in an effort to patch them up—do we not rather need to gather together in our thousands—for we are truly a vast brotherhood—and, in deepest humility of the wonder of our privilege, *try* to become *still* for a while, to get away from the terrible, heart-breaking noise of crowds, to tune ourselves a little nearer to the harmony of the rhythm of Those mighty Ones who are behind our Society, who never rush or waste Their divine and abundant energies? Sometimes one wonders whether, in the cruel rush of our civilisation, we have become so used to the fact that They are our energy, that we forget it. Far be it for one of such inexperience as the writer to map out or suggest a plan of procedure for such a week-end withdrawal. It requires the vision and occult knowledge of our great President, who knows the stages leading from the base to the summit of such experience. There would be, I suppose, the morning session, when one capable of doing so would explain the procedure and give expression to the Great Hope, lifting his brothers into one-pointed thought; then the harmonising of the group with the necessary accompaniments, and the giving out of the central thought, leading on each session until the climax of the spiritual revival is reached.

Within a brief while—a *very brief* while—He who has waited so patiently to come to us will be here. Will He have any use for a spiritually jaded and physically tired band of workers?—"I am so tired, Lord, because I am so busy!" Let us, just for a short week-end, in every country, cease for these short two days and go into the quiet. In these two brief days of carefully arranged spiritual communion—still, harmonised, and at peace with ourselves and each other—we shall feed the Spirit, and in that stillness which is *Their* stillness shall, in an ecstasy of joy, never-ending and world-wide in its effects, see, feel, and know Them. We shall sense Their wonderful reality and receive an impetus which will be felt from world's end to world's end, and on the one tremendous wave of spiritual outpouring bring Him into our midst to command and lead us into the New Age.

B. A.

BROTHERHOOD AND LAND NATIONALISATION

ONE may admire the breadth of view which opens the columns of THE THEOSOPHIST to all opinions—but should this latitude be extended to the advocacy of crime? Few, I suppose, will deny that barefaced robbery and brutal murder are correctly designated as crime. But both of these unlovely factors are embraced in the perplexing “Brotherhood” of your correspondent, Mr. Soper; both of these primitive activities are advocated in his letter, last September. I assume that you had overlooked this unhappy fact before publication; I assume also, for charity’s sake, that Mr. Soper does not actually realise the fact and the fruits thereof.

Mr. Soper says: “The compensation of the *present* landowners need not trouble us” “By a few strokes of the pen, land may become the property of all, that is by the taxation of land.” To justify this he asserts, with sublime indifference to truth: “Historical records show that *their* lands [*i.e.*, the lands of the ‘present owners’] were acquired by force.” So he proposes to follow the example which he condemns. If the plan were to be applied only to lands actually and unquestionably acquired by force, little could be said; but it is not so—under cover of an argument applicable to an area quite negligible, the proposition is extended to the seizure of property honestly bought and paid for in accordance with the laws and customs of the country—and, if this is not robbery, what is?

Moreover, such robbery cannot be effected without murder. Take a typical case, within my own knowledge—an elderly couple, who by continuous effort and uncommon self-denial have saved enough for their declining years. Their savings are invested entirely in ground rents, and bring in a few hundreds a year. In order to sweep *all* land into common ownership, it is proposed to tax these ground rents 20s. in the £1—in other words, to reduce these old people to beggary, a step by which they would be just as surely murdered, of course, as if Mr. Soper had bought himself a butcher’s knife and plunged it into their breasts. Do these glib reformers (?) realise what they are saying? I think not. The ill-conceived and ill-considered doctrines set forth in the book *Progress and Poverty* (which Mr. Soper ranks with *The Secret Doctrine*!!!) are mainly borrowed from the disordered brain of Carl Marx, the practical application of whose hallucinations are now in evidence in Russia, where, as compared with even the late rotten royal regime, the gold fund is only 15 per cent, agricultural production 25 per cent, industrial production 20 per cent, transport 15 per cent, and the purchasing capacity of the people 15 per cent of pre-revolutionary value, where all but five of the higher schools are closed, and most of the lower school buildings destroyed, where there are no teachers and no books, and all higher thought is banished, where the growth of crime and immorality is appalling, where cold, famine, tuberculosis, scurvy and venereal disease (even among children) continue to deteriorate the

physique of a population already reduced by over 20,000,000 since the Revolution. As to this, a sane and wholly reliable writer tells us :

The Russian Revolution has brought no amelioration or improvement in the lot of the people; it has merely shifted the social structure. That it is a mere shuffling is obvious, because social inequality is more in evidence now than in pre-revolutionary times, and far greater than in capitalist countries. Extraordinary contrasts of luxury and abject poverty are now to be seen in Russia; a small group has in its hands the life and death of the masses, who have no political rights whatsoever; a small section enjoys huge fortunes, and the rest are dying of starvation.

Small wonder that not a few of even the Communists and Bolsheviks are driven to abjure and abandon the appalling Marxian maxims of which the above are the ghastly and inevitable consequences.

In regard to nationalisation of the land, I may admit that in my youth I believed in it, but time and experience have led me to doubt its remedial efficacy. It would seem to matter little by whom the land were held, provided it were righteously administered. Does any experienced person imagine that nationalisation would ensure righteous administration? Or would it simply exchange one set of bureaucrats for another? Would your correspondent get rid of his "armies of corrupt officials" by multiplying their number? In truth man is not yet sufficiently advanced in evolution to be safely entrusted with supreme power; and, obviously, the lower the grade (in evolution) from which the rulers originate, the less amenable are they to control, the more prone to tyranny, the more marked their incapacity for government, and the more catastrophic their muddle.

If, however, it be propounded that the acquirement of the land by the nation would tend to progress and the general good, why not legislate honestly and with clean hands and conscience? For instance, we might consider a decree that from a fixed date, twelve months ahead, all ownership of land should be limited to the lives of the then registered owner and the then living children of the first generation, after which the property should fall in to the State. In thirty or forty years, probably, the State would own the bulk of the land, and after sixty or seventy years there would be very little not yet absorbed. No *living* person would be injured in any way, and no serious social upheaval would ensue; while the cruelty, misery, and injustice embodied in your correspondent's curious conception of "Brotherhood" would be happily absent. But, in the event of such a decision, is there any *sound* reason why every other description of owned property should not be dealt with in the same manner? And, if so, who is there prepared with a really workable plan, excluding "armies of corrupt officials"?

W. Ross

THE BOY SCOUTS' HOBBY CLUB

Patron : DR. ANNIE BESANT, Adyar, Madras, India.

President : A. KRISHNAMURTI RAO, B.A., Conjeeveram.

Secretary : S. R. KRISHNAN, Conjeeveram, S. India.

THE objects of the above club are : (1) to bring together the Boy Scouts, Cubs, Girl Guides and Scouters of various countries and nations of the globe in one international family of brotherhood and friendship ; (2) to encourage the members of the club to take up hobbies, such as collecting stamps (philately), view post cards, coins, photographs, magazines, curios, etc., which will develop the sense of observation and cleanliness ; (3) to encourage strongly the forming of acquaintances abroad among members through overseas and friendly correspondence, and thus strengthen the international brotherhood ; (4) to promote tolerance, good feeling, and a spirit of co-operation among the Scouts all the world over ; and (5) to do all such things as are conducive to the attainment of the above objects.

From the above objects of the club, it will be understood that the primary aim of the club is to help international, or rather universal, brotherhood among the Boy Scouts all the world over. The same, we find, is the binding object of the Theosophical Society. From this standpoint, as Honorary Secretary of the "Hobby Club," I request, on behalf of the club, one and all of the members of the Theosophical Society, scattered all over the globe, to come forward and help this international movement in one way or another. If they are members of any Boy Scout organisation, they can join as active members of the club, paying an annual subscription of Re. 1-8-0, 2s. 6d., or \$0.75 (U.S.A.). Other T.S. Members who may not actively have anything to do with the Scout Movement, but sympathise with the objects of the "Hobby Club," may become honorary members of the club by conferring upon the club an annual donation of Rs. 5-0-0, 10s., or \$3.00 (U.S.A.), or more. The international official magazine of the club, *Brotherhood*, will be sent free to all members. I strongly appeal, and hope that fellow brothers and sisters of the T.S. all the world over will help us personally in one way or another, and also spread the club among Boy Scouts in the various countries with which they may come into contact. Enquiries and all communications relating to the club should at present be addressed to me at the following address: S. R. Krishnan, "Mizar Lodge," Conjeeveram P.O., South India. I shall feel very thankful if the General Secretaries of the various National Societies of the T.S. will kindly reprint the above in their official organs for the information of T.S. members all over the world.

S. R. KRISHNAN,

Hon. Secretary.

ARTS AND CRAFTS EXHIBITION

THE T.S. Arts and Crafts Exhibition has come and gone, the exhibits returned, the accounts settled; nothing remains but the pleasant task of thanking those whose sympathy and kind help ensured its success. The indebtedness to our distinguished visitors, Mr. and Mrs. Henry Eichheim, and to Dr. Stella Kramrisch, for their gift of music and her lectures on Indian Art, to the Rani of Vizianagaram and to the Senior Raja of Nilambur for the loan of interesting collections of paintings and of ivory carvings, and to the Bengal School for the fine contribution of their increasingly popular pictures, comes first. Then, in our own immediate circle, our brothers from the West Coast, more especially Messrs. Menon, Seshayya, Ek. Rau, and R. Srinivasan, and Miss K. Veale in Rajputana must be given a large share in the spoils of gratitude; and, if last, not least, Mr. and Mrs. James Cousins, ever reliable, ever enthusiastic, and ever active in all the artistic currents of life, and especially in Indian Art.

A. E. ADAIR

A CORRECTION

MR. KUNZ writes:

My attention has been called to some small mistakes which have appeared in the Outlines in my article "Evidence of a Sustained Conspiracy Against the Theosophical Society" in the August number of THE THEOSOPHIST. In Outline "A," the dates 1909-14 should read 1909-10, and the German and Madras attacks on Theosophy come under the dates 1913-14. The block furthermore is not clear as to the reference of the foot-note in the left lower corner. The asterisks should appear after "Goal of Indian Home Rule Accepted by England. L.C.C. reorganised". In reference to the same Outline, a student points out that alternating difficulties have each time arisen in the United States, that is, the troubles of 1878, 1892, 1900 and 1920 were mainly centred in this country. This is curious rather than significant. Again, in reference to Outlines "B" and "C" it is stated in the text that "the main cycle of empire on the left side, and of spiritual knowledge on the right side of the Outline, is indicated by italics, and the epicycles are in Roman type". I am sorry to see that in Outline "B" the whole is in italics, and thus my reference is defeated. And in Outline "C" the italics appear only on the left side. All of these errors seem to have crept in after the manuscript left my hands.

I take opportunity to say, in reference to the mention of Mr. Ward's book *Gone West*, that in my foot-note I did not intend to suggest that that book is either wholly accurate or a complete description; it is only a useful illustration of one view from within of the great opposition between Light and Dark.

REVIEWS

International Relations, by James Bryce (Viscount Bryce). (Macmillan & Co., London. Price 10s. 6d.)

This book contains eight lectures delivered in New York in August, 1921: they are very useful reading, for they give an excellent sketch of the growth of international relations, and the great strides made towards the recognition of the necessity for closer relations between all nations of the world, if there is to be peace and progress. In the first lecture Lord Bryce gives us a bird's-eye view of how the world has been indebted to war for bringing about international relations.

International law began in connection with war, because war was what brought peoples most frequently and directly into relations with one another which needed some kind of regulation. And we may perhaps add that there was even in the rudest tribes some sort of vague disapproval of certain kinds of behaviour, such as the killing of prisoners by torture, massacres upon a great scale, unprovoked attacks upon a harmless tribe, the violation of a promise made in a particularly solemn way.

He claims that a second period of advance towards international relations began under the aggressive influence of monotheistic religions, and says:

Their action on politics is one of the most curious and noteworthy points in the whole course of the history of the relation of States to one another. The monotheistic religions, because they are monotheistic, are mutually exclusive. In the pre-Christian world every people, however attached it was to its own deities, admitted the deities of other peoples as being equally true and equally disposed to help their votaries. . . . But the Christian Church, after it had triumphed over the various idolatries, older and newer, in the fourth century, began to lend itself to the suppression of pagan rites. . . . Thus a new ground for international enmities arose.

He points out the fact that persecutions hastened the development of international relations by accentuating the need for them. In the past, this has been attempted by different alliances and leagues to maintain a balance of power; but these alliances have been much abused; they very often led to "a war made to-day, to prevent war from being made to-morrow". He divides the growth of international relations into several periods, and works them out in a most interesting way. His lecture on "Making for War or Peace" brings forward this point, and we quote his words:

Has a State any right to forbid entrance to harmless foreigners of any particular race, or to make the colour of their skin a ground for exclusion? Upon this subject two doctrines have been advanced. One, which found favour two generations ago, held that

prima facie every human being has a natural right to migrate from any one part of the world to any other, the world being the common inheritance of mankind, and that only very special conditions can justify the exclusion of any particular race or class of men. The other doctrine is that each State is at all times free to exclude any foreigners from entering any part of its territory, and that no ground for complaint on the part of any other States arises from such exclusion unless where a foreign State claims that its own citizens are being discriminated against, either in breach of treaty rights or in a way calculated to wound its national susceptibilities.

Now which of these doctrines is right?

The author practically answers this by saying that law cannot adjust it, but where each of two men can benefit the other, a common advantage will draw them together; where each finds a brother in the other's society there will be kindness; where greater goodness is recognised in another, there will be attraction towards that one. This principle, applied to nations, is what will bring about mutual understanding, friendship and trust. Another interesting point is that the religious Orders gave an international idea with reference to education. We find universities for special subjects; for instance, all medical students went to Salerno, students of law to Bologna, students of magic to Padua, and students of logic and theology to Paris and Oxford. We must not forget that this only applied to Europe; but there is a fine idea in the suggestion brought out here. A good foundation would be laid if, from all the world over, students on special subjects met at given centres and worked side by side. We cannot imagine anything that would do more to break down barriers between nations and races than this.

The press comes in for its share of blame, in that it delights in running down other nations and picking holes in their policy.

Nothing is easier, nothing gives more pleasure to the meaner sort of minds, than to read denunciations of the folly or unfairness of the governments or politicians of newspapers of foreign countries. Newspapers think they "score points" when they give rein to offensive criticism of the foreigner, while they are exceedingly chary of treading upon the toes of their own nation.

These things do harm, and do harm out of all proportion to the real importance of the things that are said and of the persons who say them.

We are reminded that the press does not express the views of the people, and in that fact lies its greatest danger.

Lord Bryce points out four great lessons of the war, from which we quote briefly:

One is the fact that the causes which produced the Great War are deep-seated. They are a part of human nature, arising from faults in political human nature as it exists in all countries. . . .

A second lesson—and this is one which ought to be evident to every reflective mind—is that the world is now one, one in a sense in which it was never one before. Five-sixths of the human race were involved in the Great War, which brought men to fight one another in regions where civilised armies had never contended before. . . .

This brings us to the third lesson. Since every people, every civilised State, is now a member of one all-embracing community, everything which affects any single State necessarily affects each of the others, primarily its economic situation, and through its economic its political situation also, its industry and its finance, its interchange of products with other countries. . . .

This brings me to a fourth lesson. Every civilised nation, since its fortunes are inextricably involved with the good or evil fortunes of every other, is bound for its own sake to take an interest in the well-being of the others and to help them, in whatever way it finds best, to avoid or to recover from disasters.

He ends up in his eighth lecture by reminding us that hatred never brought about anything but evil, that it is only by constant exertion and by 'quenchless hopes that these human relations, those moral things which are the most important for happiness, can be made to move forward against the forces that resist them.

The oars must never be allowed to drop for a moment from the rower's hands, nor his muscles to relax their strain.

The style is frank and sincere. The lecturer has thought out his subject well, and does not appear to be tied to any particular code or prejudice, but is ready to follow any lead that is a "way out," proving that he is open-minded and a humanitarian. One seeks for a ring of hope, but here one finds Lord Bryce rather heavy. This may be due to the fact that the lectures were given and not written for publication; in speaking, he may have put some fire into his speech which does not burn in his writing. We only hope that these lectures will be widely read. The book is exceedingly well indexed.

W.

The Book of Tea, by Okakura Kakuzo. (T. N. Foulis, London. Price 6s.)

Among the considerable number of Japanese writers who have tried to express themselves in English, Okakura Kakuzo stands out pre-eminently as a master. His English would make the reputation of an English-born writer. It is not only pure in the academical sense, but is living in idiom, and has the deftness of emotional and intellectual assimilation. The blending of this mastery of English with the peculiar æsthetic sensitiveness of the Japanese temperament makes *The Book of Tea* a delight, both as literature, philosophy, and art. The author traces the growth of the tea-drinking habit from its medicinal beginnings in China to its elevation in Japan to the rank of a religion of æstheticism in which the preparation and partaking of a cup of green tea becomes a Eucharistic act. This evolution passed from the Continent to the Island Empire through the migration of the

Taoist doctrine of the Wisdom incarnate in all things, which adds significance to superficially trivial objects and acts. This doctrine gave to Japan the means to a delicate, æsthetic symbolism which domesticated itself on the matted floor in the simple and beautiful tea-ceremony, and took to the stage in the suggestive Noh-drama. A cult of tea and a priesthood of Tea-masters arose; but the simple act demanded a harmonious environment. The tea-room became a shrine of art, with its single picture and single flower to aid concentration towards a gentle peace. Nature, art and humanity sat down together to a mutual service. The tea was not only consumed, but gratefully admired. The utensils were handled with affection. Out of these simplicities arose the typical culture of Japan, to which it is to be hoped she will return after her present diversion into the noise and ugliness of material acquisition. Okakura saw the coming wave of degeneracy in his country. This book and his *Ideals of the East*, were attempts to beat it back. He died before he saw either success or failure.

J. H. C.

An Encyclopaedia of Religions, by Maurice A. Canney, M.A. (Routledge & Sons, London. Price 25s.)

This work is designed to fill the gap existing between a great work, such as Hasting's *Encyclopaedia of Religion and Ethics*, and smaller handy volumes in which there is not much scope for lengthy articles. The author professes to concentrate especially on unfamiliar matters and subjects not generally treated, and this is particularly applicable to the side-paths of the numerous sects of Christianity, on which subjects much interesting and out-of-the-way information is given. Looked at, however, from the view-point of the orientalist, the work is insufficient and disappointing. Thus, for instance, on looking up "Upaniṣads," we find only a dozen lines, and the only authorities quoted are Monier Williams, Hopkins, and Beauchamp's translation of the Abbé Dubois' work on Hindū customs. To Western scholars the works of Professor Deussen on this subject are indispensable. We look in vain for Foucart's *Eleusinian Mysteries*, Rhys-David's many works on Buddhism, for those of Professor de la Vallée Poussin on Mahāyāna Buddhism, and so on. "Vedānta" is dismissed in twenty lines, while "The Evangelical Alliance" gets a whole column; "Sāmkhya" has ten lines; Paṭanjali's name does not occur, nor even that of the great Śaṅkarācārya. On the other hand "Theosophy" gets two columns, which give a very fair exposition of

the subject, and "Christian Science" has also a generous allowance. The name "God" is dismissed in six lines (here perhaps it would be proper to say nothing at all, or else to give a full history of the word), but "Balaam's Ass" occupies a full column of print. Again, on looking up several terms most common in Hindūism and Buddhism, such as *Kāma*, *Karma* and *Buddhi*, we find to our surprise that they are "terms used in Theosophy". We conclude, therefore, that the author's researches in Orientalism have been mostly confined to secondary sources, and that the title of the book is somewhat of a misnomer. The greater part of it is a history of minutiae of Christianity and its offshoots. Nevertheless, owing to its handy size and good print, it will be of some value to those who cannot command a full-sized encyclopædia.

F. L. W.

The Law of Births and Deaths, by Charles Edward Pell. (T. Fisher Unwin, Ltd., London. Price 12s. 6d.)

Mr. Charles Edward Pell, the author of this book, tries to deduce a law of Nature as regards the increase and decrease of the birth-rate in a nation. He clearly sees the modern tendency towards a falling birth-rate in civilised society, and brushes aside with one stroke the fear of some of the students of this question that it is due to methods used for limiting offspring. Far from being an alarmist of this kind, he tries, after a survey of the plant, animal and human worlds, to suggest a working hypothesis that includes many a factor neglected by previous students of this topic. Some, like Herbert Spencer, laid more stress on the effect of food; but even he modified his theory later and put it thus: "If the nervous system varies directly as the ability to maintain life, it must vary inversely as the ability to multiply." Thomas Doubleday, as far back as the year 1891, had stated that "the rise of the birth-rate about that period was closely connected with the standard of living. And his argument distinctly implied that the only way to check the excessively heavy birth-rate was to improve the condition of the mass of the people."

The author, taking his cue from Doubleday, develops his own theory, which is based on "nervous energy". He says that its nature is very obscure; it depends upon such factors as "a complex environment, leading to incessant mental activity, a moderate amount of physical exertion, a plentiful diet, rich in nutriment, a rather dry, bright, bracing climate, and cheerful and pleasant surroundings"; and he further states that "the principle is that the degree of fertility at any given moment will be inversely proportional

to the intensity of the nervous charge". Following his argument in the same strain, he lays down these general rules so far as this principle is maintained in human society :

Generally speaking, the birth-rate and the death-rate should rise and fall together. . . .

In comparisons between different countries, the most wealthy and progressive should be the least fertile. . . .

As a nation becomes more civilised and wealthy, the degree of fertility would tend to decline. . . .

As we ascend the social scale, the degree of fertility will steadily diminish with the increase of wealth and prosperity. . . .

In the fluctuations of a nation's prosperity, periods of depression should show an increasing birth-rate, while periods of prosperity should show a decline.

The burden of the argument of the book is to substantiate these propositions, and the author ranges over the whole of the biological field, and the plant and animal kingdoms, to prove his case. He lifts up the whole problem from the mire and dirt that are usually associated with a discussion of this topic, and lends to it a sacredness and importance in view of the situation which the civilised world has to face at present. There is no doubt that the thinking population of the advanced nations of the modern world realise the desirability of a practical solution. To the cry of an extreme party which says "population at any price," our author gives a rational reply—"an intelligently regulated birth-rate". For this, he suggests first of all the proper stimulus of the germ cells through the internal secretions of the ductless glands of the human body, vitamins, and various other means, such as electricity, iron and caustic soda. This natural stimulus, if it can be made to work, should be so carefully adjusted to the economic conditions of the people that we shall be able to get a population graded according to ability. The largest number of children, in his opinion, should come from the class of highest all-round efficiency, and, as we proceed downwards in the social scale, the proportion of children supplied to the nation should be less and less; after all this is done, the author, like a wise man, leaves Nature to design her own Superman.

The book is highly suggestive of deep and careful thought, and the author rightly claims no more credit for it than that it is written with the hope of stimulating further criticism and development of the subject. In his opinion, the whole book is nothing more than a working hypothesis—a scientific attitude which strengthens his case.

C. S. T.

Snow-Birds, by Sri Ananda Acharya. (Macmillan & Co., Ltd. Price 7s. 6d.)

Here we find a philosopher so in love with mountain heights that he not only needs must live for months among their snow-clad crests, whether in India or in Norway, but is also impelled by their wonderful beauty to write verse about them.

Many of those poems are Tagorean in form and intention; but they lack the divine fire of that great poet's genius. Tagore is a poet by nature: the author of *Snow-Birds* is a philosopher first and a poet afterwards. He writes verse which is readable on the whole, with now and then a flash of something higher. The following poem about pines ("furus"), written in Norway, is a fair specimen of his style. It is called "The Saints in White".

The furus stand before the sun in their winter robes of white
As in heaven the spirits of pure-hearted saints stand in the presence of God.
The noonday blaze floods the heavens with a joyous glow of light
And the snow-haired mountains stand like ancient sages rapt in thought,
On distant Dovre's slopes there hangs a milky veil of mist,
As if to hide infinity from the eyes of nature's sons.
Over all is the fragrance of Truth and Calm and Purity and Innocence—
The Soul sits apart, beyond the light of the sun, whispering
Her secrets to the quite furus in white.

A. E. A.

A New Dictionary of Astrology, by Sepharial. (W. Foulsham & Co., Ltd., London. Price 7s. 6d.)

This is an exceedingly useful book for all students of Astrology who wish to acquire its technical phraseology and remind themselves from time to time with regard to debatable points. It also gives data that are usually inaccessible for the average reader, and definitions of various terms constantly occurring in astrological books, of which many students have but the vaguest notion as to their meaning, are clearly given, as well as various works of astrological writers that are not perhaps generally known, though well worth perusal.

But perhaps the most interesting feature of this book is the outline at the end. It is sketched in a broad way, giving all that is necessary—and no more—to know of all the astrologers of note who have lived since the fifteenth century, from their lives and writings up to the present day. It is evident that Sepharial knows his subject and wastes no words in unnecessary trimmings or deliberate mystification, which some astrologers seem bent on doing, thereby losing many possible students for that great science.

B. A. R.

Christ and the New Age, by "A Messenger". (C. W. Daniel & Co., London. Price 5s.)

This type of book is very difficult to review, for the writer claims direct communication with the Masters of the Wisdom and with the Christ. One has to remember that only those who have ears to hear can hear. It is not easy to place a book like this into the hands of the ordinary public, for they are not trained to use their imagination, and are as a rule content to shut out that which cannot be proved by physical means. Still, we agree with the writer that, if possible, that which is revealed to us should be shared. We cannot expect every one to follow the book and to take it as the writer does, for they have mostly nothing to go upon, to start them on this train of thought. They may believe in revelation in an abstract way, but that will not convince them of the truth of such a book. To those who have had personal and somewhat similar experiences it will probably be very useful.

The writer makes great claims, and one sometimes feels that her claims are open to other interpretations, but it is scarcely a subject for argument, since neither can prove. Some very interesting notes have been added to the book, well worth reading. The whole book is likely to be of great interest to many who are studying on these lines, and we have every sympathy with the writer in presenting to a semi-believing public that which to her must be very precious.

W.

The Way of the Servant. (John M. Watkins, London. Price 2s.)

This little book, consisting of a series of fourteen "Directions," followed by an "Invitation," contains much well known material, couched in semi-archaic language which makes it very difficult to read. It has neither the simplicity of *At the Feet of the Master* nor the solemn stateliness of *Light on the Path*, and contains nothing that cannot be found in one or other of these books. However, as it appears in non-Theosophical guise, it may fall into the hands of some who will welcome it as a statement of the truth that has been struggling in them for expression; and such people are not apt to be critical of the outer form.

E. M. A.

INDIA



UPENDRANATH BASU
1897—1908



JEHANGIR SORABJI TARPOREWALA
1908—1911



K. NARAYANASWAMI IYER
1897—1908

THE THEOSOPHIST

ON *The* WATCH-TOWER



ALL who are in the least sensitive to super-physical influences, must, I think, be conscious of the great rush of energy which is pouring over our world to-day. Currents of forces are flowing furiously in different directions, here combining, there clashing, hurrying Nations, communities, even individuals, in one direction or another, sweeping them off their feet, hurling them against each other, forcing them into combinations, constructing, destroying, uniting, rending, cyclones of love and hatred whirling oceans into conflicting waves tossed skyward, that shatter or submerge the frail human vessels exposed to their fury. But if, steadying ourselves

on the Great Rock of the Divine Wisdom, we stand erect and gaze upon the tumult, we can see that "the Lord sitteth above the waterfloods," and that the strong current of evolution, guided by His Will, is carrying the world onwards, so that the vessels which are steered into it are carried onwards through the tumbling, swirling surface billows, while those which are driven by these, for want of a helmsman wise, and strong, and calm, are tossed in all directions by winds and waves, and became broken wrecks, drifting away into some sea of oblivion, where they circle aimlessly, useless to Gods or men.

* * *

Events hurry so swiftly forward that unless we can keep pace with them, they seem to flash past us, as a motor-car flashes by a bullock wagon. Yet, if we would take part in the building of the New Age, and strengthen the hands of the Hierarchy in Their mighty work, we must labour in co-operation with Them, however small may be our share in the execution of the Divine Plan, as labourers who fill their appointed places under the direction of Master Builders.

* * *

One important section of the Plan is the Union of Great Britain and India as Free and Equal Nations in the great Federation of Free Nations which will form the splendid Indo-British Commonwealth, linking Asia and Europe together in amity, and embracing the Dominions which ring the globe. It will join all the Religions which are followed within the Nations into a spiritual Union, which shall know no rivalries save those of Service, no bond save that of Love, in which all are recognised as ways which lead to the ONE without a second, the universal FATHER, who "hath made of one blood all the Nations upon earth". In the New Age the Unity of Religions will be recognised, and religious Peace will reign instead of religious wars.

* * *

Next year will see a splendid symbol of the Coming Age during the great Empire Exhibition, which is to gather together into one wonderful array the resources of the Empire. The story comes from Major D. Graham Pole, the General Secretary of the Theosophical Society in England, and is best told in his own words :

BRITISH EMPIRE EXHIBITION (1924)

April—October

We have made application for a stall at this Exhibition, which is going to be of great importance, and have been able to secure provisional guarantees from some of our members to meet the cost. The stall will be erected in the Higher Education Section of the Exhibition, and go under the Publishing Group. We intend to stock it with T.S. literature, diagrams, maps of area of the British Empire, during the Lemurian and Atlantean periods, etc., and we shall, of course, work in close co-operation with the T.P.H., Ltd. If there is anything of interest which you would like to send from Adyar for exhibition or sale at the stall, we shall be glad to have particulars.

In connection with the Exhibition, a Congress Hall is being erected to seat 3,000 people, with adjoining rooms for smaller meetings, Committees, Councils, etc. We have suggested to the Exhibition authorities that, in addition to the industrial and other Congresses which will be held during the course of the Exhibition, a Congress of the Religions of the Empire should be held for one week, and we have sent in the enclosed rough outline of the subjects which would be suitable for such a Congress. I have now heard from the Exhibition authorities that they are prepared to assist in the matter of calling together and organising the Congress as outlined in the enclosed draft, and that the Congress Hall will be placed at our

disposal gratis, and everything possible done to assist us in the matter of the reception of and accommodation for delegates, both at the Exhibition and in London.

We shall have to look to India to supply, if possible, good speakers on several of the afternoon subjects, and we are wondering if there is any possibility of Dr. Rabindranath Tagore and, perhaps, Sir J. C. Bose, coming over next year, and if so, whether they would be able to take part in the Congress. It may be possible in the mornings of this particular week for the adherents of the respective religions to have their own smaller Conferences in the Committee Rooms attached to the Congress Hall.

THE RELIGIONS OF THE EMPIRE

AFTERNOON

EVENING

1st Day	Christianity	Great World Teachers.
2nd Day	Hindûism	Religious Scriptures of the World.
3rd Day	Buddhism	Religion and Science.
4th Day	Islâm	Religion and Survival after Death.
5th Day	Zoroastrianism	Religion and Social Problems.
6th Day	The Psychology of Religious Experience	Coming Religious Unity of Man-kind.

THE THEOSOPHICAL SOCIETY IN ENGLAND

23 Bedford Square, W.C.1.

*
* *

The idea is a splendid one, and will show that the Empire embraces all the great Faiths of the World. I think that the Jains and the Sikhs should also be represented in such a Congress, and doubtless they can be included.

*
* *

To lead up to this grand climax of the chord of the Religions of the world represented within the Empire, there is to be during the autumn of 1923 a "Universal Brotherhood Campaign" in England. The following admirable suggestions are being circulated:

In view of the present grave crisis in the world's history, and particularly the state of Europe to-day—more serious even than most

of our members realise—the National Council of the Theosophical Society have decided to inaugurate a Universal Brotherhood Campaign, beginning in October, in which not only the National Society but all Federations, Lodges and Members are asked to take part. To make this a success we must begin *now* to think, to plan, to meditate.

THE SEEDS OF BROTHERHOOD ARE EVERYWHERE: WATER THEM

Suggestions:

I. GENERAL

1. To provide six booklets on Reconstruction and Brotherhood to send out as a fortnightly series during October, November and December, 1923.
2. Special leaflets for free distribution.
3. Special "Universal Brotherhood" number of *Theosophy*.
4. Short list of popular books on the subject for wide distribution, giving T.P.H. address and outline of subject.
5. Ask competent members to organise a correspondence discussion on Universal Brotherhood. Some journals might throw open their columns to views of leading men on the subject.
6. Short paragraphs for newspapers.
7. Lists of lecture titles should be available, suitable for Lodge syllabus; but Groups or Lodges would arrange their own syllabus and invite their own lecturers as usual.
8. Ask for names of interested individuals and organisations, who may be asked locally or by the General Secretary to take part.
9. Ask for serious thought to be devoted to the discovery of new opportunities and suggestions.
10. Provide a slip with a brief outline for special meditation, October, November, December, January, February, March, 1923—1924.
11. To take the Queen's Hall for one big Brotherhood Meeting, with three or four prominent speakers.
12. Send list of questions in what way each one desires to help.

II. FEDERATIONS

1. Would Federations take "Universal Brotherhood" as subject for next meeting?
2. Would Federations recommend Group Conferences to do the same?
3. Send forward to the General Secretary suggestions and plans made in each Federation, in order that such suggestions may be sent to other Federations for their information.

4. Would Federation officers talk about the subject when visiting Lodges in the Federations ?

5. Invite Lodges to report, especially on monthly report sheets, the work proposed or accomplished, that other Lodges may have the benefit of their experience.

III. LODGES AND CENTRES

1. Would Lodges endeavour to invite other organisations to accept our literature on Brotherhood on their literature tables ; to arrange a lecture on one of the following subjects : (to follow).

2. Collect names and addresses of those to whom a special series of Brotherhood booklets may be sent fortnightly during October, November and December. The titles to be somewhat as follows : (to follow).

3. Insert paragraphs in newspapers, or write to newspapers on topical subjects illustrating Brotherhood, and mention one of the booklets.

4. Advertise one or more lectures dealing with the subject on the Lodge syllabus.

5. Distribute meditation slips to those desiring to have them and use the same at Lodge meetings.

IV. INDIVIDUAL MEMBERS

1. Would individual members, where there is no active Centre, or the work can be done more effectively by individual effort, endeavour to invite other organisations to accept our literature on Brotherhood on their literature tables ? To arrange a lecture on one of the following subjects : (to follow).

2. Can members suggest means of inviting co-operation with the League of Nations Union, Women's International League for Peace and Freedom, and other International bodies, Rotarians, Boy Scouts, Girl Guides, Camp Fire Organisations, Co-operative Societies, Adult Schools, Workers' Education Associations, Improved Movie Films, Craft Workers' Guilds, Art Movements (Dancing, Music, Painting, Literature), Social Service Clubs, Blind Clubs, Children's Play Houses, Reading Circles, Lecture Clubs, Debating Societies, suggesting other organisations they know of ?

3. To collect names and addresses of those to whom a special series of Brotherhood booklets may be sent fortnightly during October, November and December.

4. Seek for opportunities to insert paragraphs in newspapers, or write to editors on topical subjects illustrating Brotherhood, with mention of the booklets and where they may be procured.

5. Use the monthly meditation slip.

6. Send in other suggestions.

Is not this a splendid idea? Why should not other National Societies copy it, and send the Note of Brotherhood ringing round the world? Surely such a wave of brotherly feeling would do something to bring peace to the restless world, and may not this be one of the ways in which the Theosophical Society might "make His path straight" for the Coming Teacher? The Powers of Evil have been now for some years trying to destroy the Society and to blacken its leaders. What better answer can we make, than the spreading of the teaching of Love? They are raging, knowing that their time is short. Let us leave them to their work, and redouble our efforts to serve. We can make it our prayer to the Coming Teacher: "Though they curse, yet bless Thou."

* * *

The T.S. in England is moving into new Headquarters, including Mortimer Halls, in connection with which there are leases gradually falling in, which offer great possibilities of extension. Since we had our fine building in Tavistock Square commandeered, the Society has been much inconvenienced. This move will place it in a splendid position, close to Regent Street, and will be of the greatest advantage.

* * *

This is the last issue under the care of Mr. W. D. S. Brown, to whom I offer my most grateful thanks for his unwearying and most efficient co-operation. Adyar will miss him much, when he goes on his well-earned holiday. His place will be taken by Mrs. Cannan, who has already proved her worth.

* * *

I must also express my regret for having to miss Mr. Crombie's genial presence from our gatherings; he had been long with us, and was always doing useful things; his capacity for usefulness was varied, and he constantly filled up gaps. May both he and Mr. Brown return.

* * *

I have been away from Adyar for five weeks—an unusually long absence while in India. I went for the Conference summoned to meet at Delhi by a long list of members of the Indian Legislature, Provincial Councils, Municipalities, District Taluk and Village Boards, 1921 Clubs, the National Home Rule League and some Liberal Leagues. To these were added a handful of prominent public workers, not at present elected to any association. The Conference turned out a splendid success, though the greater part of the Press was hostile, calling it a “wild goose-chase,” a “will o’ the wisp,” and other choice epithets. Dr. Tej Bahadur Sapru was elected President of the General Council by acclamation; he resigned the high office of Law Member in the Viceroy’s Council, as his heart would not stand the strain of the Simla heights, and threatening symptoms had appeared. But the Council’s loss is our gain, as it gives us an Indian leader of high courage, wide knowledge, and experience in administration. We have a very heavy programme of work, and I hope that all in England who are interested will keep abreast of it in the weekly issue of *New India*. Immense help would be given us, if friends would order a number of copies and distribute them among clubs, libraries and reading-rooms. The Conference is the first step on the last stage of India’s progress to Dominion status abroad and Home Rule at home; it will continue to work until that goal is won, and quickly won, for on no other condition can the union of Britain and India, so vital to both countries, last. Needless to say that the National Home Rule League places all its resources under the direction of the National Conference through its General Secretary, Executive Committee and Provincial Councils. Its own General Council is well represented on the General Council of the National Conference, as are also the Political Sections of the 1921 Clubs in Madras, Bombay and Calicut. All presages a big success.

OUR GENERAL SECRETARIES

III. INDIA

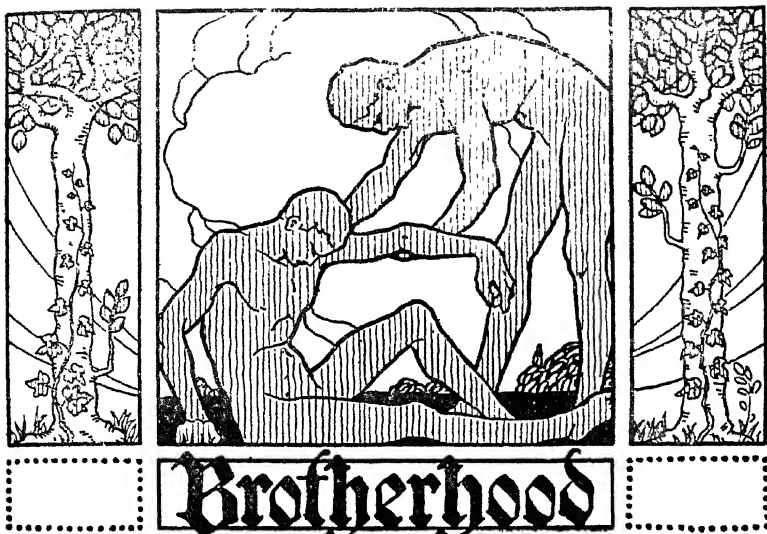
WE have already greeted, among our General Secretaries, Mr. Bertram Keightley, who served in that office in Great Britain from 1901 to 1905, after filling it for ten years in India. He was sent thither in 1891 by H. P. Blavatsky to organise there a Section. He lived at the Adyar Headquarters for some years, and later, in 1894, joined the Countess Wachtmeister and Mrs. Annie Besant in founding the Centre at Benares, which became, the following year, the Headquarters of the Indian Section. In 1895 Bābū Upeṇḍranāṭh Bāsū Sāhab was elected Joint Secretary with him, and when Mr. Keightley was called to England by his mother's illness, the whole work fell into his hands. Deeply devoted to the great cause, he consecrated to it his time and his spiritual energy, and the work thrived amazingly; his health broke down in 1907, but he struggled on till the autumn of 1908, when he was obliged to resign. He was one of the seven Founders of the Central Hindū College, and was elected Vice-President of the Board of Trustees and Vice-Chairman of the Managing Committee. The beautiful buildings of the College were due to his skill and taste, more than to anyone else. We may quote here the closing words of a slight sketch of him, written in THE THEOSOPHIST in 1910, by Mrs. Besant, his colleague during these years:

This is not the place to speak of him as he is to those who love him, nor to intrude into the sanctities of a singularly noble and happy family life. A man of high spirituality, of spotless character, ever seeking to serve, to uplift, to bless, Upeṇḍranāṭh Bāsū will long remain in the hearts of his friends and compatriots as an exceptionally high example of pure and lofty manhood.

Mr. K. Nārāyaṇaswāmi Aiyar, of whom we are fortunate enough to possess the admirable picture which we give this

month, was one of the earliest and best propagandists of Southern India, a veritable "Son of Thunder," very learned in the Shāstras, a powerful lecturer, and a man of fiery energy. He served as Joint General Secretary with Upendranāth Bāsū for several years, having abandoned his profession as a lawyer to give himself wholly to the service of Theosophy, and to his work is largely due the successful organisation of the Society through Southern India.

Jehangir Sorabji, the third General Secretary of the T.S. in India, was a Pārsī, a member of that remarkable community which recognises India as its adopted Motherland, weak in numbers but strong in influence. He was born in October, 1857, in Bombay, of the well-known Taraporewala family, and entered, when twenty years of age, into a happy married life of thirty-nine years. He entered the service of the Hyderabad State, and rose to high office, being at once loved for his kind and gentle nature, and respected for his uprightness and integrity. In 1886 he joined the Theosophical Society, coming to it out of Free Thought, and he became one of its most devoted and faithful members. For twenty years he worked in the Hyderabad Lodge, being one of a band of intellectual and earnest men, who made it a centre of light and strength in the Indian Section. In 1909, he surrendered his office as the Superintendent of the Hyderabad State Central Treasury, and took up the work of General Secretary of the Indian Section, the Headquarters of which was in Benares. He held it for two years, doing his work with the perfect devotion which ever characterised him, and then retired to the sea-coast, near Bombay, where he lived for five years, presiding over the Blavatsky Lodge, and delivering a weekly lecture there, right up to within three weeks of his passing away, in May, 1916. His memory remains green and fragrant in the hearts and lives of those he inspired and helped in the spiritual life.



THE RELIGION OF THE ARTIST¹

By C. JINARĀJADĀSA

MANY people when they hear the phrase, "The Religion of the Artist," ask: "Have artists any religion at all? In what way can the religion of the artist be considered different from what we know as religion?"

The answer to this question depends very largely on what we mean by religion. If by religion we mean some particular creed which an individual professes, then Art cannot be said to have any special religion of its own, because artists belong to all nations and to all times. But if by religion

¹ A lecture delivered at Sydney, N.S.W., in 1922.

we mean the way a man bodies forth, in his thoughts and feelings and deeds, his realisation of the universe, then the artist has a religion of his own. There is only one universe in which we all live; it reveals itself to us as facts and events. But this changing universe must always be translated by each one of us in some term of intelligibility. We are not mere mirrors of what is happening outside us, we are rather transformers of the energies of the universe.

Now, the way that the individual transforms the changing universe is his religion. If that definition of religion is true, then there are as many religions as there are individuals, and I think that is perfectly the case. Nevertheless, since mankind can be grouped into various types, we can say that there are types of transformation. There is a type of transformation which we recognise under the term Religion, and that is the transformation under the force of character of a great personality. The true Christian is he who transforms life according to the technique of Christ, for Christ had a technique—the way He felt, thought, surveyed and acted—and the Christian is he who accepts that technique as his highest model. Similarly it is with the Buddhist, for when a man becomes a Buddhist he accepts the technique of the Buddha. And so religion after religion teaches us the technique of a great Personality.

But, quite apart from the particular transformation which we make of life through the spirit of religion, there is another transformation, adapted to another type of soul, and it is that which reflects itself as Science. The scientist is interested in grouping facts and laws, and in stating that grouping through his personality, because there is no such thing to be found in practice as abstract theoretical science. It always comes to us through individual scientists. The great scientist is one who has a great personality, who gives us his vision of Nature, grouped into categories and laws which fascinate the mind.

There is another group still, of those who transform life, and that is composed of souls whose keenest interest is in modes of Organisation. These are those who are drawn to political science; and in the political sciences, with their branches of economics and statecraft, and so on, we have an expression of the way the universe transforms itself through a type of personality. Similarly is it with regard to the philosopher. He is more interested in the relation between the individual and the whole of which he is a part; and the expression of his power to transform comes as his philosophy. But life is always one, and in its finalities indivisible; all these statements—religion, science, philosophy, political science—are statements of one Reality.

Now another statement of reality, other than religion or science or philosophy, is Art. But what is Art? What do we mean by Art? For it is only when we have some general ideas of what Art is, that we shall be able to conceive of the religion of the artist. I can only here give you just a few definitions of what Art is, which you will find in the writings of great artists. Goethe called it "the magic of the soul". Schiller called it "that which gives to man his lost dignity". I think perhaps we can see the conception of Art best in the stages through which Wagner went, as he began to realise his work more and more profoundly. To him, at first, Art was "the pleasure one takes in being what one is". In other words, it was a joy in living. But, as he lived and created and transformed, he began to see deeper, and then to him Art was the "highest manifestation of the communal life of man". It was, as it were, a synthetic manifestation of our common humanity. As he lived and felt his work more, he came to the conclusion that Art was "the most powerful momentum in human life," that is, something within the soul of man which, when once started, goes on with undiminishing vigour for eternity. Art can best, I think, be thought of as the only

form of expression which, even if only inadequately, tells us something of the

Infinite passion, and the pain
Of finite hearts that yearn.

There is no other form of transmutation which brings us so near to the inmost heart of humanity, in its travail, as Art.

It is quite true that we have in Art many branches—painting, sculpture, music, the dance, and so on. All these branches of Art have an intensely ethical meaning. That unfortunately is something not realised to-day by the artists themselves. It is the fashion for many of them to talk of “Art for Art’s sake,” as if Art could be conceived of as some kind of transmutation of sensation or imagination, irrespective of its relation to the welfare of mankind. You will find, if you study Art in any one of its branches, that when that department of Art is at its highest, it is most ethical. That is to say, it has a direct message to man.

Take, for instance, the most glorious period of Greek Art, just at the time when Phidias created the Parthenon. Greece was then full of the statues of the Gods. Each of these statues was created from a living model, but to the artist each statue embodied a cosmic concept. Pallas Athena, the maiden Goddess of Wisdom, was not to the artist merely a beautiful maid, but an intensely ethical concept of a Divine Wisdom that was militant, the wisdom which “mightily and sweetly ordereth all things”. Apollo at that epoch was not just a handsome youth, but rather the Divine Inspiration in the heart of man. The great artists of the time, when they worked in stone, attempted to embody ethical concepts in stone. That is why the Greek civilisation of that period stands out still in such a unique fashion. That is why, as we read the plays of the time, the philosophies, as we look at the sculpture, we feel that we are moving in an age where men seem to be larger than they are to-day. Soon after this great climax,

when Art was seen in its ethical revelation, we have the decline, beginning in a sculptor like Praxiteles. Though Praxiteles is intensely graceful, yet in him the ethical concept gives place to individualised figures; mere sentiment is emphasised, and the artist does not dream of expressing a cosmic concept through his sculpture.

Ethical concepts are inseparable from Art, when Art gives its true message. That is why we can in some ways truly define Art as the "soul of things". Wagner well expresses this quality of getting at the soul of things through music, when he says that what music expresses is eternal, infinite and ideal. It does not tell us of any one individual's passion, love, or regret, in this or that particular situation, but it tells us of Passion and Love and Regret themselves.

We go behind then, in Art, from the particular-in-time to the general-in-eternity. You will note that same quality of eternity with regard to landscape painting, when you contemplate a great painting. You look through that painting into a vision of Nature, which is still, in eternity, which reflects the mind of a cosmic Creator. The painter looks at the view, but he selects from it as paintable only what his imagination can grasp of that particular conformation of light, shade and form which as a mirror reflects a divine ideal.

It is the same with regard to great poetry. Take one of the greatest poems which the world contains, the Divine Comedy of Dante. Carlyle says of that magic structure that it is "a great supernatural world cathedral, piled up there, stern, solemn, awful; Dante's world of souls". Dante saw in every work of man a "world of souls". However small be the size of the thing the true artist creates, there is in that thing something of the totality of the universe. It is because of this quality of Art that Blake so truly said that the whole creation "groans to be delivered," for the artist is in many ways he who helps to bring forth the newer Humanity.

Therefore it is that Carlyle, who was not an artist, but a profound philosopher who could understand the message of Art, thus speaks of Art: "In all true works of Art wilt thou discern Eternity looking through time, the Godlike rendered visible."

Because the artist is dealing with the totality of things, therefore his particular transformation, which may be a poem, or a statue, or a symphony, is related to all possible transformations. A poem is expressible in a song, in a statue, in a painting, in some rhythmic music. The dance and music are related as many know by experience. There is a subtle unity underlying all Art's various branches. So in Art, then, we have another revelation of what life is, other than the revelation which religion gives, or which science gives, or which the philosophies give. It is a revelation unique to Art itself.

How is this particular revelation to be sensed by the artist? He can only sense it by grasping the reality. He must train himself to know "things as they are"; he must visibly and invisibly see the relation of the part of the whole. The artist's judgment must be the *truest* judgment, if he is to be a real artist. To the artist, before he can create, the outer universe must pour in through his senses. It must pour into him in a larger measure than with ordinary men. It is for the artist to see shades of colour that the ordinary eye does not see, to see beauty in line which passes unnoticed before the ordinary man's eye. He has to have a keener sensitiveness; the sensorium of the artist must be more delicately organised than that of the ordinary man. But you do not make the artist merely by refining his senses. His mind has to come into play, for the artist must transform, he must not merely reproduce. A camera with the help of a lens can reproduce a scene in Nature more accurately than the artist; but the artist has to transform what he sees with the faculty of the emotions, the mind, the imagination, the intuitions, the Spirit itself.

The whole nature of the artist has to be brought to bear on the work of transformation. That is why the artist, if he is to do his work rightly, must see that his mind is trained, that his emotions are delicate, sensitively balanced, that his intuitions are awake, that the power of the Spirit within him is not dormant, but quick and active.

Therefore, if the artist is to do his work of creation, he needs to have an openness of mind to science, to philosophy, to religion, to all the problems as they are transmuted by the various great departments of life. For all these are related. The more there is of religion, the more fully the message of science can be understood. The more a man knows of science, the higher and nobler is his conception of religion. I know no one among the poets so in touch with the scientific conception as Tennyson. He was intensely scientific in his observation of Nature, and that is why, before Darwin formulated some of his ideas, Tennyson intuited them and told us of Nature that was "so careful of the type," but "so careless of the single life". Tennyson describes flowers as the botanist sees them, and yet his exquisite imagination throws prismatic colours round his description, till we get, not the flower, but the soul of the flower.

You can be intensely realistic, without losing anything whatever of the quality of Art. All of the departments of life are related, so that as you have more of the life of God within you, you have a larger love of man. And especially are Religion and Art inseparable. Almost all the greatest periods of artistic creation have been only when there have been great spiritualising influences from religion. Religion was a vital thing to the Greek in the time of Pericles; it was powerful in the Middle Ages when the great artists of Europe created.

The artist, then, if he is to do his work rightly, must be a rounded being in his inner nature. He must be sensitive, not

only with his sensorium, but also with the intuition, the mind, the emotions. Especially must he be sensitive to all kinds of ideas. Hence, therefore, one can say that each artist must profess all the Faiths and philosophies in the world, and yet none. He must have a warm sympathy for every form of human discovery in the domain of religion, science, philosophy. Yet, because he is going to discover for himself something which was never discovered before, he cannot be identified as the believer exclusively in any one religion or cult. He must belong to the whole world, to life as it is in its totality.

The religion of the artist, then, is to accept the universe as it pours into him from all the avenues of religion, science, philosophy, political organisation, and ideals of service. With all these things he must identify himself, if in his own particular branch he is to give a message which is to remain in eternity. Now the artist's message is not to the universe in the abstract; it is distinctly to mankind. Therefore the artist has to take as his motto what Carlyle so well described: "Wouldst thou plant for Eternity, then plant into the deep infinite faculties of man, his Fantasy and Heart."

The work of the artist is not the work of the scientist, which appeals to the reason, nor the work of the philosopher, but his own work, whereby he appeals to the infinite faculty of "fantasy," as Carlyle calls it, which is inseparable from the inmost heart of man. But if the artist is to appeal to this infinite faculty of man, the first thing necessary for him is a serenity among his ideas. In all the great periods of Art there is a serenity. There was a serenity of ideas in the generation of Phidias. Men were then sure of themselves, of their own drift to the end of time. There are no doubts befogging the mind of an artist like Fra Angelico; there is balance and serenity in him, and that is the reason he stands as one of the greatest painters. Unfortunately in our days there is little serenity in ideas for anyone. The

average man, busy with his ordinary interests in life, can afford to go about with an uncertain mind, with many problems unsolved ; but not the artist. So long as the artist goes on from year to year, uncertain as to what he is himself, and what is the purpose of the world, the transformation which he bodies forth in his art has only a temporary merit, a meaning which is for his generation or century only. If he is to create something which is to last for eternity, then he must find serenity among his ideas. It is not for me to point out how he is to do it. I can only point out to you that without serenity in ideas you cannot have this eternal quality in the thing which you are going to create.

Everything which the artist is, as an individual, is reflected in the thing which he creates. This is not realised by all artists to-day. They think that they can paint a picture, and think and feel what they like about the world. We owe a great debt of gratitude to Ruskin, who pointed out the intensely ethical relation between the thing created by the artist and what the artist is as man. The narrowness of mind of an artist is reflected in the phrases of his music, in the colours which he lays on ; everything which the artist creates reflects his smallness or bigness of soul.

There is no such thing as an art which can be separated from the artist as a man. He is a transformer, but if his character is coarse his art is coarse. It may not be recognised as such, in his own generation. You may have profligates creating in music or in painting, and commanding success ; but, when the world passes on a generation or two, and profligacy is no longer seen in the old light, but as something derogatory to the dignity of the soul, then all those creations are seen as mere empty forms without an eternal life. Because of this intimate relation between the artist's nature as a man, and what he creates, there can be nothing in the artist's life which is not important. A violinist's thoughts, his words,

his deeds, his ambitions and his jealousies are reflected in the tones which he brings out from his violin. You cannot separate the personal nature of the artist as he bodies forth. That is why sometimes you get a purer message of Art from some boy or girl who is playing or singing some simple thing, than when that same thing is played by a virtuoso or sung by a prima donna. You are nearer to the heart of the thing, because the boy or girl is less spoiled by life; the personality which bodies forth, which reflects it, is purer, and so you come one step nearer to the eternal realm of Art.

So close is this relation between Art and the artist's own personality—what he calls his "private life"—that I would say distinctly that, much as most Western artists are meat-eaters, they would be better artists if they were vegetarians. The very fact that a cruelty is imposed upon animals through one's eating meat reflects itself in one's art. You may not be "found out" in this generation, but you will certainly be found out when the whole world is vegetarian, for it will then say: "This picture was painted by a meat-eating artist." I am putting this forcibly, so that you may understand the subtle relation which exists between every cell of the artist's body and the thing which he creates.

The artist's religion is a very wonderful one, unique, telling us of something which we did not know, either through religion or science or philosophy. What that message is, I cannot reveal to you. The beauty of Art is that each one of us can get Art's own message, suited to our needs, and suited to the occasion and our stage in growth. You will observe, then, from this standpoint of Art, what an intimate relation Art has to the individual. It is quite true that few of us are creative artists, in the technical sense; but all of us are transmuters of life. So, if we can learn to transmute a little also through the faculty of Art, our realisation of life is fuller than it was when we were merely religious, or when we

were religious and scientific, or religious, scientific and philosophical. Add to your nature a sensitiveness to Art, and then you can understand life with a fuller meaning.

Obviously there is a very close relation between Art and the community, and this close relation has been very strikingly put in a Chinese proverb. In China they put things in a quaint way, but what they say you never forget. The proverb is this: "If you have two loaves, sell one and buy a lily." That is a magnificent saying; it is a statement of the greatness of a nation. Our modern statesmen think of the greatness of a people merely by the worldly possessions, the "loaves and the fishes," which the nation has for its own. But in a true ideal State, where every man is at his best, the ideal which a statesman will have before him for his country is that the State's organisation should be such that every man is given an opportunity to be at his best.

Now, science cannot do that. Science can never appeal directly to the individual, but Art can. It is Art which moulds the soul of a people and creates and civilises. Science comes merely to crown a civilisation, but the moulding, the fashioning, the creating of a civilisation is done through Art. So powerful is this subtle influence of Art, to awaken the hidden best in the individual, that I go so far as to say what may seem nonsense—that the more Art there is in a nation the more business there is too. For when each individual is artistic, and responds to the message of life which Art can give, he is a bigger individual, he is a more powerful dynamo of the forces of life. When thereafter he turns his mind to the development of the nation's resources, he sees the problem of business in a larger way. At once you can see what an utter calamity you are courting if you let your State Orchestra disband, for want of money. The wealth of Sydney is not in its Wool Exchange alone, it is also in this place; the Conservatorium of Music. Thousands come here to

find a little bit of themselves as souls, and a little discovery of yourself as a soul, even if it is only once or twice in three months or so, is quite enough to last you for the rest of the year. For all must grapple with the problem of life in a more dignified and grander way as they grow. We have to realise a new ideal with regard to prosperity. The prosperity of a nation is not to be judged by its bank balances, but by the "soul force," as we say in India, which the nation contains, by that spiritual content which is in each individual in the nation. The true contribution to his nation's strength by a citizen is not the taxes which he pays, but the quality of artistic appreciation which he has. Indeed, when we begin to see the true values in life, then a well nurtured child, singing, dancing, playing, reveals more of the universe than a powerful savage who carves out for himself a kingdom. Indeed, such a "little child" shall lead mighty empires.

To each one of us Art has its message, even though not all of us are creative artists. In this life which we are living, there is a curious duality, of the totality and the unit, of the general and the particular, of God and man. And these two parts of existence are as two great deeps calling to each other, and when the great deep from above sounds and the great deep down here, which is man, responds, then begins real life. We delude ourselves in thinking that we are now living; many of us are but as shadows flickering through life. But the time comes when we can take hold of life in a true and forceful way; then we do not doubt, we do not need to go from creed to creed: and, instead of looking for the meaning of life, we know we are ourselves that meaning. Indeed, Wagner, a great creative artist, sensed all this, for thus he describes Art: "Art is the accomplishment of our desire to find ourselves again among the phenomena of the external world."

We are the source of power in the universe, but we have to find ourselves, and Art enables us to find. It is there that

Art joins hands with the profoundest Mysticism. In India we have said from the beginning of time that the only religion which a man should profess is—SO 'HAM, "I am God". That is the proclamation of Hinduism. But it is the proclamation of all genuine Art, for the individual finds himself again as that permanent, unchangeable spiritual Entity, as he bodies forth Art.

Creative Art, in other words, is a new way of stating what life is for ourselves. To us, as we create, it will seem a novel way, though the critics may say it is an old way; but it is a way which starts from whatever is our interest. Are we religiously minded; then we can find Art in religion. Are we interested in political work; then we can find Art in the higher ideals of statecraft. Are we busy housewives; we can then find Art starting to erect its wonderful structure from the home.

When we find these structures beginning, then we understand life with a new meaning. And what is that meaning? Who shall say? That is the glory of Art, that each one of us can state what is the meaning of Art. We are indeed all creative artists, because into us the whole world of Art is pouring, and we can transmute it, if we only understand how. We can be dull diamonds straight from the mine, reflecting very little, or we can be "cut" diamonds with many facets which flash out the many colours of the one light. What Art can do for us is to "cut" and polish our natures, and bring out facet after facet from the hidden qualities within ourselves of thinking and intuiting. Art can make us centres of serenity.

I hardly know how to conclude this lecture on a subject about which I feel so profoundly, because to me, who am not an artist in the ordinary sense, Art means so much. It supplements every other phase of knowledge or being which I have found in life. It leads us ever onwards; it is that screen on

which one throws the lights and shadows of one's own nature. It is a wonderful thing to add to one's knowledge of life even a little bit of the way of feeling life as the artist feels it. I only wish every child in our schools could be taught to feel life in this new way. We tell them now of science, we tell them of history, but we do not yet tell them of that subtle new way of sensing life and transmuting it which is Art.

I close by pointing out to you once more that it is worth your while to develop that part of yourself which is the artistic instinct in you. You do not need to be a creative artist, in the ordinary sense of the term. Be at least an appreciative artist, and create with your appreciation one element of the great Art structure of the world. If only each of you will strive to bring that element out of yourselves, you who at least understand the need of Art in the growth of the person, then the time will not be so far away when all your fellow men can be induced to love Art, when the whole world will have a newer understanding of the greatness of life. We all have to live ; but why need we live like men when we can live like angels ? It is for Art to show us that there is a way to live, not in time, but in eternity, not dogged by mortality but with deathlessness as our crown. And that crown is for all of us here and now, if only we will seek it ; and the way of the seeking is through Art. For Art is one way of giving, and to give is to live.

C. Jinarājadāsa

A MISSION OF HEALING

By K. E. W.

I

Oh for the wings, for the wings of a dove!

INTO Capetown's busiest thoroughfare the well-to-do and able-bodied hurried just before office hours, on a recent Monday morning, to pick up the work laid down with relief—and it may be with satisfaction—or the previous Saturday. And they met—some of them with questioning and surprise—another stream of humanity, slowly and painfully making its way towards the Cathedral, where it stands between trees and flowers and green lawns, on the one hand, and straight streets and tall houses on the other. All sorts of men and women—yes, and little children—made up this other stream, but they were mostly the very poor, the feeble and infirm, the sick (some being carried), the sad and the sorrowful, who were being helped along. And they were of every complexion, from the very fair—the flaxen-haired and blue-eyed of Northern Europe—to the coal-black of Africa's equatorial tribes, for Capetown is a seaport and a cosmopolitan city.

How cosmopolitan, one had never realised till that morning; and how stricken with disease, despair and wretchedness the people of its purlieus, one could never have imagined. It was as if an undreamt-of tomb had been opened, and its inhabitants, who were really dead while yet alive, had been suddenly released into an upper air where light and sunshine

abound, though they knew it not as yet. Though their faces were set in the direction of the healer and his mission, and though some no doubt had attended one or other of his earlier Services, the most part seemed dazed, or numb, or frozen. They wore the look of people trying to believe something past belief, of looking for something which had never yet been seen, and they were dumb with that awful resignation of the poor, the weak and the helpless. "As a sheep before her shearers is dumb, so he opened not his mouth." True of Him, true of them also. They were indeed a people without hope, and, it follows, without emotion. Terrible thought! And yet, here and there, something like hope seemed for a moment to glimmer or flutter in an upturned face, and once or twice was to be seen burning brightly and steadfastly in a rare and precious glance.

"The Brotherhood of Man!"—and, like a sword-thrust, the depths of its meaning reach one's heart as never before. "The Image of God!"—and one's head is bowed in shame, for are we not our brother's keeper? Ah God! What have we done with that which was entrusted to our keeping?

* * *

The dim quiet of the Cathedral's side chapel brings balm to one's troubled spirit; and the peace and power of the Presence, always there, raise one again to that level of brotherhood where we live and move and have our real being, and where we share joy as well as sorrow, and may become skilled in the relief of all pain. Tears of sympathy and supplication well up and overflow unheeded, and almost responsively a sob catches one's ear. Suddenly, out of the teeming silence there creeps upon the air a breathing, a vibration, a single, soft sound, a note, which gathers to it other notes; and yet more are caught up, as it were to join the rest, and memory whispers the words that belong to the

music with which the organ is now filling space—"Oh for the wings, for the wings of a dove! Far away, far away would I fly"; and the melody soars and mounts ever upward. How wonderful is that repetition of the musical phrase, and its accompanying words! How it emphasises the beat of wings, how it insists on the upward flight of thought; and, having reached its height, how it swoops and gathers fresh momentum to soar again upwards.

Oh marvellous music!—with its appeal to the sense, and its command to the spirit of men; inspired by faith, it in turn inspires hope and love; consecrated to the glory of God, it is yoked to the service of humanity. And the soaring, uplifting song becomes a human cry for help: "Lord, I believe: help thou mine unbelief." Is the prayer answered? Surely.

*

*

*

And now, as a background to the gathering volume and intensity of this ever-repeated harmony of heaven and earth, comes the sound of many feet, for the doors are opened and admission is obtained. Quick, decisive steps mark the movements of the helpers, priests, laymen and nurses; they echo across the hesitating footfalls of the unaccustomed, and the pitiful shuffling of the sick and the aged. A gentle hum tells one of kind, reassuring words being whispered to the faltering in mind and body; the tapping of crutches reminds one of the maimed and the halt, among whom one had seen soldiers of the Great War. (Is there to be a Great Peace also? Pray God there be!)

A child's cry breaks sharply across all other sounds, and yet another, and a third; an infant frets and wails, a sick man groans; but all sounds are as nothing, swept up in the never-failing, ever-soaring music. The body of the Cathedral is presently filled to overflowing, for the sick are now being marshalled into the side chapel. They are everywhere, being

shepherded into seats by helpers; then the music suddenly ceases, and its place is taken by a quiet voice reading prayers; and those who can, kneel down. The responses are like so many pulse beats, and the Lord's Prayer like the throbbing of a great world heart. It is all so quiet, so spontaneous, so natural, but *so tremendous*. Can there be any who did not feel that brooding peace, that uplifting power, the Presence indeed of the Divine Physician Himself? Somewhere on each soul present it has left its mark, remembered, forgotten or never heeded. It could not be otherwise.

And then comes an abrupt change: a strong, full, vibrant man's voice challenges our ears—the healer is speaking. He speaks of faith mainly, our need of it, our lack of it. He challenges our thoughts, our way of thinking, our pettiness, our selfishness, our lack of gratitude. He convinces, he convicts each one of us; and, having singled out unerringly each human heart with—"Thou art the man," he gathers us in his own great faith and bears us upwards on its wings. It is the music repeated in act. After the laying on of hands by the Archbishop, Mr. Hickson moves up to the altar, accompanied by two officiating bishops, and then the sad procession of the sick begins. They walk or are led, and children are carried to the chancel steps, where they kneel, the women bare-headed as the men. Mr. Hickson moves swiftly from one to the next, bends over each in prayer, passing his hands over the head, down the shoulders, across the spine and chest. A bishop immediately takes his place, laying his hands on the head and praying the while. Bands of intercessors, scattered throughout the Cathedral, are intent in supplication throughout this part of the Service, and are occasionally called upon for renewed efforts by persons authorised.

*

*

*

The familiar world outside the Cathedral, when one stepped out into it, long after the noon-hour, was a strange and

remote place. People were as automata; things were of no account; time was unimportant; business did not matter; nothing could now be urgent but that which one had left.

But had one left it? Had one not rather carried the priceless treasure of experience away with one, ready for use and service? Might one not have learnt at closer quarters that the Real moves ever behind the unreal, that Light becomes visible in darkness, that Life Immortal is and death is not? Is not this the true faith? And is not faith the continuous act of union with Him who is "the Sun of Righteousness," who shall "arise with healing in His wings"?

II

There is no death; what seems so is transition.

We have all been looking, I suppose, for the results of Mr. Hickson's healing mission, though, as good Theosophists, we should undoubtedly be more concerned with causes than effects. But, perhaps, when an effect can be immediately traced to its cause, and reaches the stage where it has developed into a sequel—meaning thereby, I take it, an unbroken chain of circumstance, even to the point where "our little life is rounded with a sleep"—it becomes a somewhat different matter, a completed fragment on this side of things. It is such a fragment, such a human document, that waits to be related.

It is only a matter of two or three weeks since the first notes upon the healing mission were written, and the attempt made to convey a larger conception of what healing really means. And now that experience, which may spell understanding if rightly used, has become translated into fact within the writer's knowledge.

Amongst the several cases of sick and afflicted, about whom she was concerned, and instrumental in bringing to the

missioner's notice, there was one of particular and outstanding interest—a man of middle age, of extreme cultivation and scientific attainment, of fine breeding, of noble character—and a helpless cripple (hopeless, it was feared). In addition to the insidious advance of rheumatoid arthritis over many years, his condition was becoming aggravated by increasing bronchial trouble. He suffered at times terribly, but uncomplainingly, and bore himself so finely through it all that he was revered; for he was a man of so strong a religious faith that it shone through him unlabelled. Allied with his advanced intellectual equipment, this spiritual sureness made him immediately ready and receptive; and it was not unnatural, therefore, that his devoted family hoped for his recovery, even if a miracle should be performed. Not so the writer, who throughout had felt that with this friend it would be release, not relief, a translation as it were, not a reinstatement.

They brought him home, after a period of rest at sea-level, into the hills, and almost immediately the heart, which had been his strong organ, and with his indomitable spirit had kept him alive, began to weaken. Within three days he passed on—triumphantly on, as the writer knew from a distance, and at once, not needing to be told a few hours later. She had been kept in immediate touch with the household during the evening of her friend's last earthly day, and, before composing herself for sleep, pictured in detail the room in which the sick man lay. Almost immediately, it seemed, she found herself there—at least she was looking into it, but as if from some distance, for the figures of the doctor and nurse in attendance were remote and small, though very clear and distinct, and the room and everything in it were on the same diminished scale. But her attention was immediately riveted on her friend, who seemed much nearer to her and of ordinary size, and engaged in a herculean struggle. He was endeavouring to extricate himself from bonds innumerable, to disentangle

himself from one encumbrance after another. It was impossible to watch merely; help must be given, and, without knowing how, and unable to remember what she did, the writer found herself helping. It seemed a long and difficult task, requiring most gentle, sustained and delicate manipulation; and constantly, as she stopped to rest a moment, or take a quick survey, she became aware of many great semi-luminous figures, also assisting but mainly directing, it seemed. They were only to be seen vaguely, as through a veil, which appeared to serve the double purpose of shrouding them, and also of diffusing the brilliance of the light behind, so that they appeared identical. The writer remembers inwardly contrasting the sharp, vivid miniature of the physical plane surroundings, and the vast and glowing vagueness of what is best described as a superphysical plane happening.

Then there ensued a pause—long and pregnant—and then a sudden sound, a note long and full, triumphant, resounding, which dissipated every detail and seemed to set the very stars a-tremble, and shook the sleeper into immediate and alert waking consciousness. She flashed her electric torch on to her watch, found it to be exactly 6 a.m., and knew in the same instant that her friend had crossed the dark river safely, had triumphed over death, and had won to the glory of Life Immortal.

What room could there be for grief or sorrow? "O death, where is thy sting? O grave, where is thy victory?" Never had those mighty challenges rung with such meaning! Never had the answering silence seemed more profound! And there stole into the mind those haunting verses from *Ecclesiastes*:

Man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

With the memory and the many associations it called up, a sense of sadness crept upon the heart—not for him, but for those left behind; and, almost as a rebuke, came the words: “As thou knowest not what is the way of the spirit . . . even so thou knowest not the works of God who maketh all”; and complete assurance reigned again that all was indeed well.

Step by step, as it were, the writer descended that ladder of existence, whose topmost wings are hidden in the clouds, behind which the sun of faith shines with ineffable effulgence. With something of its glory still upon her, she had experienced what she had always known—that “there is no death; what seems so is transition. This life of mortal breath is but the suburb of the life Elysian, whose portal we call death.” And, still descending the ladder of being with this priceless gift of experience in her hand, she found herself repeating, now in wakeful consciousness, the Creed of the Intellectual Man, as expounded by the *Bhagavad-Gītā*, in the marvellous passage of the Second Discourse:

Thou grieveest for those that should not be grieved for, yet speakest words of wisdom. The wise grieve neither for the living nor for the dead.

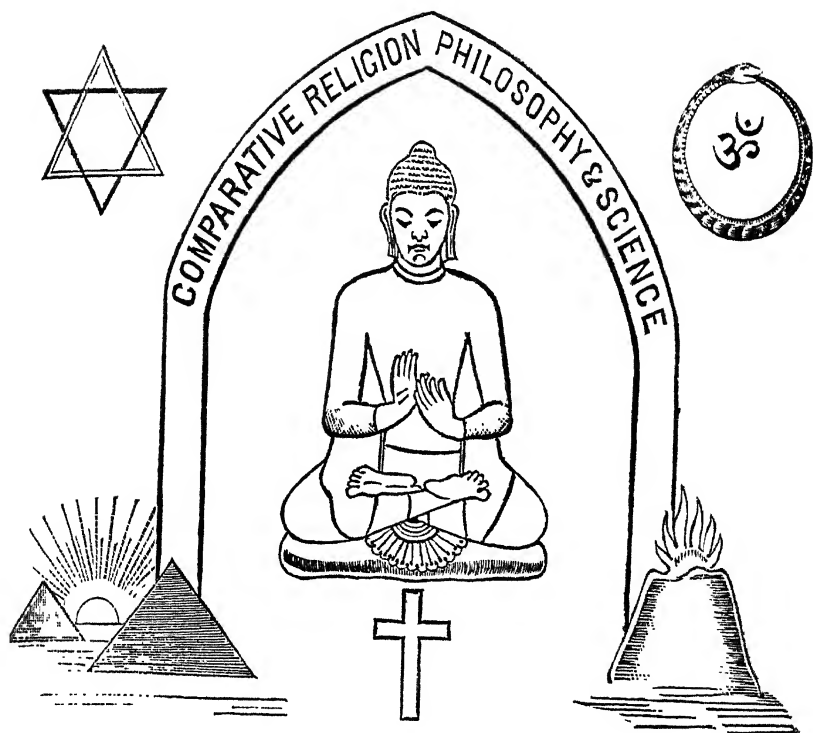
Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be hereafter.

As the dweller in the body findeth in the body childhood, youth and old age, so passeth he to another body; the steadfast one grieveth not thereat . . .

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new . . . Perpetual, all-pervasive, stable, unmovable, ancient, unmanifest, unthinkable, immutable he is called; therefore, knowing him as such, thou shouldst not grieve.

South Africa

K. E. W.



RELIGION:
OR
GOD MANIFESTING AS LOVE

By ANNIE BESANT, D.L.

(Concluded from p. 503)

NOW through these four—the Root-Stock and its sub-races—you will find in every one of them a great appeal to the mind. Here in India, in the Root-Stock of the Fifth

Race, the Race in which Mind was to be developed, look right back to the various works of literature in all four; you see everywhere the mark of Mind. The keenness of the intellect, the power and the grasp of the mind, show out strongly in the Indian. When you come to Egypt, you see the lower mind at work under the guidance of the intellect; later, when we come to look at Science, we shall have to recognise the great lead given by Egypt. "The Wisdom of Egypt" is one of the phrases of the older world. Then, when you come to Persia, you find the purifying quality, and much stress laid upon Purity, because it is on the purity of the mind that true insight depends. In Greece, Beauty was the salient outer mark, Beauty as the expression of mind. You have the power of the Greek mind, which comes out in the wonderful structure of the Greek language, its melody, power, virility, and perfection of form. Whether you take it in the Greek Arts, like their Architecture, which still remains the model of Europe; whether you take it as science; whether you think of it as the perfection of form in statue, or painting, or literature, trace it down through those schools of Ancient Greece and Egypt and see how they re-flower in Arabia, under the inspiration of the Prophet of Arabia, who gave one of the most splendid definitions of science that has ever been given to us; on the whole of these the mark of the Lord Buddha, the Buddha of Wisdom, is stamped. You find in all these that the Lord Gauṭama Buddha shone out in Wisdom pre-eminently, and among His followers He is called the Buddha of Wisdom.

Then there comes a great change, and a very remarkable change, a change for which I think you should try to find the reason in your studies. I will indicate it, as it seems to me in the light of Theosophical study. Instead of the Buddha of Wisdom you have the Buddha of Compassion, the Lord Maitreya; a change of atmosphere, as it were. To Him is due the wondrous Kṛṣṇa cult of India, of which people do not

seem able to find the origin. It seems to have come full-grown. It bears the great characteristic of India, the idea of supreme devotion to a special Incarnation of Love. You have to think of Shri Kṛṣṇa as the Child Kṛṣṇa, the youth Kṛṣṇa; sporting with the Gopīs, playing on His Flute, and drawing everything to Him by the wonderful melody. All the animals and birds were said to come round Him, and the very trees were said to bend towards Him. He became, as the Child, the very Ideal to worship in the Indian Home. It is profoundly instructive and moving to see how that appeals sometimes to people whom you would scarcely think would be so sensitive. I have sometimes given to people, whom I knew to be devotees of the Lord Kṛṣṇa, one of those little tiny ivory carvings, the size of the thumb, of Shri Kṛṣṇa as a Child. I gave one of these, one day, to a Vaishya gentleman, a merchant, who looked to be a most unpromising subject for devotion in his outward manifestation. I knew him to be a devotee, and so I gave him the Baby Kṛṣṇa. I was surprised at the way in which he took it into his hand, and just gazed at it for a time; and then tears began to roll down his cheeks, and he whispered: "Oh! The little Child! The little little Child." And that idea of the Child as the Ruler and Supporter of the world may be said to be the very heart of the widespread Kṛṣṇa cult. It is said that when His foster mother thought that He put something into His mouth, she tried to open it, till He laughed up at her and opened it, and then she saw the universe within it.

Lastly, you have in Christianity—and that is the special point you should think over—you have, as its great mark, the development of individuality, because, without the development of the individual, the next stage in evolution, that of the sixth sub-race, could not come in a powerful and really useful form. It was necessary to develop the concrete mind, the combative mind of the individual, in

the fifth sub-race; and therefore enormous stress is laid in Christianity on the value of the individual. The great difference between the two civilisations of East and West turns very largely upon that point. Christendom, in its political aspect, is based on the individual, and hence the doctrine of Rights—the rights of the individual—is absolutely necessary for this development. On the other hand, the Asian civilisations, and pre-eminently that of India, are based on the family, not on the individual, on the man in Society, not on the man in isolation. The husband, the wife, and the child—that is the social unit in India. The human being is not single, isolated. The human being is the man, woman, and child. And so you get the phrase of the Lord Manu, where He says: “Woman is created to be a mother; and, to be a father, man.” You have, then, on the one side a family, and on the other an individual, as the unit in Society; and the dominating idea in the one is Duty and in the other Rights.

When you come to the sixth sub-race, you will come back to the ideal of the family—individuals uniting together in Society, and working for the common good. And that is indicated in the second great characteristic of Christianity, which is, first, the development of strength, and then the use of strength, not for oppression, but for Service. When the disciples of the Christ quarrelled as to who should be the greatest among them in the future kingdom, He rebuked them and said: “The greatest among you is he that doth serve. I am among you as he that serveth.” You have the ideal of Service as the other side of Christianity; and, linked together with the development of the individual, it means that the greater the strength a man has, the greater is his responsibility and his power of Service. Strength should be used to uplift, and not to trample down. Those two ideas are the great contribution of Christianity to the world and to the

civilisation founded by the fifth sub-race of the Fifth Root-Race; it is for the religion of the West, of the fifth sub-race, to gather up these things until they shall balance each other in the perfect development of the typical man of the Fifth Race, in which, if you look at it from the standpoint of the higher world, the Manu is the Brain, the Boḍhisattva the Heart.

You will notice that the Boḍhisattva comes for the last time, as the Lord Buddha, at about the middle of the Root-Race. Three sub-races preceded Him, three sub-races are to follow Him, and He is born in the Root-Stock. I do not understand why it should be so; but there must be a good reason; it may be that, in the course of the comparative examination of religions, some ray of light may be possibly found in your studies. I have often thought it over, but have never been able to find a satisfactory answer to my own question on it; and you know, when one becomes a student of the Wisdom, one tries to discover for oneself; one does not like to trouble the Masters with questions. It seems absurd to bother Them with our small difficulties. So I shall be very glad if, out of your studies here, some light can be thrown on this problem of the two great Entities who came up together, age after age, coming through a Chain before our own, side by side; and, at the particular point of culmination in the high Initiation—into the offices to which only three of the Hierarchy are appointed, the Manu, the Boḍhisattva and the Mahā-Chohan—have this curious difference with regard to Their relationship to the Race. Probably some connecting link is wanted between these Races, which may be forged by this peculiarity of the Manu, on the one side, and the Boḍhisattva on the other.

I do not know whether, in speaking of the particular religions which came out of the teaching of the Boḍhisattva, before He became the Buddha, and the Christian religion, and the two yet to come, to be founded during this Race by the

present Bodhisattva, who will become a Buddha in the Sixth Root-Race—I am not forgetting the special gift to the earth, with which He is still so closely connected—it puzzles you that I should draw a distinction of any kind between Beings so unspeakably more highly evolved than anything which we are able to compass with our intelligence: why one is called the Buddha of Wisdom and the other the Buddha of Compassion. Both these splendid qualities are needed in what we call the Heavenly Man, both in the Head and the Heart. If you look at the lives of the two, taking the life of the Lord Gautama after He became the Buddha, and the life of the Christ as He manifested in Judea, as can be gathered fairly accurately from the Gospels, you will find that this difference in quality is shown out in a very marked way. There is a story of the Lord Buddha to whom a woman came, carrying her dead child; she came to Him, as to a great Teacher with powers over life and death, and prayed that the child's life might be restored to the body. The answer of the Lord Buddha was a somewhat strange one. He told her to go to the different houses near by, and to bring Him a mustard-seed from any house in which not one person had died. She went off joyfully, because she thought that life would come back to her little one. She went from house to house, but nowhere did she find it. Every family had lost some one by death. Finally she came back and said: "Lord: I cannot find it; there is no house in which some one has not died." On that fact He based His teaching of the Law to which all mortals were subject, and by the wisdom of His words He took away from her her sorrow, and He enlightened her mind. He told her of the universality of death, and therefore the folly of mourning over a special manifestation of it, and thus removed for her the root of sorrow. There you had His great characteristic, the radical curing of sorrow. That was His special mission,—the cause and cure of

sorrow, the understanding of those great laws under which we live, by which, once understood, all sorrows cease.

If you contrast that, for the moment, with the story of what is called the raising of Lazarus, or of the daughter of Jairus—a ruler whose little daughter had died—in each case the Christ was appealed to, and in each He called back the life that had temporarily fled, moved by the sorrow of the people round Him, giving a concrete example of Divine Compassion, of Sympathy. The sorrows of the sisters who had lost their brother, and of the father who had lost his daughter, were lifted away from them, by giving back to them the one they loved. In the Lord Buddha shone out the Wisdom of God, manifested in the Laws of Nature, obedience to which would put an end to pain; in the Lord Christ, God's sympathy with the sufferings of immature Humanity. Are not both priceless revelations of the Nature of the Life in which "we live and move and have our being"? Should we not be the poorer if we had only been given one? The two sides of the Divine life, the Wisdom-side and the Love-side, both are equally necessary to the helping of humanity, and the lifting of the world.

One ventures to think, in looking at these mighty Two, whether it was because the harder side of man had to be developed, the combative, the struggling side, necessary for the development of the individual; whether, because of that, the correction was given to it in the manifestation of the Christ with His wonderful tenderness for human suffering, which suggested the underlying Love when the Law struck the heart with anguish, in order that the mind might not harden the heart, and Love might not be wholly submerged, even in the struggles which create Individuality. This is only a suggestion which has come to me as a possible reason why there should be the difference between the two methods of dealing with sorrow, the great sorrow of death. There was no danger, in the time when the Lord Buddha lived, of the element of love disappearing. The family ties were too strong to make it necessary to strengthen the feeling of obligation. On the

other hand, when the individual had to be developed, when more and more antagonism arose by this development of individuality, just in the same way as reincarnation became submerged because it diminished the value of the individual life, and made it one of a great chain in which the achievements of one life could make up for the failures of another, so in the development of strength it was necessary to teach man that tenderness must go with strength, so that it might be used for the helping of those around him, instead of crushing them down with mental indifference to suffering.

But what are we but children, making reasons for the actions of Those high as the stars above us? And yet, I think it is instructive for us to try to understand. We may make mistakes in our childishness, but still it may be useful that we should try. To dwell in reverent thought on these wondrous Ones must raise us. There is no danger of any of you slipping into the blunder of making an adverse judgment, a comparison in that sense, to the detriment of a mighty Teacher of mankind. They manifest different qualities of perfection for our helping, adapted to the circumstances of the time. We may perhaps be able to bring out of that, in our analysis, that we also must adapt ourselves to the conditions in which we find ourselves and bring the right remedy to each disease. This is not a question of comparison of greatness, but only of putting two perfections side by side, and realising how they supplement each other, and how each is necessary for the ultimate perfection of humanity.

It is along these general lines that I would counsel you to study the separate religions, because in that way you learn that they are not rivals, but sisters, and that our duty to those of any religion, to which we may not ourselves belong, is to try to learn from the difference to enrich our own, and not to find in the difference a cause for unkind judgment or harsh criticism.

Annie Besant

BERGSON IN THE LIGHT OF THEOSOPHY

By KRISHNANANDAN PRASAD, M.A., BARR-AT-LAW

I. THE REACTION AGAINST INTELLECTUALISM

THE last two or three decades have witnessed profound and far-reaching changes in the domain of philosophy. The centre of gravity, which, under the regime of blatant, aggressive materialism, was on the periphery of Being, and which, in the brief supremacy of agnosticism, was nowhere in particular, has come back again into the very heart of Reality. Materialism is verily at its last extremity; there is not one school of philosophy to-day—not to mention many schools of mysticism, genuine or otherwise, that have sprung up of late so plentifully—that does not repudiate it.

Naturalism, in its plenitude of power, left no room for extra-scientific or philosophical knowledge. It arrogantly asserted that scientific knowledge is final; it ridiculed the pretensions of religious philosophy and mysticism. Confident of its might, its supercilious contempt for things unscientific manifested itself, as Perry says, “in the anti-metaphysical polemics of such writers as Pearson, and in the irreverent animus of such writers as Haeckel”.¹ And its chief weapon of destruction was the intellect. Everything must be put to the test of reason; everything must justify its existence at the

¹ *Present Philosophical Tendencies*, p. 91.

bar of intellect. Such of the doctrines of religious philosophy as could not stand the scathing criticism of intellect were unceremoniously swept away. Even if there be a power behind phenomena, that power, says Spencer, is unknowable; "all that we know is the phenomena, affections of consciousness, subjective affections, produced by it". And Huxley backs him up: "Nothing is known beyond phenomena." Let man contemplate the mighty edifice reared on the stable foundations of the intellect; that will satisfy his nature. Let him content himself with that, and not hunt after will-o'-the-wisps. Such was the authoritative pronouncement of science in its heyday of power.

But that was not all. Intellectual idealism, which had hitherto been the friend of religious philosophy, and which had been waging tremendous war with science, showing up its shortcomings and belittling its achievements, confessed its own limitations. Kant had set the limit to the mind of man, which was that it was constitutionally incapable of solving problems that went to the very depth of Being. He had put the intellect in an iron cage, against the bars of which it might beat its wings in vain. And, in declaring the bankruptcy of intellect, philosophical agnosticism joined hands with scientific agnosticism, and affirmed in no uncertain terms that the Thing-in-itself was beyond the ken of intellect.

But, as Ladd says, "it is an invincible persuasion, belief—use what word you will, if you do not like the term 'rational assumption'—of all men that truth is somehow to be attained by the mind. This is the indestructible self-confidence of human reason".¹ Agnosticism is a hopeless position. Man cannot grow, history cannot develop, in the frigid atmosphere of aggressive negation. The Self cannot thus be denied its inviolable right to expand. Philosophical theories are, after all, toys which satisfy the mind for a while; but the Self will

shatter them in pieces if they do not adapt themselves to its growing life.

And so we see a stern, uncompromising reaction setting in against science as well as intellectualism, with the result that a new spiritualism has arisen, which, "freed from the shackles of science, has developed with very much greater force the idea of the spontaneity of the Spirit".¹ And the centre of this reaction in philosophy is in France. Emile Boutroux, following Ravaisson, essays to demolish the mechanistic conception of the world.

Natural laws are in themselves in no way absolute or eternal; they are merely the expression of a transitory phase which may be superseded or left behind; they are but habits formed by the creature, which, instead of going forward, rests content with forms already realised and tends to persist in those forms in which it recognises the imprint of the ideal.²

The intellect, upon which modern science had raised its magnificent superstructure, is denounced by the French philosophers as a mere pretender who claims to know Reality, whereas it can do no more than creep along the mere periphery of it.

Absolutism, which had long ensconced itself in its fortress of concepts, is charged with "a blind and excessive use of concepts, with an exclusive reliance on them, despite the *abstractness* and *artificiality* which vitiate them".³ As it relies upon intellect alone, it cannot, it is asserted, know the whole of life, intellect being only a special form of life. Thus both science and absolutism go under, because intellect is too weak to sustain their great pretensions.

But, while the new philosophy of France and Anglo-American pragmatism strike at the root of absolutism, science itself has fallen a victim to internal dissensions. For non-Euclidean geometry and Einstein's theory of relativity virtually

¹ Ruggiero, *Modern Philosophy*, p. 159.

² Aliotti, *Idealistic Reaction against Science*, p. 116.

³ Perry, *Present Philosophical Tendencies*, p. 227.

affirm that the report of the senses is unreliable, and that therefore the intellect plays tricks with us ; while psychoanalysis declares that the depths of being are practically unfathomable, that the intellect is not the last term in the make-up of human consciousness, but a mere bubble in the ocean of the unconscious.

II. BERGSON LEADS THE REVOLT. A VISION OF HIS REALITY

Bergson leads the revolt against intellectualism. Indeed, among the philosophers of the present day there is none greater than he. The boldness of his originality, his keen metaphysical subtlety, his vast knowledge, ranging over all the sciences and arts, as well as all the philosophical systems, ancient and modern ; the astonishing and unrivalled wealth of imagery in which his elusive and pregnant conceptions lie embodied, his supple style, which has all the graces of a poetic prose in it—all these give him decidedly the first place among the philosophers of the day. He has founded a new school of philosophic thought, which is a rare phenomenon in the history of philosophy, a school of thought which has revolutionised philosophic thinking in the West as profoundly as did Kant in his own day. There are some, like Perry, who would classify him under pragmatism ; and, indeed, Dr. Schiller, in the Preface to *Studies in Humanism*, regards the system of Bergson as its “equivalent or analogue”. Broadly speaking, they resemble one another in that both of them are anti-intellectualists ; but they differ fundamentally in that, while for the pragmatist the test of truth is its “workability” or “utility,” for Bergson the Reality, which is “uncontaminated by the influence of practical necessity,” is a fact, and can be envisaged only by philosophic intuition, of which the pragmatist knows nothing.

It is rather difficult to understand Bergson, because, slaves as we are to the intellect, it is not easy for us to disengage ourselves from its coils and merge into Reality itself. His philosophy is the philosophy of intuition and not the philosophy of intellect. Intellect is not the right instrument for understanding his system, nor are symbols nor language, which are but the creatures of the intellect, and which can therefore give only a mechanical and static interpretation of it. Indeed, while one is trying to comprehend what the vital impulse is, and how the complex universe gradually rises from it, the whisperings of reason must be ignored, and any predilection for any existing system of philosophy must be sternly willed aside. But, if understanding is so difficult, how much more, indeed, is the expressing of it in language! Language is but a crude, imperfect mechanism of the intellect, calculated to do its behests; how can it bear the throbbing life of the *élan* in it? While language essays to capture it, the life escapes. His philosophy, like his own *élan vital*, "cannot be packed into a formula". This formidable difficulty Bergson gets over to an admirable extent by his profuse employment of illustrations from all sources imaginable. By stimulating our imagination, and by pregnant suggestions and subtle gestures, he succeeds remarkably in drawing us on and on, until, all unknown to ourselves, we find ourselves, if only for a moment, at one with the living heart of his *élan*.

And what is the experience that one gets in that brief moment? One realises that he has become one with the *élan*, so that the outlines of his individuality have faded away, as it were, and his Being, thus released, has encompassed the whole of life, has become the life itself; he realises that mighty life-wave, that stupendous mass of energy, tense and concentrated, that is carrying all its past riches into the present, that is rolling ahead into the future; he realises that every

moment that mighty throbbing life is becoming richer and richer, creating innumerable forms ever new; that in its onward march it comes across, as it were, an opposing, "resisting current, which in our view seems . . . a universe of solid matter, spread out in a boundless space";¹ that, while thus coming into conflict with the opposing current, it forges instruments of conscious activity, instinct and intelligence, to conquer it.

How futile is this description! We have described the *élan vital* just as we should not have described it. For Time—"the bastard Space," as Bergson calls it—and Space have intruded themselves into our description, and have made the *élan* lifeless, dead. Eliminate Time and Space, and the point-to-point movement, and we shall then have realised the true nature of the *élan*, which is pure Duration.

III. WAYS OF APPROACH TO REALITY

How to apprehend this Reality—aye, there's the rub. Philosophers of all ages and of all climes have essayed to solve this problem, and the solutions have been of bewildering variety, showing at once the extreme difficulty of the problem and the never-say-die attitude of the questioning soul.

Checkmated by the new discoveries of science, brought in the wake of Arabian thought in the Middle Ages in Europe—discoveries such as contradicted cherished religious dogmas and beliefs, and threatened to undermine the very foundations of the Christian Church—the philosophers of the Middle Ages, the greater of them coming from the bosom of the Church itself, cut the Gordian knot by splitting human consciousness into two parts. The demands of science and religion were regarded as irreconcilable, and so they had recourse to the two-compartment theory of

consciousness, which kept religion in one compartment and relegated the troublesome challenging science to the other. The contradiction was thus explained by driving a permanent wedge into consciousness, by a dualism of faith and reason immanent in it. And, so great has been the influence of this theory, that it has echoed right down to the last century, when it was rejuvenated by the dialectic skill of Schleiermacher, whose thought Uberweg summarises thus :

Religious ideas and dogmas are forms of the manifestation of the religious feeling, and as such are specifically distinguished from scientific speculation, which strives to reproduce in subjective consciousness the world of objective reality. . . . Philosophy should not be made the servant of theology, nor theology of philosophy ; each is free within its own limits.¹

By breaking up consciousness into two, Reality itself is bifurcated, as it were ; thus do human limitations impose themselves on Reality.

Another solution of the problem led philosophy right into the meshes of agnosticism. Such people held that consciousness cannot be divided to spare the nice susceptibilities of the Church. They alighted on the discovery that intellect was the one weapon that man had, and that he had no other. The materialism of the eighteenth century discarded everything which withered up under the test of reason. Intellect reigned supreme and not God, who failed to prove His existence at its bar ! Kant bestirred himself to scrutinise cognition, and in his *Critique of Pure Reason*, he set limits to its pretensions by declaring that so constituted was the intellect that it could not know Things-in-themselves, that "the metaphysical problems proper lie beyond the limits of philosophical knowledge".² He had taken all these pains to demonstrate with mathematical certainty that things of the spirit could not at all be desecrated by the arrogant intellect.

¹ *History of Philosophy*, Vol. II, p. 245.

² Schwegler, *History of Philosophy*, p. 214.

And, although his effort was "to save the ethical and religious postulates from the attacks of speculative reason,"¹ yet—such is the philosophical irony of it—the very arguments that he had shaped for the defence of religion were employed against it with deadly effect by scientific agnostics. Indeed, the epistemological consequence of the great system of Kant was agnosticism.

Another school of thought, led by Plato and Plotinus, averred that human consciousness was a much deeper thing, which could be plumbed by principles subtler and more comprehensive in their function than intellect. According to Plotinus there are three phases of knowledge corresponding to the three parts of the soul.² They are :

1. Sense-knowledge, corresponding to physical organisation ;
2. Understanding, or discursive knowledge, corresponding to demonic organisation ;
3. Reason, or intuitive knowledge, corresponding to divine or heavenly organisation.

Now Plotinus says that there are two ways of apprehending Reality: (1) The ordinary philosophical way, that is, by understanding, rising from the finite to the Absolute. Hegel, it may be noted here, makes a distinction between Reason and Understanding. The first way of Plotinus seems to be through the Understanding of Hegel to his Reason, which rises from a lower synthesis to a higher and more comprehensive one, and so on and so on. (2) The second way is to turn our attention inwards upon our own self. By self-concentration, we can raise more and more of our essence in consciousness, until we find our own consciousness to be identical with the absolute consciousness of God. Such a state of consciousness

¹ Ladd, *Philosophy of Knowledge*, p. 28.

² Caird, *Evolution of Theology in Greek Philosophy*, Lecture XXIII.

is accompanied by *ecstasy*, which, be it noted, is not only feeling but cognition also.¹

We find something like this in Schelling also. While agreeing with Kant that the *Ding-an-sich* could not be apprehended by the intellect, he affirmed that that was no reason why Reality could not be envisaged at all.

For there dwells in us all a secret, wonderful faculty, by virtue of which we can withdraw from the mutations of time into our innermost disrobed selves, and there behold the eternal under the form of immutability; such vision is our innermost and peculiar experience, on which depends all that we know and believe of a supra-sensible world.²

This faculty is called "intellectual intuition". One feels tempted to quote at this place Schopenhauer, the great German philosopher; first, because his philosophy is so much charged with the thoughts of the Upaniṣads, and secondly, because so great is the similarity between him and Bergson that Haldane stated that what is essential in Bergson's thought may be found in the first volume of Schopenhauer's book, *The World as Will and Idea*.³ Schopenhauer says that all great scientific discoveries are works of "immediate apprehension by the Understanding". Each one of them is "an immediate intuition and, as such, the work of an instant, an *aperçu*, a flash of insight. It is not the result of a process of abstract reasoning, which only serves to make the immediate knowledge of the understanding permanent for thought by bringing it under abstract concepts, that is, it makes knowledge distinct, it puts us in a position to impart it and explain it to others."⁴

IV. THE PHILOSOPHICAL IMPASSE AND BERGSON'S WAY OUT

We have seen how Kant came to the conclusion that the intellect cannot know *Things-in-themselves*. It was limited

¹ Caird, *Evolution of Religion in Greek Philosophy*, Lecture XXII.

² Quoted by Ladd, *Philosophy of Knowledge*, p. 135.

³ Stewart, *Critical Exposition of Bergson's Philosophy*, p. 143.

⁴ *The World as Will and Idea*, pp. 26, 27.

by the forms of intuition, *viz.*, Space and Time, and the categories of the understanding. If intellect were pressed to go beyond its inherent limitations, the result would be a jungle of paralogisms and antinomies. This is agnosticism if ever there was any, for of what avail are the ideas of practical reason, if they are merely *regulative* and not *constitutive*?

Agnosticism is right in so far as it asserts that the Absolute is unknowable, that it cannot be grasped by the intellect. So far even Hindū philosophy is at one with it. For example, the Yoga Philosophy, with its various recipes and practices for bringing about such a condition in the soul that truth can be immediately apprehended, emphasises the inborn limitation of the intellect. But, whereas the Yoga Philosophy is optimistic as to the inherent ability of the soul to fashion for itself subtler instruments for the apprehension of subtler forms of Reality, agnosticism is frankly pessimistic. It does not hold out any hope whatsoever for contacting Reality. But it is not only pessimistic but positively dangerous, inasmuch as it acts as a damper on the dynamic virtue of the soul to forge for its higher purposes appropriate instruments, in accordance with the great biological truth, coming down from hoary antiquity, that compelling inner impulse creates its own weapon. This truth is fully recognised by modern science also; the truth that it is not the organ that brings about the function, but the life activity that shapes the organ for its own better expression. In order to wriggle out of this philosophical impasse, Schelling, Schopenhauer and others posited a faculty of immediate apprehension.

One cannot help thinking that the influx of the thought of the Vedānta in Germany helped Schopenhauer and others out of the difficulty which Kant had brought into the region of philosophy. Nor must we forget the spread of Theosophic teachings, which have silently permeated the philosophic

thought of the West to such an extent that Western thinkers honestly believe that they are quite original when they have only decked out Theosophic truths in orthodox philosophical form.

The immediate source of inspiration to Bergson, however, was his own countryman, Ravaisson, who said that "beauty, and more especially beauty in its most divine and perfect form, contains the secret of the world";¹ and that beauty can be apprehended by intuition "which enables us to grasp the active substance of the ego, and affords the irresistible evidence of feeling, evidence above all argument and all calculation".² Bergson accepted the conclusion of Kant that intellect was more or less of a "fraud"; that it was incapable of grasping Reality. Moreover, he saw that agnosticism was an impossible position. But no advance was possible with the method of philosophy pursued by the idealistic philosophers. It was a fundamentally wrong method; and, if Reality was to be apprehended at all, the pivot of the method must be intuition rather than intellect, which, having been condensed from a greater whole, was incapable of knowing the whole itself.

V. INTELLIGENCE AND INTUITION

There are two profoundly different ways of knowing a thing: "The first implies that we move round the object; the second that we enter into it."³ The first is termed *relative* movement; the second *absolute* movement. Now the intellect can do no more than "move round the object". It is absolutely incapable of any other than a mechanical interpretation of the universe. In order to demonstrate this, Bergson goes on at length, in *Creative Evolution*, to show that "all attempts of the

¹ Aliotti, *Idealistic Reaction against Science*, p. 116.

² *Ibid.*, p. 115.

³ *Introduction to Metaphysics*, p. 1.

intelligence to interpret or explain life have been fundamentally mechanical interpretations or explanations. In the second place . . . the form of intelligence has evolved with the purpose of fulfilling a definite function, and that, in order to fulfil that function, it must be fundamentally mechanical.”¹ In other words, it is not meant to contact life at all; and, if it be forced to do so, as philosophers have done, the interpretation of life is mechanical, in terms of concepts. And, says James, “instead of being interpreters of Reality, concepts negate the inwardness of Reality altogether”.

First, we must know how the intellect was formed, for its origin limits its range.

Life, that is to say consciousness, launched into matter, fixed its attention either on its own movement or on the matter it was passing through; and it has been turned either in the direction of intuition or in that of intellect. . . . Consciousness, in shaping itself into intelligence, that is to say in concentrating itself at first on matter, seems to externalise itself in relation to it. . . .²

This explains the function also of intelligence. It is to know matter that it has been shaped.

The intellect gives us knowledge of matter. It is the intellect which apprehends and gives form to the opposing current of outside action which meets the movement of life.³

There is a correlation between the intellect and matter, and “this correlation is interpreted from the standpoint of action, and not from the standpoint of knowledge”. Intellect is an instrument of action *par excellence*, and, for its purposes, it spatialises Reality, it solidifies life. “It possesses an innate tendency to establish relations,”⁴ which it does by giving outline and shape to pure matter. “The intellect is truly itself, only performing its function when it can seize the Reality in its stable condition, when it has deprived it of

¹ Stewart, *Critical Exposition of Bergson's Philosophy*, p. 92.

² *Creative Evolution*, pp. 191—192.

³ Wildon Carr, *The Philosophy of Change*, p. 166.

⁴ *Creative Evolution*, p. 159.

mobility.”¹ For, says James, “we need a stable scheme of concepts to lay hold of our experiences by. New reality, as it comes, gets conceptually strung upon this or that element of the scheme. . . . They have only practical value . . . the stages in which you analyse a change are *states*; the change itself goes on between them.” Thus it is a “*bloc universe*” which, for practical purposes, it makes of the universe of life, and hence the intellect is not for the purpose of pure speculation. For, if it did intrude into the sphere of the latter, it would become responsible for many of “the difficulties hitherto inherent in all metaphysics, the antinomies which it raises, the contradictions into which it falls, the divisions into antagonistic schools, and the irreducible opposition between systems”.

If the intelligence gives only the shadow, what will give the substance? Is metaphysics impossible? The pragmatists aver that “all mental life is purposive”. Bergson says the same. But for the pragmatist that is truth which “succeeds” or “works”; in other words, truth is that which subserves practical necessities. For Le Roy, as for Bergson, “Truth is life, hence movement; growing rather than static”. “Truth is never *faite*; it is the life of mind, the series of its experience; it is one progressive verification rather than a truth accomplished.”² How is this knowledge of life to be attained? It can be attained only by turning our backs on practical requirements, abstracting oneself from the conditions of utility, and placing one’s self, by an effort of intuition, in the interior of concrete reality.

Intuition, then, is the instrument of knowledge *par excellence*. But is it really a *faculty* of knowledge, an instrument

¹ Wildon Carr, *The Philosophy of Change*, p. 158.

² *The Hibbert Journal*, Vol. VII, “Philosophy of Bergson,” by William James.

³ Miss Stebbings, *The Notion of Truth in Bergson’s Theory of Knowledge*. (Aristotelian Society Proceedings, 1912—1913, p. 235.)

like the intellect, but only of a finer kind? Or is it simply "falling back into the stream as into a river of forgetfulness,"¹ as Muirhead evidently thinks?

But, first, let us define what intuition is. By intuition is meant "that kind of *intellectual sympathy* by means of which one places oneself within an object in order to coincide with that which is unique in it and consequently inexpressible".² It is an identification of subject and object in such a manner that the former feels the rhythm and movement of the latter as its own; there is a sort of affiliation of the object with the subject, a coalescing of the two together, without the latter losing the sense of its own distinctiveness. The subject is not swallowed up or altogether obliterated; there is no annihilation of its individuality. It is merely the subject *becoming* the object for a while. Listen to a passage of music. We feel the throbbing of its soul. Our soul throbs in unison with it—nay, we become one. The sound, the words, their arrangement—we become oblivious of all these. The surroundings, the musician, the instrument that he is playing on, our very personalities—all these fade away and our being is dissolved in the very ecstasy of music. But let the tension be relaxed—and we are listening to the sound, we become aware of the words and their arrangement, and our environment and our own bodies begin to take shape. The intellect there asserts itself.

What is this Intuition? Is it a faculty, as some critics, *e.g.*, Stewart, think? Wildon Carr, the authoritative exponent of Bergson in England, says: "Intuition is not a kind of mental organ . . . we have not, therefore, two faculties, one intellectual and one intuitional, side by side."³ It is the "consciousness of life that we have in living. It is not

¹ *The Hibbert Journal*, Vol. X, "The Philosophy of Bergson," by Muirhead, p. 903.

² *Introduction to Metaphysics*, p. 6.

³ Wildon Carr, *Henri Bergson*, p. 32.

another and different power, it is not an endowment of the mind or a faculty."

There is another peculiarity in it, and that is that the nature of Reality is not exhausted in one single effort of intuition. It is, as Bergson says, "a painful effort . . . which we cannot sustain for more than a few moments".¹ The effort must be sustained; we must return again and again to the charge before the citadel can give way, before we can arrive at the principle of all life.

But the pure willing . . . is a thing which we hardly feel, which at most we brush aside lightly as it passes. Let us try, however, to install ourselves within it, if only for a moment; even then it is an individual and fragmentary will that we grasp. To get to the principle of all life . . . we must go further still.²

Again :

The intuition that we speak of is not a single act, but an indefinite series of acts.³

Now we come to a most important question: What is the relation between the intellect and intuition? It is difficult to say what is the precise relation between the two. We have seen that in *Introduction to Metaphysics* Bergson describes it as "*intellectual sympathy*," which makes Muirhead think that "the emphasis is on the unity rather than on the difference between them. In this sense the author describes intuition in terms of the intellect."⁴ In *Creative Evolution*, Bergson says that "intelligence remains the nucleus around which instinct, even enlarged and purified into intuition, forms only a vague nebulosity".⁵ This quotation seems to imply that there is no fundamental difference between the two, though it must be said that in *Creative Evolution* emphasis is laid more on the opposition, e.g.: "For—we cannot too often

¹ *Creative Evolution*, p. 251.

² *Ibid*, p. 251.

³ *Introduction to Metaphysics*, p. 48.

⁴ *The Hibbert Journal*, p. 905.

⁵ *Creative Evolution*, p. 187.

repeat it—intelligence and instinct are turned in opposite directions, the former towards inert matter, the latter towards life.”¹ Again: “The two procedures are of opposite direction.”² It may be mentioned here that intuition is instinct become disinterested, reflective, awakened into consciousness.

Krishnanandan Prasad

(To be concluded)

PETITION

AMID the gathering storm I stand,
And hear the luring sirens call;
I see the throngs on every hand
At Mammon's bloody altar fall;
Strong may I stand amid the strife,
O Son of God, my Light, my Life.

Among the rushing, crowding throng,
Thy voice I hear: “I came to save;
From prison walls they call to Me—
From shores the icy waters lave.”
Strong in Thy love, O Son of God,
I follow where Thy feet have trod.

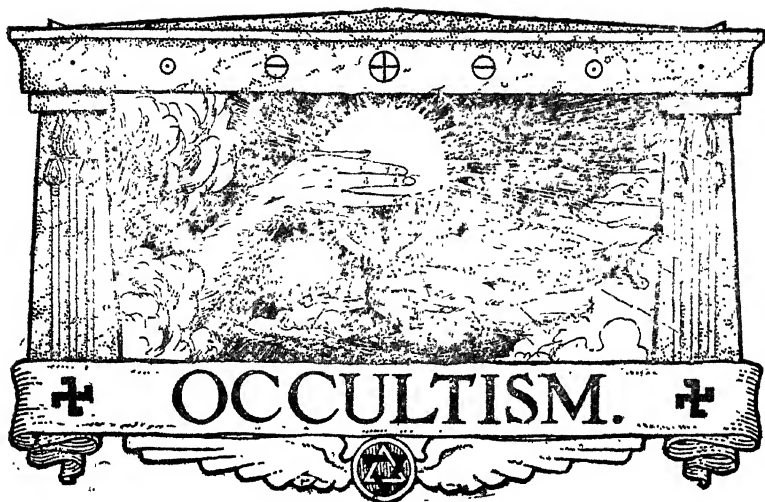
O mighty, conquering Lord of Life,
No thought of death in Thee is found.
Who dwells in Thee for evermore
From earthly fetters is unbound.
O Son of God, I call to Thee—
Where danger gathers, send Thou me.

Through weakness e'er Thy strength doth shine;
O make it perfect, Lord, in me;
May I the desolate uplift,
And set the shackled captives free.
Yea, send me forth to speak Thy Word
To needy ones, O Christ, my Lord.

IDA LEWIS BENTLEY

¹ *Creative Evolution*, p. 186.

² *Ibid.*, p. 251.



THE MYSTIC INTUITION¹

By D. JEFFREY WILLIAMS

THE data collected by our five senses is the raw material of our ordinary knowledge. Things contacted through these avenues are impressed and registered in the brain. So far, thinkers of most schools are agreed. But at this point disagreement becomes evident. One school, which we may call the school of sense-impressionists, maintains that when these sense-impressions are stored in the mind, we have memory, and therefore we have thought. Hence, we have definite conceptions as the outcome of the routine of sense-impressions, and science analyses and classifies these conceptions, the result of which is the discovery of a uniform

¹ An address given to the Cardiff Lodge, T.S., on June 11th, 1922.

sequence, to which is given the name "law". To this school, "law, in the scientific sense, is essentially a product of the human mind, and has no meaning apart from man. It owes its existence to the creative power of man's intellect. There is no more meaning in the statement that man gives laws to Nature, than in the converse statement that Nature gives laws to man."¹ If intellect, as it is conceived by this school, be man's highest power, and sense-impressions his only means of knowledge, then perhaps this statement is true.

On the other hand, we have a school of thought which, though it also maintains that sense-impressions are the raw material of knowledge, does not confine knowledge to that of sense data. It distinguishes between knowledge of things arising from sense data, and knowledge of truths or "universals" in the realm of abstract ideas. Bertrand Russell, of this second school, says: "Sense data are among the things with which we are acquainted, in fact they supply the most obvious and striking example of knowledge by acquaintance. But if they were the sole example, our knowledge would be very much more restricted than it is." Our knowledge of truths or abstract ideas, or "universals," as Bertrand Russell calls them, demands acquaintance with things which are of an essentially different character from sense data. We can and must therefore distinguish between the mere evidence of our senses respecting a particular thing, and its relation in thought to other kinds of evidence.

The senses register similarities and differences in form, but the essential quality of an object can only be recognised by a higher faculty than the senses. Triangles in geometry vary indefinitely in shape and size, but they all have one thing in common—triangularity; and this quality may be traced by the inner perception through all departments of life—in geometry, philosophy, metaphysics, religion, and so on.

¹ *The Grammar of Science*, by Karl Pearson.

The abstract idea, or character, of triangularity is something apart from each triangle, and yet each triangle partakes of this character. Similarly, whiteness must be conceived of as distinct from any particular white thing. We readily recall Plato's "theory of ideas" in this connection, especially his distinction between justice and any just act. One writer, in an analysis of Plato's argument in the *Republic* says: "There are two worlds—one visible, that is, apprehended by the eye; the other intellectual, that is, apprehended by the pure intelligence."

There is another objection to the sense-impressionist school, and an equally serious one. If, as it is said, sense-impressions are the root and ground and material of thought, what is it that in the mind has the faculty of comparing and contrasting one impression with another? Mr. Karl Pearson, in his book, *The Grammar of Science*, compares the brain with a central telephone exchange, which receives messages or "calls" from senders in the form of sense-impressions, and the originality of the operator or clerk in this exchange, he says, "is confined to immediately following their behests or to satisfying their demands to the best of his ability by the information stored in his office". The important things to consider, according to Karl Pearson, are the senders' messages; the operator simply carries out, more or less automatically, the instructions contained in the messages. But we know very well that a central telephone exchange cannot be efficiently carried on without a degree of intelligence in an operator, without some capacity in the operator to understand a message or call, and use this intelligence to satisfy the caller's wishes, which may vary every three or four minutes. The point is, that we must assume a capacity in the mind to receive and distinguish sensation from sensation, impression from impression, and also the mind must possess the capacity to establish a relation between itself and

an object causing the sensation. Any number of stored sense-impressions will never produce something in the mind to distinguish one set of impressions from another; such a power cannot be the result of an indefinite accumulation of impressions and sensations.

Mind alone cannot produce thought by reason of its own activity, any more than sensations, as such, can do so. Dr. Annie Besant, in *Thought Power, Its Control and Culture*, mentions two opposite points of view in regard to this: one declaring that "not only are sensations the materials out of which thoughts are constructed, but that thoughts are produced by sensations, thus ignoring any Thinker, any Knower. Others, at the opposite extreme, look on thought as the result of the activity of the Thinker, initiated from within, instead of receiving any impulse from without, sensations being materials on which he employs his own inherent specific capacity, but not a necessary condition of his activity." The full truth, as Dr. Besant points out, lies between these two views. Thought arises as a result of impulses received from sensation; yet, unless there were an inherent capacity for linking these together, of organising them, of establishing relations between them, and also between them and the external world, there would really be no thought at all. There must be perception of the object causing sensation, in order to produce thought, and when this recognition and relation is effected, thought can be said to arise. It is necessary that the relation of Knower and Known be established, before any knowing becomes possible. This, of course, is only a reflection down here of Being and Non-being.

The day is long past when the "telephone exchange" of the brain can be regarded as the only means of obtaining knowledge. There is always a reserve of consciousness behind and within and above the ordinary mental processes of man. A particular mind, if Plato's theory holds good, is one which

has the universal character of Mind in the abstract sense, but the particular mind is separative in its expression, while the Universal Mind, of which it is a reflection, is unifying and combining. The particular thing, whatever it is, must of necessity exist in a world of sense; that which is the essence and common nature of a number of particular things belongs to another world, and is above change; it is eternally itself, as Bertrand Russell says, immutable and indestructible.

In dealing with processes by which the nature of the universal self is established, the mere fact of diversity, of the many, of concrete and particulars, necessarily requires for its existence, for its being brought into relief, the support and background of a continuity, a unity, an abstract and a universal. The two, abstract and concrete, universal and particular, are just as inseparable as back and front.¹

From the point of view of intellect, conventional metaphysical absolutes cannot be comprehended. Thus, infinity as the absolute of space, eternity as the absolute of time, substance as the absolute of matter, totality as the absolute of number, are forced upon the intellect, but can never be grasped by it. Space is an endless series or succession of points; time an endless succession of moments; substance, an indefinite subdivision of material particles; totality, the sum of endless multiplications or divisions. Bergson's philosophy of vitalism tells us that intellectual perception is a series of snapshots like the pictures of a kinema film. Everything is seen as a succession.

What appear to be the ultimates of time and space are the absolutes of the intuition. There is, however, only one Absolute. Just as the absolute of time takes the form of endless succession, so the ABSOLUTE is reflected in all absolutes. In the individual microcosm the Self within is the absolute, and it is this absolute within, reflecting itself in our powers of intuitive perception, which gives rise in the mind to the idea of the ultimate or absolute in any sense.

¹ *The Science of Peace*, by Bhagavan Das, p. 72.

So far an attempt has been made to shew how the necessity arises for intuition as a mode of perception, and therefore of knowledge. It has been a stilted and laboured attempt, but it seems to be necessary to have the foot of the ladder firmly placed on the ground.

On the plane of intuition, the knower, knowing, and known, are as definite a reality as the corresponding triplicity in the world of sense. Subject and object exist there as on the physical plane. The objects of intuitive perception are, however, from our standpoint down here, abstract ideas, generalisations, principles and laws. Knowing, in the case of intuition, is a matter of the reproduction of images of abstract realities, just as in the case of the lower mind with concrete realities, and, of course, just as dependent on experience of the relation of subject and object. In fact, the one mode of perception grows naturally out of the other.

There are many modes and types of intuitive perception, definitely belonging to many types of people. The *Bhagavad-Gītā* contains the phrase: "Intuition according to dharma." This obviously means that one's intuitive perception will be according to one's own dharma; and dharma, we know, means the point of inner development reached by anyone, "the inner nature of a thing at any given stage of evolution, and the law of the next stage of its unfolding". Because of this, no individual experience, especially in matters of morality and right and wrong, can be taken as an infallible guide by others; much less should one man's experience and intuition compel others to follow the particular path he may be treading.

For the purpose of this paper, the term Mystic Intuition will be used in the sense of a perception of fundamental, eternal truths of life, a mode of perception of eternal verities, always bearing in mind that perception is but a step to knowledge, and that true knowledge is the partaking of and sharing in the nature and character of the object of knowledge.

Therefore, to the mystic intuition, the angle of vision will be peculiar to itself. It will see things in time and space as reflections of inner realities, in the form of conceptions and abstract ideas, as the eternal thought-forms of the Divine Thinker. Events and facts of history it will see as the working out of a mighty conception or Plan existing in the Divine Mind, without relation to past or future. Events and acts in the historical drama have meaning and significance in so far as they are seen as the working out of this mighty Plan. The fleeting moments of time have meaning and reality only as expressions, as it were, of one Eternal moment, of an "Eternal Now". The mystic intuition, reflecting, as it does, that which is eternal within man, is satisfied only with that which reflects the eternal in the world without. It "stands amid eternal ways," beholding the "face" of what is its divine right to see, and learns to know God in and through His eternal images and thoughts.

In the weaving of the innumerable threads, in the almost infinite warp and woof of circumstances, the mystic intuition will see the weaving of the pattern as seen "in the Mount" of illumination. In all the infinitely varied actions and activities of men will be seen but one Activity, that of the Logos, in spite of men's unconscious misdirection of energy, and many mistaken efforts in what they attempt to do. In all realms of Nature, inner and outer, there is only one Energy and only one Work. "Through all the changing scenes of life, in trouble and in joy," there is only one Picture, that which is seen by the Eternal Watcher. All our loves are but broken and imperfect arcs of the one boundless circle of universal Love. The eye of the mystic intuition sees beauty in all things in heaven and earth, and the most beautiful, whether in form or colour or person, but manifests and at the same time veils, the ineffable majesty and holiness of one unmanifested Beauty.

Life in all its creative activity, from that of the genius, with the fiery force of his superconscious energy and inspiration, to that of the glimmering glow-worm, is the manifestation of one creative Power, which, like mercy, is an eternal attribute of God Himself. Hamlet, when he described himself as feeling enclosed in a nutshell, yet as king of infinite space, gives a significant meaning to this inner perception. The before and after in time, the near and far in space, are things witnessed by our senses; the mystic intuition tells only of an eternal Here and Now in the annihilation of both time and space.

The specific character of intuition is idealism; it judges not by what is now, but by a foreordained future, towards which the individual and the event are tending. The generalisations of intuition are true of such thoughts as the mind has gathered; they are equally true for such experiences as the emotions have had; but they are also true for future facts of the mind and the emotions. Intuition never needs correcting, though new facts are discovered; it has anticipated their occurrence. It is as if the intuition had read the future, and its judgments were therefore true for all time.¹

Intuition confers the power to generalise from future experience, because the future already exists. A moment's reflection will enable us to see that this must be so. Time and events appear to us in succession; past and present events lead up to a future succession; but our mental limitations enable us to generalise from the past only when linked by memory to the present. Past, present and future, however, are included in one thing and one fact on the supersensible plane of intuition. Therefore, when we touch this plane, either through pure emotion or mind, or even pure action, we touch that which is not limited to past, present or future, but that which is above and includes all three. It seems that the power of linking the images and impressions of things and events of the past to the present, that which we call memory, is not a faculty of the brain at all. Bergson, the French philosopher, maintains that

¹ C. Jinarājadāsa.

"the brain is not the seat of memory," as the old scientific dogma would have it. The brain, to Bergson, is "the organ by which the mind adjusts itself to environment. . . . Consciousness transcends the brain, is partially independent of it, and preserves the past in every detail." The business of the brain, according to Bergson, is normally to hide the past from us, and from this hidden store we may obtain that which is useful and necessary for our present. Memory is therefore the tapping of this store of the past, by means of "an inner organ," which inner organ, the mystic will say, can also tap the store of the future. Memory and expectation, or anticipation, are two aspects of the same thing on a higher level, and the rationale of the one is the rationale of the other. Bhagavan Das quotes the *Nyāya Sūtra* as saying: "Memory (of the past, and also of the future, which is called expectation) is possible only because the very nature of the self is that of the Eternal All-knower." And, says the same writer,

All possible psychical experiences (or psycho-physical or spirituo-material, for both are utterly inseparable), all thoughts, emotions, plans, are always existent in the total WHOLE. The individual mind, *manas*-brain, catches and manifests such of them as it turns, or is turned, towards. *To turn* deliberately, and not *be turned* helplessly; and not only turn one's face, intellectually, towards the face of the object sought to be understood, but to enter with one's whole heart, vitally, into the heart of it; to identify one's own life and being with that other's life and being, by sympathy, by love—this is, it would seem, to replace intellect, which works from outside, by intuition, which works from inside. Generally speaking, we understand when we love, intuitively; the mother intuitively perceives the requirements of the child; she fails very often because undeveloped or ill-cultured, but insistent intellect interferes; in order to understand another properly, we must get "into his skin," "see with his eyes".¹

Bergson glimpsed this truth when he said that "the separation between individual consciousnesses is less radical than we suppose—consciousness in individuals passes into that of other individuals, and is not cut up as it seems to be".

¹ *The Science of Peace.*

In this understanding and "knowing" of another, we may obtain a glimpse of his past and also of his future. What interests us really about another individual is not what he appears to be to our senses, but what he really *is* to our intuition, that which in him is a compound, as it were, of his own past and future, that which he has been, in successive appearances, successive snapshots of his true self up to the present, and what will successively and increasingly appear in similar snapshots of his true self in the future—all this, seen somehow as a latent fact in the present, is the real man. At best we have but a fragmentary and illusive notion of what another is really. In spirit and in truth, of course, we cannot know that other until we can consciously enter into, merge within, and share in the nature of that other, by means of some wonderful spiritual sympathy, while at the same time retaining our own conscious identity as something distinct from that other. Thus the understanding of all, which means also the forgiving and the helping of all, requires as a first necessity the strong power of intuitive sympathy with all, of response to all, whatever their key-note and rate of vibration. This knowledge and understanding may not be possible for us just now; for the most part we have to be content with the snapshots we obtain from the various types of men, and obtain some understanding of all through the representative types.

Mysticism means the realisation of unity as an inner experience; the mystic intuition means the "discovering" of the laws of this unity on all the planes of being. The mystic intuition enables us to know the laws of this unity in the realms of thought, emotion and action. Perhaps it would be more correct to say that the laws of this unity may be thus known to and by the mind and emotions, and realised in action. At its highest, it will be realised only in creative activity. It is well to remember, in this connection, that those who do the will shall know the doctrine.

Obedience and loyalty to these laws, cognised by the intuition, alone gives enfranchisement of the City "not made with hands, eternal in the heavens". It will mean turning our back on the mean city of the separate self; it will mean the surrender of the rights and privileges of selfishness. This higher citizenship means the practical application of the laws of love, brotherhood and service.

It is very interesting to read a modern thinker's view of this law of unity in the world of mind; Mr. Bertrand Russell writes:

The true philosophic contemplation finds its satisfaction in every enlargement of the Not-Self, in everything that magnifies the object contemplated, and thereby the object contemplating. Everything, in contemplation, that is personal or private, everything that depends on habit, self-interest, or desire, distorts the object, and hence impairs the union which the intellect seeks. By thus making a barrier between subject and object, such personal and private things become a prison to the intellect. The free intellect will see as God might see. . . . The mind which has become accustomed to the freedom and impartiality of philosophic contemplation will preserve something of the same freedom and impartiality in the world of action and emotion. It will view its purposes and desires as parts of the whole, with the absence of insistence that results from seeing them as infinitesimal fragments in a world of which all the rest is unaffected by any one man's deeds. The impartiality which, in contemplation, is the unalloyed desire for truth, is the very same quality of mind which, in action, is justice, and in emotion is that universal love which can be given to all, and not only to those who are judged useful or admirable. Thus contemplation not only enlarges the objects of our thoughts, but also the objects of our actions and our affections; it makes us citizens of the universe, not only of one walled city at war with all the rest. In this citizenship of the universe consists man's true freedom, and his liberation from the thralldom of narrow hopes and fears.¹

Mr. Russell's "free intellect" is only another name for intuition. The passage just quoted might be compared with many like passages in Theosophical literature, and particularly with one from Mr. Jinārādāsa's *Flowers and Gardens*:

Truth in feeling is sympathy with serenity, as truth in thought is judgment with impersonality; where both exists, there is always

¹ *The Problems of Philosophy*, pp. 247-9.

present truth in action, which is service. Thus, and thus alone, the intuition will not be clouded, for the intuition is the fullest truth about a thing, and cannot shine in a man if he is not true in every part of his nature.

In science, philosophy, and every art, will the mystic intuition express itself, and, like wisdom, for which it is a channel, will justify itself of its children. In action, too, will the mystic intuition justify itself, and perhaps one may be allowed to confine oneself to this aspect of its expression. Action from the point of view of intuition is a realisation, in each separate act and piece of work, of the quality and character of an inner ideal. There can be no question of desire for gain in any selfish sense in action of this kind. Action is prompted by something from within, and not from without.

Such action is sometimes called the following of an ideal pictured as outside us, and stretching away in the distance before us. Yet the ideal, full and complete as it were, is always within us; the glimpse we obtain of it is projected by our lower mind in the form of a picture of a road or path, requiring continuous treading to the very end. The picture thus seen, of an interminable length of road along which we are to journey, is often a cause of discouragement and a feeling of hopelessness. It would be well to realise that such a picture is purely imaginary and fictitious. It is far more true to say with Mr. E. A. Wodehouse:¹ "Every idealist has already within him that which he pictures himself as seeking."

When we have found the ideal as an ever-present life within us, and attempt the translation and expression of it in isolated actions and in isolated moments, each act and moment being considered as much an individual expression of an inner life as an individual man is so considered, then the tyranny of a fictitious, external, ever-receding goal in the distance is destroyed. Mr. Wodehouse suggests that the ideal may be likened to the capital which is to our

credit account at the bank, and our separate acts to our spending of that capital. We can only do this spending in separate sums, for no sum can exhaust our entire capital. Moreover, our "going on spending it" is not a true continuum. It is a series of isolated spendings, each one of which draws afresh upon our hoarded wealth. "Our acts are just as separate from each other as one five-pound note is from another five-pound note." We can therefore think of each moment and each action as we think of a separate incarnation, a separate lifetime. It is not enough for that which is eternal within us to reflect itself in our intuitions, in order that we may know that which is eternal without us; we must also express the unifying quality of that eternal in our actions. The laws of eternal unity can only be truly known in the expression of them in our daily lives.

The idealist in the world of practical affairs is really one who sees with inner vision, one who feels with a warmth and glow the compelling beauty of a new conception with its wonderful possibilities. What he really sees is not a new conception; his seeing is but the unveiling of an ever-present reality; his "vision splendid" is an objective fact to his intuition. The idealist meets Nature half way in her intentions, and anticipates, through his intuition, the next move in her game. It is the joy of the few idealists of to-day to touch the hem of the garment of Infinity, to come into living contact with the master-concepts, already predetermined in the great Plan, which are striving to impress themselves upon our world. It is the certainty of this vision, together with the consciousness of being in line with the force of an irresistible spiritual current or movement, that makes the practical mystic "the greatest force in the world".

From one point of view, all man's struggles and strivings are attempts to secure freedom. From the lowest stages to the highest, the underlying desire is for freedom of some kind.

This desire underlies the efforts of civilised man in what is called the controlling of Nature and the harnessing of natural forces, in agriculture and in all other forms of industry. Man seeks to modify the limitations imposed upon him by distance, and he develops the various means of rapid transit. Similarly, he seeks to economise and save time. The controlling of industry, of wealth, of the sources of power, whether in the form of money, political or military power, or again of public opinion by means of the Press—all these things are, from one point of view, means of escape from some bondage or another, such, for example, as poverty or subjection of some kind. Belonging to a superior or more powerful social class is often a means of escape from some bondage of inferiority, and very often education and culture are means to a similar end. How many of us seek to be free from the degradation imposed upon our less fortunate fellows.

Whatever the form of the struggle, the underlying desire is always for freedom of some kind. The point is reached at last, when the struggle for a particular kind and form of freedom refuses to satisfy, and is seen as an illusion. Man comes then to realise that true freedom is freedom from any desire that can be satisfied in the world of sense. All things turn to dust and ashes. Man begins to seek that freedom which is realised only in the sacrifice of the husks, and in the sacrifice of himself in a daily sacrament of service to all around him. His true freedom is now seen to be the realisation of himself in some creative activity that only he himself can perform and give as service to the world. Without losing anything of his self-consciousness, but realising it more and more, he becomes gradually a willing co-operator with, and a servant of, a Will immeasurably greater than his own, "in whose service is perfect freedom". He gains freedom in becoming a slave of a mighty Purpose, of which he feels himself a part, the Purpose of a Love "which mightily and

sweetly ordereth all things". In the words of Tagore, he obtains "freedom in a thousand bonds of delight".

From this point of view the "path of return" is a path of self-realisation through freedom and service. Freedom, realised as obedience to an inner law, or as the law of an inner world of which man becomes more and more consciously aware, brings a sense of abiding peace and inner joy. This is none other than the contentment which H.P.B. said is "the door through which God enters the soul". "The realisation that the individual *jīva* never had any want to fulfil," says the *Prayāga Vāda*, "is the fulfilment of whatever utmost want it suffered from. . . . The predominance of the consciousness of unity over the consciousness of separateness makes for freedom and liberation (*moksha*)".

D. Jeffrey Williams

SOME THOUGHTS ON THE PRACTICE OF RELAXATION

By M. C. P.

SOME time ago, a great mental specialist, whom I happen to know as a friend, said to me: "I wish you'd learn how to teach relaxation. I can give you the name of a teacher . . . America is far ahead of us in this method . . . If people were taught *how* to relax in time, I should not, as now, have to deal with breakdowns too late." (I may not be quoting his exact words).

I went to the teacher and learnt much through her; I left the teacher and learnt much more as I worked and thought. The method of relaxation—the "letting go" on one plane after another—can be taught and, as I believe, practised, with great benefit. The actual exercises are as simple as washing in Jordan, and any individual who needs it is welcome to what knowledge I have, and can then build upon it in his own way. People who are very tense and very rigid take longer to learn to "let go," and need more help than others. Elsewhere I have discussed the method from the general point of view; here I only want to suggest a few ideas from an inner side.

First I would suggest that when some of us find ourselves tense, overstrained, over-worried, uncontrolled, it is not only relaxation that we need. That, indeed, is the first step towards balance and serenity, but it is not an end in itself. I think that what is wrong with us in this condition is that we are

starved, starved of prāna, starved of God's life-breath on the different planes. Our nerves are starved, they are over-sensitive and devitalised, they are short of that astral prāna which supplies them. It seems as though there were knots and swirls in the life-web, preventing the even, rhythmic flow of the currents. I think that our astral bodies are starved; our emotions, instead of passing freely through us, thus allowing us to be a living, responsive part of the great astral body of the Lord, are all tightly locked up within us, grasped, brooded over, not free anywhere. So there is no passage for the greater currents from the mental body to flow down to the astral. And again, I think, this is often repeated in the mental body, so making impossible the downflow and the even circulation in the mental life-web of a still higher form of prāna. I do not speak of muscular tension, though it can be very real, and I believe it is owing to the same cause, starvation, lack of prāna; but for most of us the first great tension that we notice is nervous tension.

Now the remedy for starvation is food, and for a badly starved physical body food must be given very gently, very often. A law on one plane is true on another, and before you can feed you must open your mouth. If you are past doing it, some one must do it for you. In such a case a helper is needed, in other cases we can open our own mouths. And the first step in relaxation is just that: the opening of our mouths everywhere, or, we might say, opening our gates which, through the tension in our different bodies, have been fast shut, even locked; and then the King of Glory, who is always waiting but never forces His way, the very life-breath of God, will come in, in proportion as we can contain Him.

Remember, if we have been starving or hurting that web of life (our gateway), it may have become rather rigid and inelastic. If too much of His glory poured in, it might break. This He knows. We shall find that life flows

through us only gradually; and, as the organs of a starved man gradually and slowly respond to the small amounts of food administered, until their full functional power is restored, so will that wonderful web of ours expand, become elastic, become negative to the great flow of positive prāṇa, and in time generate a new and particular outbreathing, our own individual contribution to the needs of the lives around us. Thus are we renewed.

But there are two other points which are important. Firstly, you cannot fill a full vessel, nor feed a baby with a bull's eye in its mouth! We must learn to "let go" or "breathe out" everything that we have grasped so tightly, that has perhaps begun to grow into us, blocking our channels, warping our understanding, poisoning our well-springs, hindering ourselves from any true manifestation. On every plane, in all the bodies of which we are conscious, we must let go and renounce—our little knowledge and man's faith in us; our power to aid; our mistakes and our shame in them; our soreness at our smallness; our inability to be even decently "nice" to people we would die to save; our dislikes and our hidden excuses; and, above all, our hidden fears. All our crutches must go—yes, even the hidden love of our heart, where this is still the desire to "hold". All this we must allow to flow out from us, with a sigh, a great outbreathing, over and over again, as we sink down and rest; and every breathing out should be followed by a deep indrawing of His mighty life. We should, if we are not too tired, try to imagine that vivid golden life-current flowing through us, straightening out the tangles, bringing hope and beauty and strength, and power and love.

The second point to remember is that when we begin to practise the exercises for letting go the tension in muscles, nerves, and so in the finer bodies, we should be wise first to make clear to ourselves that we are going to relax *towards*

Light, towards God, towards Divine Love or Life, whatever may be our particular language. Personally, I do not think elaborate precaution necessary. Just let us make sure that our inner orientation is towards His Life. If one is very weary, one has only to murmur "Father," and look towards Him. We have to become as little children before we can enter the Kingdom. Some among us may possibly swing too easily from too great physical tension to too great negativity. This cannot happen if we remember to go on breathing all the time, with deep breaths at intervals. It is because of the tendency to forget this, when people are extremely over-tired, that it is sometimes wise to begin with a teacher or helper. Forgetting to breathe under stress or excitement is the way most of us start our over-tense conditions. For most sure is it that the breath is the life.

Relaxation, with its accompanying ideas of the breathing out of all that has become useless and harmful, and the breathing in of the divine gift of abundant life, seems to have affinity with the two great Christian Sacraments of Baptism and Holy Communion; and, if this be so, the affinity will be true regarding the Sacraments of other religions, of which I am ignorant.

Shall we glance again at the story preserved for us for so long? How Jesus came to Jordan, and, holy as He was, perchance He too felt the awful weight of the past and coming years. And so He stepped in, using the means offered to ordinary wayfarers for the washing away of their burdens. And, as John, trembling, baptised Him with the symbolical water, and His past life was washed away and He stood ready for the future, the Heavens opened, as even now, and the Holy Ghost, "The Lord and Giver of Life" Himself, descended on to the head of Him who renounced all.

After that, you will remember, came the Temptation. We cannot picture that mysterious wilderness sojourn as

having anything to do with relaxing. Tension there must be at moments of great issue, but, after that mighty struggle, what are we allowed to see? The "an-hungered" Master resting, while angels minister to Him. Can lesson be plainer?

Then, if we look at that last wonderful supper—at the story of it, I mean—we hear again those words which have echoed down the ages: "Take eat. This is my body *given for you*. This is my Blood. . . . Do this . . ." Do we yet understand a tithe of His meaning? Only this do we know—that, turn where we will, hide where we may, everywhere about us is His Body and His Blood, His Life, broken, spilled for us, ready for our taking. Oh, we will let everything go. Dropping every fear, let us run to meet life with all its experiences, its gifts, its pains, its joys; let us take each gift, bless it and partake of it, and pass its fragrance on, grasping neither sorrow nor joy. Let us feed on that Body, that outpoured Life, finding it not only in the sanctuary, not only in the silence, but in the hum of the bees, the scent of the flowers, the ways of the animals, the glory of the storm, the wideness of the sky. Let us feed on that Body in the smile of the child, the cry of the forgiven, yea, in the passion that rends a man's soul . . . Yes—and, if we would not starve, we must find it in the noise of the struggle of younger growth, in the dull places and the drear places and the terrible places, where in truth He is broken, His blood shed for the feeding and the cleansing of men.

And then, having learned to find Him, learned to make room for Him, and to live by Him, there comes the whispered command: "Do this." And then, feeling like naked children, yet knowing ourselves to be guarded by His great outpoured Light, we must go out to the world, with nothing in our hands with which to feed the hungry but the bread of our own secret fashioning—bread which we know, incredible as it may

seem, will, if truly wrought, become aglow with His great Life.

And how shall we fashion this bread? Ah! that is the secret that each heart has to discover, for each one's bread is made in the depths of his own heart, and each differs. Only this we know, that if it is to avail to feed the hungry, into it must be kneaded the blood of the heart, the tears of the soul, and the shadow of the smile of Christ.

M. C. P.

THE SILENCE

SLOW pass'd the hours, all voiceless, without chime,
Till Time scarce lived. Nor knew I then what meant
That devastating change that shook and rent
Body from soul—making this last to climb
To aery heights and spaces vast, sublime,
Leaving her earthly frame all prostrate, spent
By that fierce wrench—yet trembling at the ascent,
Lest she return no more to Earth and Time.

That void gave back to Earth—a Neophyte ;
One that in sense no more finds life, nor aim
In things of sense ; one sever'd from the world,
Sever'd eternally, by one short night
Spent sleepless—when, quite sudden, a Silence came
And seem'd like years in isolation hurl'd.

R. W.

THE CHRIST OF THE ANDES

THE colossal statue of Christ the Redeemer (*Cristo Redentor*) was erected on the boundary line between Chile and the Argentine Republic in celebration of the Entente that had just been signed between the two countries after a period of very great tension brought about by a question of boundaries, which was satisfactorily settled by King Edward VII.

The conception of this monument came from the hearts of two Argentines, Señora Angela de Costa and Bishop Benavente. As President of the "Christian Mothers' Association" Señora de Costa undertook to raise the funds for the erection of the statue.

The statue is the work of an Argentine sculptor named Mateo Alonso, and was cast in the "Arsenal of War" of Buenos Aires from old bronze cannon and other was material contributed by both Argentine and Chile. The statue itself is nine metres high and stands on a granite base of six metres high. It was commenced in the year 1900 and finished in 1903; but it was not erected until the beginning of 1904 (March 13th). To reach its lonely site it was carried 1,050 kilometres by rail to Mendoza, and from there was dragged by soldiers and mules on a gun-carriage through the pass of Uspallata up the very steep slopes to the plateau where it stands, a task that required three weeks of strenuous effort. The site where the monument was erected is some 500 metres above Puente del Inca, or about 3,200 metres above sea-level.

The monument was unveiled on March 13th, 1904, in the presence of the Ministers of Foreign Affairs of both countries—Doctor Terry (Argentine) and Señor Silva Cruz (Chilean). It was a most beautiful day and there were about 2,000 people present at the ceremony. The religious ceremony was conducted by the Archbishop of Buenos Aires, Monsiñor Espinosa. The Guard of Honour was formed by one Battery of Argentine Artillery, one Company of Argentine Infantry, one Battery of Chilean Artillery and one Company of Chilean Engineers. After the ceremony, a great banquet of over 200 covers was held in a special pavilion constructed for the purpose.

The figure of the Christ opens his arms in an attitude of blessing the two sister Republics, and on the pedestal is the following inscription: "Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which, at the feet of the Christ the Redeemer, they have sworn to maintain." Thus was a serious dispute of over 70 years happily settled.

A. M. G.



THE CHRIST OF THE ANDES

THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARĀJADĀSA)

VII

There hung on the walls of the Co-Masonic Temple at Adyar three interesting documents from the T.S. Records. The first is Colonel Olcott's ne varietur as a member of Corinthian Chapter, Royal Arch, No. 159, dated January 12, 1860. The second is his Master Mason's diploma, in Huguenot Lodge No. 448, dated December 20, 1861; among the other usual signatures, Colonel Olcott signs his own diploma as Senior Warden.

But the third and most interesting document is H.P.B.'s ne varietur in the "Ancient and Primitive Rite of Masonry". Naturally enough, a sensation was created among American Masons, when the papers of 1878 announced that the famous Madame Blavatsky was a Freemason. The following is the correspondence in the "Franklin Register" (Mass). The cutting pasted in the Scrap-Book bears the date, Friday, February 8th, 1878.

The Author of *Isis Unveiled* Defends the
Validity of her Masonic Patent.

We are gratified to be able to present to the readers of the REGISTER this week, the following highly-characteristic letter, prepared expressly for our paper by Madam HELEN P. BLAVATSKY, the authoress of *Isis Unveiled*. In this letter the lady defends the validity of her diploma as a Mason, reference to which was had in our issue of January 18th. The

immediate cause of the letter from Mme. B. was the multiplication of attacks upon her claim to that distinguished honour, both before and since the publication mentioned.

The field is open for a rejoinder ; and we trust that a champion will appear, to defend that which she so vigorously and bravely assails.

That the subject-matter in controversy may be seen at a glance by those who may not be regular readers of our paper, we again print the text of her diploma :

To the glory of the Sublime Architect of the Universe :

Ancient and Primitive Rite of Masonry, derived through the Charter of the Sovereign Sanctuary of America, from the Grand Council of the Grand Lodge of France.

SALUTATION ON ALL POINTS OF THE TRIANGLE

RESPECT TO THE ORDER

Peace, Tolerance, Truth

To all Illustrious and Enlightened Masons throughout the world, union, prosperity, friendship, fraternity.

We, the Thrice Illustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, 33d and last degree of the Sovereign Sanctuary for England, Wales, etc., decorated with the grand Star of Sirius, etc., etc., Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed, and by these presents do declare and proclaim our illustrious and enlightened Brother, H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevalière de Rose Croix, Adonaite Mistress, Perfect Venerable Mistress, and a Crowned Princess of the Rite of Adoption.

Given under our hands and the seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light 000,000,000.

JOHN YARKER, 33d Degree, *Sovereign Grand Master*.

M. CASPARI, 33d Degree, *Grand Chancellor*.

A. D. LOEWENSTARK, 33d Degree, *Grand Secretary*.

To the Editor of THE FRANKLIN REGISTER:

Dear Sir: I am obliged to correct certain errors in your highly complimentary editorial in the REGISTER of the 18th January. You say that I have taken "the regular degrees in masonic lodges" and "attained high dignity in the order"; and further add: "upon Madam B. has recently been conferred the diploma of the 33d masonic degree from the oldest masonic body in the world."

If you will kindly refer to my *Isis Unveiled* (Vol. II, p. 324,) you will find me saying: "We are neither under promise, obligation, nor oath, and therefore violate no confidence," reference being made to *Western* masonry, to the criticism of which the chapter is devoted; and full assurance is given that I have never taken "the regular degrees" in any *Western* masonic lodge. Of course, therefore, having taken no such degrees, I am not a 33d degree Mason. In a private note, also in your more recent editorial, you state that you find yourself taken to task by various Masons, among them one who has "taken 32 degrees, which include the Ineffable," for what you said about me. My masonic experience—if you will so term membership in several Eastern masonic fraternities and esoteric brotherhoods—is confined to the Orient. But, nevertheless, this neither prevents my knowing, in common with all Eastern "Masons," everything connected with Western masonry—including the numberless humbugs that have been imposed upon the craft during the last half century—nor, since the receipt of the diploma from the "Sovereign Grand Master," of which you publish the text, my being entitled to call myself a Mason. Claiming nothing, therefore, in Western Masonry but what is expressed in the above diploma, you will perceive that your Masonic mentors must transfer their quarrel to JOHN YARKER, Jun., P.M., P. Mk. M., P.Z., P.G.C. and M.W.S., K.T. and R.C., K.T.P., K.H. and K.A.R.S., P.M.W., P.S.G.C., and P.S.

Dai. and P. Rite; to the man, in short, who is recognized in England and Wales and the whole world as a member of the Masonic Archæological Institute; as Honorary Fellow of the London Literary Union; of Lodge No. 227, Dublin; of the Bristol College of Rosicrucians; who is Past Grand Mareschal of the Temple; member of the Royal Grand Council of the Ancient Rites—time immemorial; Keeper of the Ancient Royal Secrets; Grand Commander of Mizraim, Ark Mariners, Red Cross of Constantine, Babylon and Palestine; R. Grand Superintendent for Lankashire; Sovereign Grand Conservator of the Ancient and Primitive Rite of Masonry, 33 * * and last degree, etc., etc., etc.—from whom the Patent issued.

Your "Ineffable" friend must have cultivated his spiritual perceptions to small purpose in the investigation and contemplation of the "Ineffable Name," from the 4th to the 14th degrees of that gilded humbug, the A. and A. Rite, if he could say that there is "no authority for a derivation through the Charter of the Sovereign Sanctuary of America, to issue this patent". He lives in a veritable Crystal Palace of masonic glass, and must look out for falling stones. Brother Yarker says, in his *Notes on the . . . Modern Rosicrucianism and the various Rites and Degrees* (p. 149), that the "Grand Orient, derived from the Craft Grand Lodge of England, in 1725, works and recognizes the following Rites, appointing representatives with chapters in America and elsewhere: 1. French Rite; 2. Rite of Heredom; 3. A. and A. Rite; 4. Rite of Kilwinning; 5. Philosophical Rite; 6. Rite du Régime rectif; 7. *Rite of Memphis*; 8. Rite of Mizraim. All under a Grand College of Rites." The A. and P. Rite was originally chartered in America, 9th of November, 1856, with David McClellan as G. M. (see Kenneth Mackenzie's *Royal Masonic Cyclopædia*, p. 43); and in 1862 submitted entirely to the Grand Orient of France. In 1862 the Grand Orient *viséd* and sealed the American Patent of Seymour as G.M., and mutual

representatives were appointed, down to 1866, when the relations of the G.O. with America were ruptured, and the American Sovereign Sanctuary took up its position "in the bosom" of the Ancient Cernear Council of the "Scottish Rite" of 33 degrees, as John Yarker says, in the above quoted work. In 1872 a Sovereign sanctuary of the Rite was established in England, by the American Grand Body, with John Yarker as Grand Master. Down to the present time the legality of Seymour's Sanctuary has never been disputed by the Grand Orient of France, and reference to it is found in Marconise de Negre's books.

It sounds very grand, no doubt, to be a 32d degreeist, and an "Ineffable" one in the bargain; but read what Robert B. Folger, M.D., Past Master 33d, says himself in his "Ancient and Accepted Scottish Rite in 33 degrees"; "With reference to the other degrees, . . . (with the exception of the 33d, which was manufactured in Charleston,) they were all in the possession of the G.O. before, but were termed . . . obsolete." And further: "Who," he asks, "were the persons that formed this Supreme Council of the 33d degree? And where did they get that degree, or the power to confer it? . . . Their patents have never been produced, nor has any evidence ever yet been given that they came in possession of the 33d degree in a regular and lawful manner." (Pp. 92, 95, 96.)

That an American Rite thus spuriously organized declines to acknowledge the patent of an English Sovereign Sanctuary, duly recognized by the Grand Orient of France, does not at all invalidate my claim to masonic honors. As well might Protestants refuse to call the Dominicans Christians, because they—the Protestants—broke away from the Catholic Church and set up for themselves, as A. and A. masons of America, to deny the validity of a Patent from an English A. and P. Rite body. Though I have nothing to do with American *modern*

masonry, and do not I expect to have, yet, feeling highly honored by the distinction conferred upon me by Brother Yarker, I mean to stand for my chartered rights, and to recognize no other authority than that of the high masons of England, who have been pleased to send me this unsolicited and unexpected testimonial of their approval of my humble labors.

Of a piece with the above is the ignorant rudeness of certain critics who pronounce Cagliostro an "impostor," and his desire of engrafting Eastern philosophy upon Western masonry "charlatanism". Without such union, Western masonry is a corpse without a soul. As Yarker observes, in his *Notes on the Mysteries of Antiquity*, "As the masonic fraternity is now governed," the craft is becoming a storehouse of "paltry masonic tinsel," "rascally merchants," and "masonic emperors and other charlatans," who swindle their brothers, and feather their nests "out of the aristocratic pretensions which they have tacked on to our institutions, *ad captandum vulgus*".

Respectfully Yours,

H. P. BLAVATSKY

In connection with H.P.B.'s claim to belong to "Eastern masonic fraternities," the following entries in her own handwriting in her diary, under dates Sunday and Monday, December 8 and 9, 1878, are interesting.

December 8. Then Carter-Maynard [came] with a Captain Hommons (a mystic, a seer and a Rosicrucian).

December 9. Captain Hommons came with Maynard—gave N:¹ the grip and pass word of the Madagascar . . .² and therefore was accepted as a Fellow.³

¹ "N" was one of the Eastern Teachers who worked through H.P.B. at the time; he is referred to in her *Diary* several times as occupying her body on many occasions.

² After "Madagascar" two signs occur, which presumably are the equivalent of the word "Lodge" or "Chapter".

³ i.e., a Fellow of the T.S.

THE THEOSOPHICAL FIELD

NEWS from Sweden is the first thing to catch our eye in the Field this month :

Theosophical lecturers in Sweden will have to be very much more alert, to work with the Church and Universities, who are now turning their attention to Theosophy. Ten years ago a Swedish Professor wrote a book called "Theosophy"; it has been used by many lecturers since, and seemed to be their sole source of information on the subject, but it was very unsatisfactory. Perhaps, through the systematic propaganda the Swedish Section has lately made, people are now taking a more general interest, and are studying its books rather than taking their information from outside sources.

About a month ago, in Malmo, a Church organisation arranged a series of lectures against Theosophy, by four professors from the University of Lund, but these proved to be more in its favour. The first speaker, the writer of the above book, introduced his subject by saying: "Theosophy is now too strong a factor in cultured life to fight; we must understand it," and he showed that reincarnation had been the consistent belief of the Greeks, Egyptians and Indians. The next speaker used as his chief source of information *Old Diary Leaves*, and ended with the following words: "Although there may be suspicious points in H.P.B.'s life, yet she was a soul of fire, to whom Occultism was not a superficial thing, but life itself." Another lecturer said that never in the history of philosophy and science had the world seen such a magnificent picture of the universe and its origin as in the cosmogony of Theosophy and Anthroposophy (Steiner). He doubted clairvoyance, but expressed his strong belief in intuition. According to his idea, if Theosophy dispensed with reincarnation and karma, it would be perfect. The next subject was Theosophy and Christianity, putting the Karma idea, of the one, against the God idea, of the other; but, as the lecturer thought that karma meant revenge, "An eye for an eye, and a tooth for a tooth," he was not in its favour.

While these lectures were taking place, a lecturer from the University of Upsala was giving a good presentation of Reincarnation and Karma at Stockholm; he quoted much from Mrs Besant. Speaking about the gift of genius, which Christians consider a gift from God, and Theosophists the working out of the faculties of the ego,

he said that in both cases it was a mere belief, and that we are therefore in the same boat.

The German Annual Convention is to be held in August at Weimar; we hear from the General Secretary that the Theosophical work continues steadily, and several lecturers are touring all over the country and "have had very great success".

Our Australian correspondent writes:

The work of the Theosophical Movement in Australia undoubtedly covers a much larger area than may be judged by the state of the Lodges or membership in the Society; and, serenely above the mists of struggle in which human personalities engage, there goes on a steady stimulation of interest in the big things for which the T.S. stands. There is a noticeable spirit of brotherhood and fellowship—to use the word of the moment—in various active groups throughout the Commonwealth, whether in church, school and college, or in the domain of social service.

In the political sphere quite the most important happening has been the sending of Mrs. Margaret Dale among Australia's delegates to the Conference of the Assembly of the League of Nations at Geneva, in September, by the Federal Government, thus affirming the great principle of the equal status of men and women in all phases of life. Mrs. Dale is the wife of Mr. G. E. Dale, solicitor, of Sydney; and the enclosed cutting tells of her work:

She was a prominent member of the Women's Club and of the Workers' Educational Association, and was one of the leading spirits in the movement that resulted in the passing of the Women's Legal Status Act in 1918. She was also President of the North Sydney Housewives' Association, whose agitation led to the establishment of the municipal markets in that centre. Mrs. Dale is the author of the Play, *Secondary Considerations*, which the Sydney Repertory Society produced last December, and is at present negotiating for the production in London of another play, *The Mainstay*. She is a daughter of Mr. C. L. Hume, of Castlesteads, Burrowa, and a grand-niece of the explorer, Hume.

The assembly adopted a committee's report in regard to traffic in women and children, recommending that the advisory committees should inquire into the abolition of systems of State regulation of prostitution. Mrs. Tennant moved the adoption of the report.

Mrs. Dale, who seconded the motion, said she had the advantage of coming from Australia, where, fortunately, traffic in women and children did not exist. Nevertheless, Australian women felt very strongly against the existence of those evils in countries with which Australia was in communication. She could not support any Resolution which even tacitly assumed any form of State regulation. There was a large and growing opinion that the existence of *maisons tolérées* was an incentive to the detestable traffic in women and children. There could be no appreciable amelioration of social evils while any sex discrimination existed.

The formation of committees of the League of Nations Union in the various States is a movement of far-reaching importance, and is already drawing a representative number of people together, to view international questions in the light of a brotherly spirit.

In the scientific world, the remarkable story of a pale green tree ant, perhaps the most remarkable species of a very remarkable insect race, a native of the forests of North Queensland, is of great interest. It is told by Mr. F. P. Dodd, of Kuranda, North Queensland :

These creatures live in large leaf homes in the tree tops, and their life history commences with the first flight into the wider world of a young queen, following her impulse and her destiny as the mother of a new community. He notices that in the wonderful methods of work, when they leave their first leaf shelter for a larger community life, and have to create their habitation by making of themselves tiny bridges and pulleys, there is surely intelligent observation as well as impulse.

Interesting decisions were made at the Conference of the Australian National Research Society recently. The note of Brotherhood was unmistakably sounded when, on the motion of Professor H. S. Carslaw, it was proposed: "That the Australian National Research Council is of opinion that the decision (with reference to ex-enemy scientists) of the Paris Conference of November, 1918, to limit membership of the scientific associations connected with the International Research Council to the countries named in the list then drawn up, should now be reconsidered. That a copy of this Resolution be forwarded to the proper authorities in London."

At the last Anglican Synod in Sydney favourable Resolutions were passed, giving greater opportunities to women in Church work. The power to elect women as members of the Synod in Western Australia was gained in 1921. This last year four women were elected from various parishes and took their places among the men at the general Synod of the Anglican Church. The Western State has thus again proved to be a pioneer in progressive movements among the States of the Commonwealth.

The Sections of Argentina, Chili and Brazil are trying to form a Confederation including all South America, thus sowing a seed of the future Theosophical "United States" of South America.

From New Zealand we receive the following :

The New Zealand General Election has come and gone, and once more the hopes of those who are in a hurry have been dashed to the ground by the rejection of the prohibition issue. The people have returned the old Government, but with a much deflected majority, and Mr. Massey will need to smile upon the few independents if he wishes to carry on. There is a striking similarity between party cries in New Zealand and the call of those who are unsettled in the ranks of the T.S. We have now in New Zealand a "Back to Seddon" movement, indicating a desire for the old "Dick" Seddon methods of legislation.

In surveying the outlook generally in the light of the recent polling, it would seem, to those who are looking for signs of the spirit of the new Race, that we shall require to exercise considerable patience, as New Zealanders do not at present manifest a keen desire for reform; nevertheless we may find consolation in the fact that, while we are

lacking in imagination, the country is unlikely to give ear to any extremist movement. We are at any rate on solid ground, though apparently standing still.

*

*

*

A part of the Field shines when we find a Dean of the Church of England telling us that God must possess a sense of humour, for is He not the "Gambling of the Cheat" as well as the Splendour of Splendid Things? He could not be God in all His glory if the "laughter as well as the tears" were not His, for "to the fullness of His Being the one is as necessary as the other".

J.

P.S.—Our esteemed contributor, Mr. W. Wybergh, of South Africa, sends the following extremely interesting communication :

THE GROUP SOUL IN MODERN SCIENCE

Interesting investigations into what Theosophists would term the group soul have recently been made by Mr. E. Marais, a South African scientist, in the course of which attention has been called to some remarkable facts, pointing, in the opinion of the investigators, to the existence of a "communal mind" in some of the lower orders of life, actuated by definite purpose and functioning independently of the matter with which it is connected. Experiments upon the common termite or "white ant" appear to prove that these insects are controlled, not only by their own individual mentality, but by a "communal or group mind as well, *without an organic connection or outward touch*". The communal organisation of a nest of "white ants" has of course long been known, but Mr. Marais has shown that if a part of the nest is entirely isolated by a sheet of galvanised iron, under ordinary circumstances the work will go on as usual. But, if the queen is removed from the main body on one side of the iron, within three minutes the ants on the other side, though completely isolated, will stop all work and a total cessation of their normal functions ensues. Normally, if the nest is disturbed they will resent intrusion and stoutly defend themselves, while the eggs will be carried into a place of safety. But, on removal of the queen from one side of the division, the ants on the other side will no longer bite, or concern themselves in any way with the eggs, and are completely demoralised. Again, if the nest is completely divided by a sheet of iron but the queen left, the normal work of building proceeds on both sides of the division at equal speed, and when the builders meet at the top of the sheet the complicated structure joins without the slightest irregularity. Mr. Marais holds that such experiments do away with our conception that mind is tied to matter; telepathy becomes intelligible and we begin to understand that soul may exist independently of the physical organism. He points out that the queen is in no wise the source of the communal

mind ; she is merely the physical medium through which its influence passes, and by which it is centralised, directed, and made effective.

Of equal significance is the extraordinary case of certain minute marine animals, called *Siphonidae*. These creatures normally grow until all organs are complete, so that digestion, propulsion and sexual functions can be performed by each individual. But when several individuals meet they attach themselves to each other, at first mechanically. But presently the union becomes organic ! Individual *siphonidae* surrender their separate entity in order to become, as part of a larger mass, mere organs of propulsion, of sex, of digestion. The composite animal then lives as one new body.

Are not these two cases extraordinarily pregnant with meaning ? The first seems really to establish the group soul of the animal kingdom on a firm scientific basis. But the significance of the second is even greater, deeper, and more mystical. Here we have, in humble form, a shadow of the way in which that which was a self existent life becomes in its turn only the organ or vehicle of a greater life—the first Life Wave becomes the vehicle of the second Life Wave, and that, in its turn, of the third. So too shall we become one in the mystical Body of Christ, cells in the Body of the Heavenly Man, distinct in function, yet one in the greater life of which we become the vehicle, and which is yet our own life and no other.

It would seem that Mr. Marais himself senses much of this, though he does not formulate it. For he compares the human organs to bodies moved by a common soul to a common purpose, while every single organ is again a complexity of parts, each of which has its own specific as well as a general function to perform. He concludes that the function of each bodily organ is nothing but the use it makes of a general force of Nature, and refuses to recognise any distinction between soul and life.

So does evidence accumulate, and so do our ideas more and more permeate modern thought.

W. WYBERGH

BRAHMAVIDYĀSHRAMA, ADYAR

THE reaching of the second century of lectures in the Brahmagvidyāshrama was marked by a social reunion of lecturers, students and listeners, under the Banyan tree on the afternoon of January 19th. Sixty persons partook of refreshments. The Vice-President of the Theosophical Society presided. The Principal reported progress. Short speeches were made by several lecturers and students in appreciation of the increasing usefulness and inspiration of the lecture-courses and the spirit of true human comradeship in which the work of the Ashrama was carried on.

In closing the proceedings, Mr. C. Jinarājādāsa emphasised the unique work that the Brahmagvidyāshrama could do in the intellectual world. To-day was a time of high specialisation. It was impossible to keep abreast of the growth of knowledge. Even scientific specialists could only work along restricted lines. In the modern intellectual world one could not see the wood for the trees. But the really important thing was not the amount of detailed knowledge that an individual might possess, but how he handled the amount of knowledge that he did possess. With a little knowledge one could do a great deal, provided one was at the centre. In a hundred and fifty years Greece produced an immense effect on the cultural history of humanity. Yet the knowledge of Greece was rudimentary, save in philosophy, and even that had not the inclusive Eastern conception; their Art was limited in its survey. But every cultured Greek made a point of knowing something of everything. What he possessed of knowledge did not confuse him. The Greek was a master of his intellectual house. Greece was at the creative centre of her own life, and so was effective in the world.

It was, however, impossible to come to the centre along present Western lines. In the ordinary Western University, students and professors lived only at the periphery of things; they could not clearly realise that there was such a thing as a centre. In the circumstances in the world to-day, it was necessary to supplement the accumulation of knowledge by the arousing of a new *faculty* of knowledge, by means of which knowledge could be properly handled. This was one aim of the Brahmagvidyāshrama. It did not teach deeply any one subject, but aimed at developing in its students the faculty of gathering and handling facts. This did not require long courses of lectures on any particular subject. With adaptability of mind, knowledge of facts could be got readily enough

by research in libraries. In the large survey which the Ashrama made, the faculty of knowledge was aroused; the north and south of knowledge was given, and this led the student towards the centre. As had been pointed out by a Master of the Wisdom, Newton did not "discover" the law of gravitation; it was always there, but Newton only saw it, at a moment when he was ready to receive a revelation of the law of gravity.

With proper receptivity, one began to be more and more sure of himself in dealing with the problems of life. It was the intention of the promoters of the Brahmavidyāshrama that its students should go forth into life, not feeling the burden of knowledge, but with a greater enthusiasm for living and service, and an intense inquisitiveness, accompanied by the assurance that their knowledge could always be arranged to make the habitation of the mind more and more beautiful. Brahmavidya, the knowledge of Brahman, implied a central attitude from which forcefulness in life was inseparable. The world really dwelt in the heart of man. It was towards that centre that the students of the Ashrama were being led—not to store their minds with facts, but to translate the world and its phenomena in terms of the inner life, which is an inseparable part of the highest nature of man.

The meeting was a most enjoyable one, full of inspiration for the future, springing confidently out of solid accomplishments.

I have to acknowledge gifts of books from friends in China, America and England. Direct acknowledgment has been made, but I mention the matter here for the encouragement of others. On the other hand the Ashrama's centrifugal operations are beginning. Information on oriental subjects is being called for; for example, a friend in Portugal asks for photographs of Tagore's Ashrama to illustrate a lecture, also of Indian architecture. Thus will be built up an International Bureau, a happy meeting-place of world needs and their fulfilment.

A friend in the Far East hopes to send one or two young Japanese students in September, and makes the very practical suggestion that, in addition to their Ashrama studies they should be taught shorthand and typewriting, so that they might have a means of livelihood on their return to Japan, as well as their mental and spiritual culture. This we can do, as we have good instruction in these and related subjects at hand.

J. H. C.

THE LAST CONVENTION OF COUNT KEYSERLING'S SCHOOL OF WISDOM

By DR. GABRIELE RABEL

AT this meeting, the fourth since the foundation of the School of Wisdom at Darmstadt, which was attended by exceptionally numerous visitors, Count Keyserling expressed his fundamental idea in an exceedingly striking and illuminating form. He said that man's life should be likened to a symphony. In an orchestra the cornet does not imitate the sound of the flute, nor does the violin enter into a compromise with the 'cello, to meet it half way in some passage. There are times when each keeps obstinately to its own *motif*; the instruments seem at war; but it is only a surface war. Underneath, everything is in harmony, held together by the significance of the work of art. Each one of the different sounds and voices is necessary to express the artist's meaning. The musicians are instructed as to *what* they have to play, but they are not told *how* to play their parts; and only by the way they do this can they shew whether they have understood the meaning of the symphony. The conductor of the orchestra generally enforces his deeper understanding upon the others. This is Keyserling's office. Through his universal, encompassing spirit he is predestined to act as master-musician, the man with the baton, who leads the orchestra. Most other men are only part of the band; their duty is to play perfectly their individual instruments.

This year's meeting was symbolical of the foregoing parable. The leading *motif* expressed in Count Keyserling's opening lecture was the following truth: it is not the neutralisation of contending forces that is creative, but, on the contrary, the enhancement of this tension. Whatever is not tense is dead. We must not try to smooth down partial differences; we must, to use a musical simile again, *counterpoint* them against each other, so as to bring them together in a higher unity.

This general theme underwent variations by eight different musicians. Count Keyserling's assistant teacher at the School of Wisdom, Dr. Rousselle, demonstrated the creative influence of contending forces in the idea of tragedy. The sorrowful, not wrought by fatal antagonism, is simply *sad*. The most potent tragedy lies in what Nietzsche expresses as "the immense paradox of the God on the Cross," who first had to suffer and to die in order to become the

Lord of the world. The next speaker was Dr. Troeltsch, Professor of Historical Philosophy in Berlin, an orator full of vitality. He spoke of the tension which oppresses and drives the student of history; the tension existing between the historical facts, which are all relative, inasmuch as they are causally connected with each other, and the realm of the absolute whereto our instinct leads us.

But particularly impressive were the next three speeches. The paradoxical grouping of a politician, a soldier, and a Jewish Rabbi, in itself brought home the leading idea of the School of Wisdom in a most striking way.

Ex-Minister von Raumer showed us how to render practicable the conjunction of oppositional forces in a higher unity in the political sphere. His was the momentous creation of the Central Organisation between the Employers and the Labour Unions in Germany, which was founded in 1918 and survived the Revolution. Raumer puts the idea of "association" in the place of every sort of "imperialism," the Socialist imperialism included. The word "democracy" should be superseded by the word "People's union" (*Volksgemeinschaft*). In the same way, associations between nations would be built up in a spirit which allows each separate one to become a leader in its own individual line. Does not this sound like a translation of the orchestral parable into the language of the statesman? And so it was possible for Count Keyserling to quote Raumer's example in his parting words, and to shew how many portentous problems can be, not *solved*, but *annulled*, so to speak, by being forced into a new synthesis. Thus the problems slowly disappear or lose their importance. In this sense, the agreement between Stinnes and Lubersac can do good work. "Considering the pain inflicted by Germany and France upon each other, it seems impossible to dream of reconciliation. Yet, thanks to a labour-union in this new sense, the thoughts and feelings of both nations can be diverted."

Major Muff's lecture on "Heroism and Spiritual Understanding" was an absolute incarnation of Keyserling's ideas. This soldier, who has truly imbibed the spirit of the Darmstadt School, has shewn to many for the first time what Keyserling means when he teaches that every calling can be ennobled and rendered profound through right understanding. In consequence, Major Muff's lecture was received with unprecedented enthusiasm. In his words living truths touched the hearts; we learnt what military dress, military bearing and speech ought to be—a symbol of something much deeper. For the first time anti-militarists grasped the truth of the saying that all differences lie on the surface. If, as Muff explained to us, the meaning of a soldier's life is "honour," and the meaning of "honour" is to be true to one's own soul in absolute self-sacrifice, then heroism, as a life-discipline, means continuous inward tension—a tension which makes even outward trifles significant. And he is right when he says: "The alternative—'Weimar or Potsdam'—is wrongly put. The hero in mind and the hero in deed are essentially related. Only the bourgeois stand in opposition to the hero. The former are intellectually-minded, whilst the hero draws water from sources which

remain closed to the intellect. But, on the other hand, where these sources run dry, there the heroic attitude becomes empty and hollow; honour is then an outward call, fulfilled duty turns into subalternity. Some will say: 'You speak of self-sacrifice, but does not the School of Wisdom teach self-realisation?' And I would answer: 'Try and feel, through the example of the orchestral players, how self-abnegation and self-realisation can fall into one.'

After the soldier spoke the Rabbi. Leo Baeck, perhaps the highest representative of living Judaism, put the "perfected man" of the antique world, whose ideal and symbol is the perfect work of art, in opposition to the "man of tension," who realises infinity within and around himself. When anything perfected perishes, it is for ever dead (*perfectus*=finished, perfected, vanished). A culture of tension, on the other hand, only dies in order that it may be born again. The biblical man feels the elastic tension more than any other, because God is at the same time farthest from him and yet the sole real and essential thing in his life. This is the only soil on which ethics can grow. The categorical commandment: "Be ye therefore holy as God is holy," is purely ethical. Everything else is made up of friendly counsels. And because man is not unconditioned, but conditioned by God, who has placed him in eternity, so all life becomes a battle with eternity, a strife with God himself. Through the force of his love, man compels the infinite to enter his finite life. God says: "My children have conquered me," and progress only appears where man has conquered God. The effect of these words was indescribable; we were awed, and felt as if we had witnessed the resurrection of the spirit of the Old Testament.

These two lectures, the soldier's and the Rabbi's, were the crowning moments of the Convention. New hopes rose in our breasts through these men's words. If all Jews were as profound as this Rabbi, if all soldiers understood the roots of their profession as deeply as this Major, we would witness no anti-Semitic feeling, and none would look upon the military calling with scorn.

In his parting speech Count Keyserling made use of a grandly-vulgar comparison, in order to characterise the social conflicts which raise such a hue and cry nowadays. They appear to him like the peristaltic movements of the intestines—something which disgusts and of which one does not care to speak in decent society. Only sick men are conscious of their digestive organs and talk about them. We must reach the point where all these subordinate problems, these "entrail" businesses, order themselves automatically. When this lesson has taken possession of us, and only then, will it be possible to build up a higher rhythm, and only then will men's true, real history begin. In the meantime, the School of Wisdom acts as the torch which lights up the path for all.

Gabriele Rabel

A LETTER FROM SWITZERLAND

[One of our well-known workers, for many years the very successful Superintendent of our Olcott Free Schools, Madras, writes the following letter. It is so interesting that I share it with our readers—A.B.]

I WONDER why I am honoured(?) with having the *O. E. Library Critic* sent to me for some months past? The editor evidently does not know that, though a young member in the T.S. at the time of the "Judge Secession," I was one of those in Chicago who helped to save the American Section. I was glad to read Dr. Mary Weeks Burnett's letter in *THE THEOSOPHIST* of August, 1922. She was my good friend and godmother in the T.S. and E.S. To me it is interesting to see how the various upheavals in the Society have come and gone.

It is also interesting to watch other movements around us, especially those of and for the young. Boy Scouts are to be seen more or less everywhere in Switzerland. Over 30,000 boys have taken part in the movement since its introduction into this country in 1912. At the end of last July Sir Robert Baden-Powell was expected to give a lecture on "Education through Love instead of Education through Fear," at the International Congress for Moral Education, held in Geneva. In June, at the T. S. Congress, a lecture was also given on "Scouting". At the close of this (some one having known that I had introduced the movement into the Olcott Pañchama Schools) I was asked to make some remarks about it. While in Geneva I had the honour and pleasure of being introduced to the Director of Public Instruction there. He is a very liberal-minded man, with quite Theosophical views. Though he is always very busy, we had a full hour's most delightful talk on educational matters. He takes a special interest in poor children, and sees that they get fed and clothed, and sent to the vacation colonies during vacation time. He educates the parents at the same time, explaining to them the duties they have towards the children with regard to their health, as well as other things. He reprimanded a father who, out of false pride, had not sent his two underfed boys to the soup kitchen, nor taken steps to have them sent to the vacation colony. The Director explained to him that, if he had sent them, he would not have been asking for or accepting charity.

Everywhere much is being done for the starving children in the neighbouring countries and in Russia, both by individuals who receive children for a stay of several weeks into their own homes and by various associations who collect money, foodstuffs and clothing. Thus

the "Swiss Committee of Children's Help," with seat in Geneva (there are others in Berne and Zurich), collected since December, 1918, till June 10th, 1922, 1,949,114 francs in cash, and articles of food and clothing to the value of 3,275,000 francs.

On October 1st, while your birthday is being celebrated at Adyar, there will take place the opening of a national sanatorium at Leysin for high school and university students suffering from tuberculosis. Everything is so arranged that they can still pursue their studies. It was at first proposed to make it an international institution, but then it was thought best to go slowly and see how funds were coming in. The students in Zurich collected a large amount, but a great deal of money is needed. There is much unemployment in Switzerland also, and there are a good many demands on people's purses; here we have not the millionaires and multi-millionaires America can boast of, but most people like to help in whatever way they can. Government also has given a good amount.

In order to make it possible for the numerous small and isolated villages and hamlets to be provided with highly welcome reading matter, the "Swiss people's library" was founded two years ago, as a public institution, having for aim the introduction of "wandering book supplies". In cases containing 20-100 volumes the most distant mountain village, the most isolated workshop, can always find varied and most useful reading-matter, paying $\frac{1}{2}$ anna per book. The cases are being circulated, of course. The institution does not support propaganda for any parties or classes. The literature sent out supplies the wants of all, and gives full information about all great movements of the present time. This year the proceeds of the sale of "Independence Day" cards (August 1st) were voted by the Federal Government for this people's library.

Lately the teachers of elementary schools in Zurich were invited to write prize essays on the manner in which they would teach children in the higher classes, what was the usefulness of the League of Nations, and why it should be supported by everybody.

A good many years ago Switzerland, following the example of the U.S.A., created a national park, setting aside a certain territory in the Ct. of Grisons, in which no animals were allowed to be hurt. Several Cantons have since also instituted cantonal parks where the animals are protected. This summer there came at several times reports of chamois and deer browsing peacefully in other parts of the country; thus a herd of about thirty chamois near the railway line going up the Jungfrau did not let itself be disturbed either by the noise of the train or by the shouts of delight of the passengers. I myself saw three deer quite near the line between Zurich and Schaffhouse in a meadow not far from a small forest. They did not run into this, but quietly looked up at the train dashing by. In a kitchen in a large village a pair of swallows built their nest on the top part of the electric lamp shade. The people did not disturb them, and they were not disturbed by the coming and going of the inhabitants,

but quietly hatched out their young ones. In another village in a public building a pair of swallows had built their nest in a passage on the top floor. The electric light there seemed to have shone into their nest, so they covered the part of the shade turned toward them with some of their building material, in order that the light at night might not keep them awake.

To me it is very interesting to study the people in the Tessin, especially those in the country or up in the mountains, where I was for ten days lately. They remind me very much of the Indian poor. They are very trustful, contented with little, joyous withal. Religion plays a great part. One may see in a little lane along a barn, in a niche, a tumbler with flowers placed under a faded picture either of the Madonna and Child or some saint. There is, however, very little singing among the people, and what one hears now and then reminds one also of South India. In Locarno there are a good many people from German-speaking Switzerland. They have formed a Choral Society for men. This has already several times gone to the hospital garden to sing for the patients. The nurses bring out as many as they can on the balconies, so that they can hear better. All are always delighted. The interesting feature is that the performers are Protestants and sing in German, while the listeners are mostly Roman Catholics and understand and speak only Italian.

In the Ct. of Zurich, where every village boasts of either a band or one or two choral societies, of men, women, or mixed, they often sing in prisons or reformatories. For this purpose the teachers' singing club of the town of Zurich, last New Year's eve, walked nearly two hours to make the inmates of the prison feel they were not forgotten by their fellow men, in singing out the old year and welcoming in the new.

Locarno has no prison. Last week, up in a mountain valley, I was told of a man who, two years ago, though generally of a quiet disposition, lost his temper in a dispute, and, in the scuffle which followed, broke his adversary's arm. When, some time later, the policeman came to fetch him, he told him it was not necessary, as he was coming himself to be judged. It seems he was detained, and, when the potatoes were ripe, he asked to be allowed to go home to dig them up. He was allowed to do so, and he returned when he had gathered in his crop. I might here add that I had been living here in Locarno for seven months, when I saw for the first time a policeman in the streets; he was walking in front of the custom house.

In the Ct. of Berne there has been for years a kind of colony prison where the prisoners work on a large estate which *is* the prison. They are on parole. In another part, also of Berne, when there are any prisoners, they are allowed to go and help in the hay-making and harvesting, no warden going with them. No escapes have ever taken place.

There is a certain sense of justice inherent in the people. A little while ago in the Ct. of Uri a man's house and barn—they were small—were burnt to the ground while he and his family were away in the fields. The neighbours were sorry for him, and made a collection that he might be able to build again. He refused the money, saying he had some savings and was able to work, so he could start again fresh in life without taking their money, for which he thanked them.

A few weeks ago some young "gentlemen," having left the summit of Mount Pilatus, coming further down, "amused" themselves by rolling down some big stones, either not thinking or not caring what harm this might cause to the cattle or their caretakers below. However, some of these shepherds awaited the arrival of the young men, and would not let them pass until they had carried up the stones again to where they had sent them rolling. The youths wanted to bargain, and offered the shepherds 100 francs, which these would not accept; then 150 francs were offered and likewise refused. Though such a sum, even divided among several, would have been quite a boon to the poor men, it was not money they wanted, it was a lesson they intended to give which would not be likely to be soon forgotten, as it took the young "gentlemen" three hours' hard work to replace the stones properly.

When one reads of the continued discomfort of the third class Indian passengers, one feels quite glad that the third class carriages in Swiss trains are such that almost everybody travels in them, even Americans who are accustomed to their Pullman cars.

C. KOFEL

CORRESPONDENCE

YOUTH AND SEX

I UNDERSTAND that the Theosophical Society claims to be a progressive force in modern thought, and yet it has so far completely ignored one of the most vital questions of the day—the sex problem. Like any other movement, our Society depends ultimately for its continued existence on the younger generation, whose most pressing difficulty, I submit, is, and always has been, the control and transmutation of the potentially finest and yet most often degraded force in one's being, the great "creative urge," or sex instinct.

While the Theosophical Society, claiming, as it does, deeper knowledge of the fundamental problems of life, does absolutely nothing, it is left for others, bereft of any occult knowledge, to attempt the thankless and extremely delicate task of providing a common-sense answer to the insistent demands of youth. Young men and women, about to step into the arena of life for the first time, do not want details of Rounds and Chains, or mystical accounts of Cosmic Initiations, but practical advice from those with greater experience than themselves on the method of dealing with the difficulties which beset them at every turn; and where is there a problem which, wrongly handled, can cause more harm, or, rightly handled, can liberate more energy for the helping of the world, than in the field of sex?

If the younger generation, demanding, as is their right, light on these difficulties, cannot find a solution in Theosophy, they will assuredly turn elsewhere; a fact which well merits the attention of the leaders of Theosophical thought, for it is on the younger generation that the continued existence of the T.S. ultimately depends.

What is the reason for this silence and inaction? Is it cowardice, on the principle that, if a thing is difficult, the wisest thing for every one is to leave it to some one else, or is it prudery? If the T.S. is going to continue to exhibit the same hypocrisy and Victorian prudery on sex questions as is shewn by contemporary societies of a similar nature, the sooner it abandons its pretentious ideals the better.

Youth will turn to the philosophy that will provide a reasonable solution to its difficulties, and a problem that young people are frankly and freely discussing among themselves at the present time is, I submit, a subject worthy of the best brains in our Society. Such vague remarks as "transmutation, not suppression" are all very well as far

as they go, but the youth of to-day needs detailed, practicable, *tested* advice on the means whereby this ideal end may be obtained. Some there are who find a solution to their difficulties by experiment and personal research—not a particularly healthy method; while others follow the questionable advice of well-intentioned but ignorant investigators. Meanwhile the Society that claims most knowledge imparts least to the world.

Let the Theosophical Society wake up to its responsibilities, and let prudery and other archaic childishness be relegated to the limbo of forgotten things. Otherwise youth will find its own solution elsewhere, and when the day dawns on which the present leaders of the T.S. will look to the younger generation to “carry on,” the latter may truthfully reply: “You did not help us when we needed help, why should we help you now?”—which means that the T.S. will thereupon come to an inglorious end, for it is on the younger generation that its continued outer existence ultimately depends.

I hope you will give full publicity to what I have reason to believe is, however badly expressed, the unspoken thought of the majority of my own generation in the Theosophical Society.

T. C. HUMPHREYS

CAPITAL PUNISHMENT

THE attention of the whole world has been called to the glaring **tragedy** which a Conservative Government has allowed to take place in England—the hanging of a woman and of a man scarcely in the prime of manhood, both for the same murder.

With the horror of the murder I am not for the moment concerned, but two, or rather three, horrors do not mitigate the first. It is fifteen years since England shamed herself by hanging a woman, but it is only a few months ago that two quite young men suffered the extreme penalty of this savage law.

A Christian country claims no belief in reincarnation; the Church teaches that in one life salvation is gained, and that Christ came to teach compassion; these two considerations seem to make it far worse that the crime of capital punishment still exists in a Christian country. England might well learn from the countries of the East, where their religion has taught them that it is a wrong to put a man to death. In countries where England has jurisdiction, if a death sentence is involved, according to English law the judge can pass a “life” sentence instead.

Our treatment of criminals shows us to be still in the age of savages, and we have in that respect no claim to call ourselves civilised in any sense of the word, for we show no civility to our criminals, who number roughly 180,000 per year—that civilisation should bring civility to all members of the community is a matter of course.

We claim to be pioneers in the Theosophical Society, and we cannot let this pass without protest; of the many reforms that are needed, possibly among the most urgent are the abolition of capital punishment and drastic alterations in our entire penal system. The greater the criminal, the more care he needs; the individual has to be cared for, taught, raised to a better standard of life, as well as the State guarded. It is the State that is in fault if there is crime, the State that is inadequate in its educational system and care for its people; it is the State that is responsible; we are the State.

Each member of the country, each citizen, shares the shame that has overtaken our country in this deed, and it is each citizen's responsibility to see that "these things ought not so to be". There is something extraordinarily grotesque in the fact that the law in its horror can only be carried out by making the victim insensible by drugs, and therefore unaware of the fulfilment of the penalty. I do not know if it is worse that a woman should be hanged than a man; it seems so; she is of finer make; but capital punishment for all must go, and possibly the horrors of this double tragedy will rouse the public from its lethargy, and public opinion will decide that it shall never take place again in our country, which we dare to call the land of the free. We must not, however, stop here; the whole system of our treatment of criminals must be revolutionised; no longer can the spirit of vengeance and vindictiveness rule our sentences and treatment, but a spirit of responsibility to a weak brother, of care, of help, of example, must take its place.

Our breakers of laws, when discovered, are treated as outcasts, and are not helped to fulfil the law; but how often is crime condemned? We are still in the age that treats *discovery* as the crime, and not the breaking of the law. Our hypocrisy is hideous, and the climax is reached when we allow a woman to be made insensible, to enable us to carry out the punishment of which she is unconscious. This man and this woman, who have suffered the extreme penalty of the law, will doubtless have their names and life-size figures perpetuated at Madame Tussaud's waxworks in the room of horrors, as has been the damnable custom for the last thirty years or more. One sometimes wonders as to the ghastly effect that this savage exhibition has on other planes on the people there represented. If the public realised, first the horror of the execution, and then the horror of perpetuating the memory of crimes, both would cease.

Our part, then, is to give ourselves more and more to work for the upliftment of humanity, never forgetting that crime is generally ignorance, and a criminal generally mentally deficient, or "wanting" in some way, and diseased oftener in mind than body. We must also remember that the makers of our laws are deficient by being inefficient, and that they also need educating to distinguish civilisation from savagery, mercy with justice from condemnation.

WAYFARER

QUESTIONNAIRE ON THE ESSENTIALS OF
SELF-GOVERNMENT

MAY I suggest that perhaps Babu Bhagavan Das has overlooked one practical consideration. How many individuals are there whose normal, everyday actions are guided by their Higher Self? Very, very few. The evolution of the Higher Self is a long and difficult matter—the culminating effort of millennia of struggle and experience.

Can it be very different with the Higher Self of a nation? And is it reasonable to believe that many nations in the world to-day *have* Higher Selves, in any practical sense of the word? Men of genius are sporadic indications of the national Higher Self. Shakespeare is the only man who has ineffaceably stamped himself on the British character and moulded it unmistakably in the right direction. Perhaps a dozen lesser men or women may have contributed; and possibly still more have, like our President and H. P. Blavatsky, wielded enormous influence, though unnoticed by the public of the day. But we cannot wait to form a government until Abraham Lincoln is available; we must take what material we can get. Doubtless we should get better material than we do. There should be some better system of national education than any we have evolved so far, and boys and girls destined for Parliament should be selected and trained from a very early period. This will never be done until the nation organises itself on Socialistic lines, and gets rid of the “calf of gold” and all its worship implies.

In India the case is somewhat different. There, we can see, there has been for many ages a well-defined Higher Self, as shewn by the hundreds and thousands of saints, yogis and mystics, who have from time to time influenced the world's thought. The trouble is that the Higher Self of India, for some reason, has lost the power of functioning properly. The besetting sin of India is non-co-operation with the life of to-day. Indians must learn to abandon that paralysing inertia and “stoop to conquer” the modern world by delivering its ancient wisdom in some form that the world can understand.

H. L. S. WILKINSON

NOTICE

THE Recording Secretary notifies that all correspondence to the T.S. Lodge in Shanghai should be addressed as follows:

THE HONORARY SECRETARY,

*Shanghai Lodge,
29 Ave. Edward VII,
Shanghai, China.*

REVIEWS

The Problem of China, by Bertrand Russell. (George Allen & Unwin, London. Price 7s. 6d.)

A young Chinese student who came to Madras recently, delivering a lecture on "Swarāj in China," said that, until the contact with Western civilisation took place, China was like a giant who had fallen asleep, but that China had now awakened; he then went on to show the signs of this change of consciousness and its signification. This gentleman belongs to a family which is taking a prominent place in the direction of Chinese foreign relations, and it was most interesting to find, by comparison, what a grasp of essential facts Mr. Russell discloses in this very interesting book.

Its peculiar value as a contribution to thought on Far Eastern problems is that it gives the view of one who, though an Occidental by birth, is able by remarkable breadth of intellectual culture and temperamental flexibility to see things as the changing Chinese see them. It has also an additional recommendation in that it marks out very clearly certain definite lines of cleavage between East and West. It assesses the value of each, and indicates the way in which wise statesmanship on the part of both may lead to that mutual benefit and good fellowship upon which alone the peace and welfare of the whole world may be securely established.

The burning science of the moment is psychology, and Mr. Russell would have us psychologise nations as well as individuals. We have artists, soldiers, merchants, scholars, etc., among the former as well as among individuals, and the sooner we recognise this, the sooner will the League of Nations become a living organism, capable of adaptation to the higher reaches of civilisation which lie hidden in the future for our humanity. He tells us that:

Our Western civilisation is built upon assumptions which, to a psychologist, are rationalisings of excessive energy. Our industrialism, our militarism, our love of progress, our missionary zeal, our imperialism, our passion for dominating and organising, all spring from a superflux of the itch for activity . . . The evils produced in China by indolence seem to me far less disastrous, from the point of view of mankind at large, than those produced throughout the world by the domineering cocksureness of Europe and America. The great war showed that something is wrong with our civilisation; the experience of Russia and China has made me believe that those countries can

help to show us what it is that is wrong. The Chinese have discovered, and have practised for many centuries, a way of life which, if it could be adopted by all the world, would make all the world happy. We Europeans have not. Our way of life demands strife, exploitation, restless change, discontent and destruction. Efficiency directed to destruction can only end in annihilation, and it is to this consummation that our civilisation is tending, if it cannot learn some of the wisdom for which it despises the East.

Having sounded this note of warning, Mr. Russell gives a brief outline of the shaping of Chinese history up till the nineteenth century; then, of China's subsequent relations with Western Powers and Japan; finally, of the changed conditions of modern China. A chapter is devoted to "Modern Japan," and others to the relations existing between Japan and China both before and during the war of 1914. Then we are shown how little was really accomplished by the Washington Conference, and how vital are the present forces and tendencies in the Far East in determining not only the future of America, Japan, Russia and China, but of all mankind. A comparison is drawn between Chinese and Western civilisations, and industrialism and higher education in China are touched upon. The last chapter is given to "The Outlook for China," which is not regarded as very promising at the moment of writing, and Mr. Russell concludes with the hope that China will keep her head and not follow the Western nations in their wild militaristic rush towards destruction.

But if Chinese reformers can have the moderation to stop when they have made China capable of self-defence, and to abstain from the further step of foreign conquest; if, when they have become safe at home, they can turn aside from the materialistic activities imposed by the Powers, and devote their freedom to science and art and the inauguration of a better economic system—then China will have played the part in the world for which she is fitted, and will have given to mankind as a whole new hope in the moment of greatest need. It is this hope that I wish to see inspiring Young China. This hope is realisable; and because it is realisable, China deserves a foremost place in the esteem of every lover of mankind.

A. E. A.

Via Triumphalis, by Edward J. Thompson. (Oxford University Press, London, Bombay, Calcutta and Madras. Price Rs. 3.)

Mr. E. J. Thompson, Principal of a Missionary College in Bengal, and critical exponent of Tagore's Bengali writings, is also a poet of more than ordinary endowment. He went to Mesopotamia as an army chaplain, and this book of lyrics reflects his experiences there. But the *Via Triumphalis* is not, as might at first sight be supposed, a book of armed and marching poetry, headed by the "God of Battles". On the contrary, the *Via Triumphalis* is a road beyond Beirut, along which the poet tramps and sings of Nature's variety in contour, atmosphere and growth, with as much particularity as Meredith, if with less afflatus and vision. There is war in the book; but its smoke

is shot through by a pungent irony of protest, which, while it recognises and celebrates the fine qualities of men keeping their hearts up in the face of fatigue and wounds and death, pierces to the fundamental lunacy of organised, glorified and State-aided murder. Where can contemplation find a place when killing is afoot!

If you stayed a spell
By the cactus-hedged fig-grove and midway well . . . just then
Some damned gunner would shoot—they can't abide
That things should rest, these men that shoot . . .

And he cries out:

God, since we men have made
Such havoc in Thy flowers . . .
Forbid that in Thy Kingdom any dwell,
Save children, and those child-like hearts that died . . .
Grant, where Thy heavenly hill is,
There may be flowers and children, Death being dead!
That, howsoe'er those slopes be tulip-red,
He walk not there among the lilies!

As for the "God of Battles" (the tribal deity invoked throughout Christendom in the testing years after 1914), he can find but a little place on the paradoxical lips of this Christian singer who calls on Hill-Gods and River-Gods (with a capital G!) and is a rank Pagan on the hunt for the Wordsworthian "glimpses that would make me less forlorn". Proteus and Triton do not rise from the sea to Mr. Thompson's bait, for he is (in this book) in the hill and desert country, but Pallas (she at whose hand "the bird of wisdom" sits blinking) is not far away.

As down the Kedron valley I was riding,
Where olives veil the rock-cut tombs, I saw
An owl, who neither for myself had awe
Nor of that glaring hour had thought save scorn,
But ruffed his wings and perked each feathered horn,
In anger that I came; but I was glad.
For why? You ask, as chiding
A mind so lightly stirred
Know then, this joy I had
For sunlight on gray leaf and ragged stone;
But most to see, vouchsafed to me alone,
There, on Athene's bush, Athene's bird.

In these lines, entitled "Bush and Bird," there is the combination of joy in Nature, scholarship, and their association, which, expressed in a manner that would gladden the heart of Mathew Arnold, will carry their author into the permanency of anthologies, and add a fourth (and different) Thompson to the memory of English poetry.

J. H. C.

Trades that Transgress, by G. Colmore. (The Theosophical Order of Service, 3 Upper Woburn Place, London.)

Mrs. Baillie-Weaver, better known to the public as Gertrude Colmore, has done a service in republishing these articles in book form. There is need for a presentation of facts in regard to the trades that transgress, in a form not too painful and yet expressed in such fashion that the actual conditions in these trades are revealed. The book is not pleasant or amusing reading, but it is written in a spirit of generosity which will commend it to those readers who dislike fanatical literature. Thoughtful people who desire to meet their social karma, if they are not already in possession of the facts presented here, should certainly read the book.

The line which the author takes may be gathered from the following:

It is necessary to emphasise the fact that love is . . . *the fundamental law of manifested Being*, because there is a tendency to look upon love . . . as a sort of *hors d'œuvre* to the main business of the soul's development, rather than a sense of obligations to be discharged in daily life; above all, to narrow the field of its operations according to personal predilection, to practise it within the confines of that field, and to imagine that the observance of the law in some one particular compensates for breaches of it in the others . . . An all-round observance is not an easy task, and we fail in it lamentably . . . from two causes. One cause is selfishness, the other is ignorance; but the first is the root-cause, for part of our ignorance is . . . wilful . . . As yet the bulk of mankind are blind to the *usefulness* of the law of Love. They look upon it as being in conflict with material advantage, as opposed to physical plane happiness. It is not so.

Mrs. Baillie-Weaver goes on to prove that several of these trades are unnecessary, being trades of amusement—such as performing animals—or fashion, such as the fur and feather trades. The condition of the pit ponies in the coal trade also seems unnecessary. Of the meat and worn-out horse traffics there is nothing good to be said; but, again, the writer takes the moderate path of asking for those regulations which will mitigate immediate and unnecessary suffering, though probably she is wise enough to know that, once we begin to consider the question at all, the burden of misery inflicted upon animal life by these trades will be such that we shall become crusaders against their very existence.

Theosophists, particularly, should make themselves familiar with these facts, given quietly, sincerely and without unnecessary painfulness in this little book. The knowledge of such facts constitutes a stimulus to the type of thought which, little by little, is building up a new social conscience, a conscience which will not tolerate injury to any of the Younger Brethren.

E. H. GARDNER

Harmonism and Conscious Evolution, by Sir Charles Walston.
(John Murray, London. Price 21s.)

The author of this book, who is Director of the Fitzwilliam Museum and Slade Professor of Fine Art at Cambridge, tells us that he shaped it more than forty-six years ago. During all this period his studies, in which he has spent his life, have centred on Greek Art and Archæology, and the History and Theory of Art generally. He gives the name of "Harmonism" to a philosophical system for the reconstruction of civilised morals, leading to "a reconciliation and harmony between the immediate and ultimate aims of life and thought". He tries to show that the instinct for harmony is active in the discovery of truth, and that the "direct aim of all thought, science and philosophy is the recognition and establishment of truth; whereas in æsthetics and art, harmony, proportion, form and beauty are the direct aim and end of man's mental activity".

The last chapter of the first part of the book is entitled "The Dominance of the Æsthetic Attitude," or the harmonistic instinct in man's ordinary life, showing how this instinct is really a view-point of the nature, life, works, actions and thoughts of men. He uses the word "harmony" here in its sense of beauty, and leads us back to the Pythagorean conception that number is the soul of things, showing that symmetry of form gives an instinctively grasped pleasure to eye and ear. This is made clear by several experiments, dealing with the fact that "distance (or nearness, as the case may be) lends enchantment to the view". Next he shows that self-consciousness, as distinct from consciousness of the outer world, marks a late stage of evolution. He uses a word which may at first repel, *harmoniotropism*, "the instinct of turning towards harmony," and *aristotropism*, "the turning to the best," the ideal, which represents the real aim of the higher mental faculties of man. There is no space here to follow out his detailed treatment of this part of his subject.

Next he deals with the active influence of the æsthetic or harmonistic principle, in love, in the joy of living, in play and art; with the dominance of this attitude in cultured life, in ordered ways, manners and dress, in the moral harmony existing in justice and charity in social life, thus leading up to what is the perfect standard of life; finally, in politics and religion. In all these the principle of harmony shows itself by man's æsthetic attitude of mind.

The second part we may briefly describe as the application of these rules to the special occupations of the fully developed normal human being, such as the search for knowledge, the cult of beauty,

pragmatism, morals, politics and religion. We may summarise the treatment of these sections by quoting a striking passage :

To read intelligently and to understand a dialogue of Plato, or a book of Aristotle, the works of Spinoza and of Kant, the *Principia* of Newton, the mature and clear exposition in the writings of Darwin and Huxley—nay, to understand and to appreciate the construction of the Forth Bridge, and the machinery in a motor-car, or an aerial machine-gun—produces the same class of emotion as when we read or see a great drama or a play of Shakespeare, a great poem of Homer or Dante, a comedy of Molière, the masterpieces of Goethe, or what overcame the spectator when standing before the Zeus and Athene of Pheidias, or in the Sistine Chapel of Rome, or before "The Last Supper" of Leonardo, or the great cathedrals of Chartres or Amiens, Durham or Lincoln, or when we are thrilled by the music of Bach and Beethoven, or the music-drama of Wagner. Read the great works of science and philosophy ; and if you are able to concentrate your attention upon them and are sufficiently prepared to understand the facts that are conveyed in logical sequence and in harmonious composition by the master minds, there will pervade your consciousness the same æsthetic feeling which moved you in the reading of Shakespeare and Dante. At times, in the reading of these great poets, or in the *Faust* of Goethe, or even in one of the sonnets of Shakespeare or Wordsworth or Matthew Arnold, we cannot distinctly discern whether it be the supreme truth conveyed or the beautiful rhythm and harmonious melody of the language which stirs our æsthetic emotions ; but in every case, in the work of the philosopher or of the poet, it is through the harmonious composition that truth penetrates our consciousness and fills us with the corresponding emotional mood, as the beauty of form and language fill our consciousness with the harmony that is essentially of the same nature as that of truth.

The book concludes with a valuable "Educational Epilogue," urging that the main objects of all education should be "harmonious proportion in the human faculties and their functioning in life ; perfect physical health and the co-ordination of the forces of the soul and body" ; in short, *mens sana in corpore sano*. There is an Appendix containing a lecture on "The Future of the League of Nations" and an article on "America and the League of Nations" ; also two articles in French.

F. L. W.

Belief in Christ, by Charles Gore, D.D., formerly Bishop of Oxford. (John Murray, London. Price 7s. 6d.)

This is the second volume of Dr. Gore's series entitled *The Reconstruction of Belief* ; the first, *Belief in God*,¹ has had a wide circulation and has made its mark among a certain set of people. This second volume is a stronger and a more convincing book ; the author has taken his subject more in hand, though very reluctantly one has to admit that he needs a stronger hand still. He takes his readers up to a certain point and then drops them, apparently without giving satisfaction ; one who was doubting but earnestly seeking truth would not be convinced nor helped by this book, because Dr. Gore does not seem to get anywhere ; but to the orthodox he will be helpful, for he will help their orthodoxy and make them feel that they can pat

¹ Reviewed in THE THEOSOPHIST, May, 1922, p. 218.

themselves on the back and be content where they are and with what they have got, and a lurking doubt will be hushed, though not satisfied.

We have a great admiration for Dr. Gore's work, and there is no doubt that he is one of those staunch Churchmen who are reaching out for something and have not got quite all they want. This is very good for the Church, which has always a tendency to narrowness, for he tries very hard to bring reality and life back to Christianity, and so is often torn between the bondage of the Church and the unlimited freedom of the Christianity of Christ. This comes out again and again in this volume.

The purpose of this work is, as he says, "to make the enquiry about Christ's person afresh, with a mind as open as possible to all sources of evidence, and with a resolute determination to go 'whither the argument leads'"; and he takes for granted that all readers begin by believing that "God is indeed the one Supreme Spirit who is present and active everywhere in the world, but that He is also beyond the world and above it". But Dr. Gore does not keep to an open mind when he says:

Unless I am very much mistaken, there is singularly prevalent to-day, especially in the English-speaking world, what is, I am persuaded, at the bottom an irrational pride—the sort of pride which is rooted in a wholly false view of human independence—which is only willing to accept a doctrine of incarnation if it be understood as the incarnation of God in humanity at large, of which incarnation in Christ is only what I may call the foremost specimen. According to this presentation, I am to see in Christ what I have it in me to become. He demonstrates the power of the divine Spirit in humanity in a sense which, without Him, I should never perhaps have suspected, but which, once instructed by Him, I can realise in myself without needing from Him anything but the Light of His example. He says to us, in effect: "You can all be Christs like me, if you will." But this is the most astonishingly unhistorical representation.

In many such paragraphs he shows that he only means to go as far as the Church allows, and that seems a pity; it is like looking at a pencil at the sharpened end only, and forgetting that the lead goes all the length. The whole book seems to be in a watertight compartment, and wants fresh air and a breeze from the mountain-tops. Dr. Gore draws a very realistic picture of the time when Christ was on the earth, for which we are very grateful; and he imbues us very subtly with a belief in the Second Coming, when he says: "No one therefore can think seriously about belief in Christ without fully facing this belief in the future coming of Christ in glory." We find very much to interest us, but space prevents us from saying all we should like to add. We shall look forward to future volumes; and we want one on Christianity not biased by the Church. We hope this book will have a wide sale; and it is because we feel that Dr. Gore has so much to say that we want him to be free to say it.

Giordano Bruno, Mystic and Martyr, by Eva Martin. (William Rider & Son, London. Price 2s.)

This little booklet describes in brief the life of the great mystic and martyr, beginning with his youth, early life and travels in Europe. From there the writer goes on to his stay in England, perhaps the happiest days he ever spent, in pleasant friendship with Sir Philip Sydney and the French ambassador, Castelnau, though he had some trouble at Oxford when lecturing there to a somewhat bigoted collection of doctors—briefly referred to as “pigs” by Bruno in his exasperation; this necessitated cessation from further lecturing and a return to London. Later, ever wandering, in his attempts to teach an unwilling world a philosophy, broad and vast in conception, we find him in Germany, Switzerland and France, only to fall ultimately into the trap set for him by Jesuitical trickery in his own country. Incapable of suspicion, he is easily taken, to end his days (after a long stay of many years in prison) at the hands of the Inquisition. In reading this little work, pleasantly written, we realise yet again how greatness is rarely if ever recognised during the period of its expression, leaving to time and an advancing civilisation an immortal gift for the thinking minority.

B. A. R.

MAGAZINE NOTICE

IN our notice of the April and July number of *Shama'a*, in THE THEOSOPHIST of December, 1922, we referred to the Play, “Vasava-*ḍaṭṭa*,” in terms of disappointment, but qualified by the hope that the remainder of the Play, to appear in the next number, would correct any premature impressions. The October number affords this opportunity, but we cannot honestly admit having yet grasped the dramatic value of the work, apart from its historical and technical interest, which is clearly explained in “A Note on the Dramas of Bhasa,” on p. 59, by Mr. V. S. Sukthankar, the translator. The other features of this number reach the high level of excellence maintained by this progressive magazine. “The Three Wine Tasters,” which forms the frontispiece, is a somewhat grotesque though descriptive example of a phase of Japanese Art, and the picture of Kabir, the Weaver, provides a charming accompaniment to the selection of his sayings. Harindranath Chattopadhyaya’s little song, “Unsatisfied,” breathes the higher discontent, while E. A. Wodehouse’s more ambitious poem, “The Land of Spent Desires,” is vividly suggestive of the lower. Amin Jung contributes a short presentation of “A Modern Sūfī’s Conception of Psychology,” and Sri Aurobindo Ghose and J. H. Cousins are instructive on the subject of Art.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1922, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Vydy Lodge, T.S., Switzerland, Charter Fee, £1-0-10 ...	15	14	0
	<hr/>	<hr/>	<hr/>
	15	14	0

Adyar
11th September, 1922

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1922, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mrs. A. M. Reiss, Oklahoma City, U.S. ...	50	0	0
Karachi Lodge, T.S. ...	34	0	0
Mrs. A. E. Adair, Adyar ...	5	0	0
	<hr/>	<hr/>	<hr/>
	89	0	0

					Rs.	A.	P.
Carried forward	...	...	...	...	89	0	0
Mr. Bulashankar D. Pandya, Ahmedabad	...	...	...	...	21	12	0
Bequest of Mr. T. Ramanujam Pillay, Madras (deceased)...	...	...	...	...	100	0	0
Mr. Peter de Abrew, Colombo, for Food Fund...	...	...	...	...	100	0	0
Brazil Section, T.S., £3-13-1	...	...	...	...	55	0	0
Through Miss Agnes P. Kreisel, California:							
				\$)			
Dr. & Mrs. A. J. Henry	...	...	...	100)			
Sundry American Lodges	...	...	...	62)	558	0	0
Mr. C. N. Subramaniam Iyer, Adyar, for feeding on 1st							
October, 1922	...	...	...	...	60	0	0
					<hr/>		
					983	12	0

Adyar

11th September, 1922

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location		Name of Lodge		Date of issue of the Charter
Dharapuram, Coimbatore				
Dist., India	...	Sadasiva	Lodge, T.S.	7-7-1922
Chihuahua, Chih., Mexico	...	Arjuna	" "	10-7-1922
Ranchi, India	...	Chota Nagpur	" "	1-8-1922
Essen, Germany	...	Eckehart	" "	2-8-1922

Adyar

11th September, 1922

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

			Rs.	A.	P.
Miss A. Wernigg, Madras, per 1923	...	...	15	0	0
T.S. in South Africa, 300 members, £10	...	...	153	13	6
French Section, T.S., 2,597 members, per 1922, £36-14-0	...	...	562	6	4
American Section, T.S., 6,870 members, per 1922, £229	...	...	3,510	3	8
Two new members, Singapore, £1	...	...	15	4	0
Mr. Tay Woo Seng, „	...	...	7	8	0
Chilian Section, T.S., Acct. Dues, £5	...	...	76	14	9
Indian „ „ part payment, per 1922	...	...	1,812	0	0
			6,153	2	3

Adyar

10th October, 1922

A. SCHWARZ,

Hon Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1922, are acknowledged with thanks :

DONATIONS

			Rs.	A.	P.
Mrs. A. M. Reiss, Oklahoma City, U.S.	...	...	21	0	0
Anon, through T.P.H.	...	...	3	2	0
Mr. W. E. Koot, Madisen, Java	...	...	390	14	0
T.S. in Wales, £1	...	...	15	6	3
Mr. M. Somasundaram, Adyar, for Food Fund	...	...	5	0	0
"I.S."—"In the name of Mrs. Annie Besant, a birthday gift"	...	...	30	0	0
Collections in Ceylon, through Mr. J. S. Dalal...	...	...	135	0	0
			<u>600</u>	<u>6</u>	<u>3</u>

Adyar

10th October, 1922

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Sweden, 998 members, £33-5-4	506	8	7
Netherlands Section, T.S., 1,540 members, per 1922, £51-6-8	783	8	4
Mexican Section, T.S., 500 members, per 1922, £16-8-0	250	5	4
Danish Lands Lodge, T.S., 132 members, per 1922, £33-10-0	511	5	9
Mr. George Allen Dutton, H.M.S., Cairo	20	0	0
T.S. in England, 451 members, up to 26th September, 1922, £15-0-8	228	15	2
T.S. in Iceland, 252 members, per 1922, £8-8-0	127	14	0
„ „ Canada, 962	550	0	0
„ „ Scotland, 839	419	8	0

DONATION

Order of the Star in Bandjermasin, Borneo, for Adyar Library...	41	0	0
	3,439	1	2

Adyar

10th November, 1922

A. SCHWARZ,

Hon. Treasurer.

SUPPLEMENT TO THE THEOSOPHIST DECEMBER
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1922, are acknowledged with thanks :

DONATIONS

	Rs. A. P.
Besant Lodge, T S., Hyderabad (Sindh), Collections on	
Mrs. Besant's birthday	12 9 0
Legacy of the late Mrs. Catherine Fearnley, Sydney,	
through Mr. Thos. W. Macro, £20	303 6 8
Collections in Ceylon, through Mr. J. S. Dalal...	50 0 0
Mr. Hariher Prasad, Gaya, Deepavali festival offering ...	5 0 0
	370 15 8

Adyar
10th November, 1922

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
St. Andrews, Fife, Scotland	St. Andrews ...	30-11-1921
Geneva, Switzerland	Ananda ...	21-3-1922
Newington, Edinburgh, Scotland	Newington ...	11-5-1922
Inverness, Scotland ...	Inverness ...	24-5-1922
Kirkcaldy, Fife, Scotland	Kirkcaldy ...	5-6-1922
Battersea, London ...	Battersea and Clapham	2-10-1922
Finchley, London ...	Finchley, H.P.B.	7-10-1922

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Southwick, England ...	Southwick	October, 1922
Harpenden, England	Harpenden	
London, England ...	H.P.B.	

Adyar
9th November, 1922

J. R. ARIA,
Recording Secretary, T.S

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Capt. B. Kou, Tokyo, per 1922—23	15	0	0
Mr. Thos. Walter Dorku, Secondee, Gold Coast, Entrance Fee, 5s.	3	13	0
Danish Section, T.S., 337 members, per 1922, £11-4-8 ...	167	10	3
T.S. in Egypt, 82 members, per 1922, £2-14-8	40	13	6
„ „ England, 331 members, per 27th September—31st October, 1922, £11-0-8	164	11	7
Barbados Lodge, T.S., British West Indies, 20 members, £5 ...	74	9	3
T.S. in Spain, 408 members, per 1922, £13-12-0	203	0	1
Argentine Section, T.S., 330 members, £16-10-0	247	7	0
Mr. J. Arnold, Shanghai, per 1923	15	0	0
Australian Section, T.S., Balance of dues per 1922, £30 ...	450	0	0
T.S. in Ireland, for 132 members, £4-8-0	66	0	0
	1,448	0	8

Adyar

11th December, 1922

A. SCHWARZ,

Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1922, are acknowledged with thanks :

DONATIONS

		Rs.	A.	P.
Collections in Ceylon through Mr. J. S. Dalal ...	...	64	0	0
„ „ America, through Mr. Fritz Kunz, \$138'14 ...	...	476	0	0
„ car Fund, \$213'63 ...	„ „ „ for Motor- ...	736	0	0
Anon for Food Fund ...	... ..	50	0	0
		<u>1,326</u>	<u>0</u>	<u>0</u>

Adyar
11th December, 1922

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Chicago, Ill., America ...	... South Shore ..	8-7-1922
Copenhagen, Denmark	... Hellerup ..	7-10-1922
Locarno, Switzerland ...	... Annie Besant	16-10-1922
Ostiglia, Mantona, Italy	... Ipazia ..	31-10-1922
Chhanagar, Orissa, India	... Radhamohan ..	27-11-1922

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Chattanooga, Tenn., America.	Chattanooga ...	September, 1922
Flint, Michigan,	Flint ...	
Goose Creek, Texas,	Goose Creek ...	
Macon, Georgia,	Macon ...	
Melrose Highlands, Mass.,	Melrose Highlands	
Philadelphia, Penn.,	Osiris ...	
Seattle, Wash.,	Rainbow Temple...	
Sioux City, Iowa,	Sioux City ...	
Savannah, Georgia,	Savannah ...	
Tulsa, Oklahoma,	Tulsa ...	
Copenhagen, Denmark	Hermes Trismegistos	(Not given)

Adyar
8th December, 1922

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1922, to 10th January, 1923, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. Irving J. Davis, Manila, per 1923	15	0	0
T.S. in Switzerland, per 1922, £7-12-0	114	10	0
Saturn Lodge, Shanghai, China, per 1922	206	0	0
T.S. in Norway, 300 members, £10 ...	145	8	0
„ „ England, 217 members, per 1st—28th November, 1922, £7-4-8. ...	107	2	9
Indian Section, T.S., part payment per 1922	25	0	0
Mr. Arthur J. Wedd, per 1923 ...	15	0	0

DONATIONS

Mr. Arthur J. Wedd	35	0	0
Under Rs. 5 ...	3	0	0
	<hr/>	<hr/>	<hr/>
	666	4	9

Adyar
10th January, 1923

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1922, to 10th January, 1923, are acknowledged with thanks :

DONATIONS

			Rs.	A.	P.
Miss Aimai J. B. Wadia, Bombay ...	...	.	12	0	0
Mr. P. R. Lakshman Ram, Madras...	...	.	5	0	0
Misses Nellie & Alice Rice, Honolulu, for Food Fund, £2.	...	.	29	9	3
Mr. Robert Davidson, Sydney, £4...	...	.	60	0	0
Mr. Arthur J. Wedd, for Food Fund and Scout Fund	...	.	50	0	0
Mr. Frank L. J. Leslie, Harrogate, £5	...	.	74	1	1
"From J. S."	...	...	20	0	0
			250	10	4

Adyar

A. SCHWARZ,

10th January, 1923

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Siberia, Russia ...	Vladivostok	21-3-1922
Geneva, Switzerland ...	Viveka ...	27-3-1922
Lausanne, Switzerland	Union ...	7-6-1922
Shanghai, China ...	Sun ...	8-8-1922
Geneva, Switzerland ...	Vidya ...	25-8-1922
Blavatsky, Australia ...	Blavatsky ...	August, 1922
Marrickville, Australia	Marrickville	
Kangayam, Coimbatore, India	Arogya ...	30-11-1922
Balrampur, Gonda, India	Besant ...	1-12-1922

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Habana, Cuba ...	Isis ...	March, 1922
Santiago, Cuba ...	Saraswati ...	July,
Trinidad, Cuba ...	Sol ...	
Bendigo, Australia	Bendigo ...	September,

Adyar

J. R. ARIA,

9th January, 1923

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1923, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Brazil, 377 attached and 8 unattached members, per 1922, £22-7-0	327	8	0
T.S. in England, 128 members, to the 31st December, 1922, £4-5-4	60	15	2

DONATIONS

A member, Perth Lodge, for gardens, through Mr. C. Jinarājadāsa	150	0	0
A member, Australia, for Adyar Library, through Mr. C. Jinarājadāsa...	15	0	0
Mr. H. Frei, Colombo, for Convention expenses and Adyar Library	100	0	0
Captain and Mrs. Henderson, Rawalpindi, for Adyar Library	20	0	0
	673	7	2

Adyar

10th February, 1923

A. SCHWARZ,

Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1923, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mr. J. Harry Carnes, Washington, U.S.A.	162	0	0
Ladies' Lodge, Adyar	14	0	0
	176	0	0

Adyar
10th February, 1923

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Paris, France ..	... Sattva	19-12-1922
Grenoble, France	... Pour Lui	
Bologna, Italy ..	... Emanuel Swedenborg	25-12-1922

LODGE REOPENED

Nice, France Union 21-11-1922
------------------	------------------	----------------

Adyar
10th February, 1923

J. R. ARIA,
Recording Secretary, T.S.

AN OPEN LETTER TO MR. WADIA

KROTONA, HOLLYWOOD, CALIFORNIA

October 1st, 1922

MY DEAR WADIA,

It was with considerable regret that we read the pamphlet which you so kindly sent us, giving the reasons for your resignation from the Theosophical Society of which Dr. Annie Besant is the President. It is a pity that such an enthusiastic worker as yourself should have taken such a deplorable step, and it is a still greater pity that you should have circulated this unwise pamphlet, which seems to us to lay bare hasty conclusions based on complete misconceptions, although you assert them, with great emphasis, to be the result of twenty years of mature and honest thought.

Undoubtedly the Theosophical Society has lost a courageous and persevering worker, and we, who intend to devote our lives to this Society, will feel the absence of your companionship, though—and it is almost unnecessary to say this—our friendship will ever be the same. Many are the sincere friends that you have left behind in the movement that you have been so eager to condemn, and they will, we are sure, lament with us your withdrawal from our midst. All the constructive work that you have done in the Theosophical Society will be a happy remembrance of your worth. In this Society, so full of renunciation and self-abnegation, where nearly all are unceasingly striving for the enlightenment which we feel our Society is pre-eminently able to bestow, few have been favoured with the privileges that karma has strewn in your pathway. Hence our grief is all the greater.

The tone of your pamphlet convinces us that you have definitely chosen a path wholly different from the one which we intend to follow, and in answering your accusations, we are not urged by a desire to enter upon a controversy with you, personally, or with those who feel it their unfortunate duty to attack the Theosophical Society which is so full of generous forbearance.

The reasons for our entering into this discussion are two: *One*, there is prevalent in some circles an impression, grotesque in its misconception, humorous in its lack of imagination, that we two are in some manner profoundly sympathetic with the views which you have but recently expressed in public, and which you seem to have discussed privately with your friends for some time past. The appearance of your pamphlet gives us the opportunity to present our *true* point of view. *Two*, there are naturally in this Society some members who are still balancing the pros and cons, and the perusal

of your pamphlet alone would point out the one side of the question and may incline to prejudice them; there will be many who will defend this Society, and we would wish to be numbered among these. Besides which, there are some whose decision will be affected by impulse and we would not like to leave to you the whole field of influence.

You see, my dear Wadia, that we are quite frank. We will not leave what we consider to be your false judgment to have unchecked sway.

In reading your pamphlet we were impressed by four points. We shall mention all four points briefly and then take each in detail:

1. Your extraordinarily sweeping assertion that the Theosophical Society is at present disloyal to Theosophy.

2. The persistent inference right through your pamphlet that H.P.B. was, is, and ever will be, the sole, true and infallible source of all Theosophical wisdom, and that her books are the only true exponents of Theosophy.

3. We must candidly and regretfully admit that we were much surprised by the way in which you unhesitatingly take it for granted and publish it to the world that your own judgment is absolutely incapable of error, and that your inferences and deductions are conclusive, since they are based upon your own penetration.

4. Convinced of your own sincerity, you unhappily take it upon yourself to cast aspersions on the sincerity, honesty and intellectual capacity of all those who have refused to come to the same conclusions that you have. Besides this, you have made grave insinuations against the present leaders of the Theosophical Society, especially with regard to the probity of their character as teachers.

We can concede that the first two points can be the outcome of genuine enthusiasm, "zealous, if not too wise," but calmly and superciliously to remark that all those who should be so unfortunate as to disagree with you are merely "children in the valley, playing with moving shadows and mistaking them for realities and failing to see their illusory nature," seems to us to be the attitude of one of those "children in the valley," rather than that of one who "on the lofty and serene mountain peak" has "his feet planted on the eternal snow of pure reason".

Now let us take them in detail.

1. The Theosophical Society is disloyal to Theosophy. What exactly do you mean by this statement? From your further remarks the natural inference is that the leaders of the present-day Theosophical thought within the Society, chief among whom are the President of the Theosophical Society and the Right Reverend Charles W. Leadbeater, have promulgated teachings contrary to those of H.P.B. Since he holds no official position within the Theosophical Society, Bishop Leadbeater stands within the same category as any of us. Any influence that his teachings may have acquired is owing entirely to that intrinsic value which you so eagerly recognise in

the teachings of H.P.B. Your contention, then, must be that Dr. Besant officially, and Bishop Leadbeater unofficially, have led the Theosophical Society away from the teachings of H.P.B., and in one of your statements you almost suggest that this has been done purposely and even with considerable guile. The sentence which we refer to is as follows: "It is necessary to see the chain of events forged; for each event in itself appears innocuous and, in certain instances, even assumes a subtle form of correct Theosophy. When succeeding events in their true import and inner significance are linked up, the disloyalty to the 'original programme,' referred to by H.P.B., emerges clear and unmistakable."

We fear that your statements in this connection are liable to be misconstrued. There are two possible interpretations to your accusations: 1. That "Theosophy is not an evolving system of thought," and that this entire system of thought is contained in the works and the teachings of Madame Blavatsky, standing in no need of either further amplification, expansion or detailed development. 2. That this system of thought, as given forth by H.P.B., was not complete in itself and *is* capable of further development, but that Dr. Besant and Bishop Leadbeater have not been and are not capable of amplifying and expanding this system of thought by independent investigation, and that they have gone seriously astray from the "original programme".

Now let us examine with dispassion these two possible explanations of your statements. We find it impossible to know which one of these two you have in mind; it may be that you intend only the one or the other. "Theosophy is not an evolving system of thought." Such is your statement. Theosophy, it seems to us, gives, to put it briefly, an explanation of the why and wherefore of the universe, so that we may, if we so desire, live in consonance with the laws of evolution and not live in harmful ignorance. If you mean that in the consciousness of Parabrahman "Theosophy is not an evolving system of thought," you will certainly find strong and almost unanimous support. But if you put forward the idea that the works of H.P.B. are equivalent to the consciousness of Parabrahman, we would suggest, in all humility, that the claim is rather a large one to make, even for so great a person as H.P.B., especially coming from one who finds it so easy to see in others an "absence of all sense of proportion, enlightened intelligence and sound reasonableness". We are sure that you did not intend to put forward seriously this extravagant proposition.

Now as to the second interpretation, that Dr. Besant and Bishop Leadbeater have been and are incapable of amplifying and expanding this system of thought. It is not our intention to take up point by point and refute your arguments, but we intend only to deal with the underlying principles. For your one assertion that Dr. Besant and Bishop Leadbeater are incapable of truly expanding and amplifying the doctrines left behind by H.P.B., there will be many thousands who will maintain the contrary, and it would be foolish for anyone

to declare that they were all either ignorant, intellectually dishonest, or that they were merely blind followers. Hence who now shall judge? After all, it is the abjuration of one against the affirmation of the many. We do not certainly hold that the majority are always in the right, but it is for every one to decide for themselves. Neither you, my dear Wadia, nor we, wish to make people blindly accept our beliefs; they will find, as they have already found, truth in the teachings of all our leaders. You would confine the truth to the one leader, whereas we, with many others, have found truth also among her great successors, and this after diligent thought.

We are all treading on unexplored ground when we discuss spiritual capacity, and you have taken upon yourself to pronounce judgment, for you have condemned the leadership of Dr. Besant and Bishop Leadbeater. You have brought forward certain reasons in support of your judgment which you no doubt consider irrefutable. But during the lifetime of Madame Blavatsky, equally "intelligent" people as yourself have come forward with the same arguments to prove her a charlatan. The commandments from the Masters, "messages, orders and instructions," were issued with the same frequency as to-day, probably with greater frequency. Indeed, if we had been living in those fortunate days, the terrible H.P.B. would have given us greater trials—for you seem to regard these as trials—and there were many Wadias issuing pamphlets, all showing their own righteousness, the accuracy of their own judgment, proving how she herself had strayed from the "original impulse". Now that the great lady is dead, you kindly come forward, elbowing your way to the front, declaring that you "accept H.P.B. as the Messenger of the Great Lodge, because of the intrinsic merit, value and truthfulness of her message". My dear Wadia, is it not possible that there are some, who are wise in their own generation, who do not wait for the message to be sanctified by the death of the Messenger? There are many thousands to-day, all over the world, who are only too willing to make the same asseverations about Dr. Besant and Bishop Leadbeater that you make about H.P.B. But you consider yourself in a position to condemn them as either unfortunately ignorant or intellectually dishonest—put plainly, humbugs. Is this the attitude of one who has been on the "mountain top," and who has seen us the poor children, "playing in the valley"?

Then you declare that "the noble ideals of Theosophical ethics are exploited and dragged into the mire of psychism and immorality". After twenty years, which you say you have spent in work in and for our Society, are we to take this appalling phrase as your considered opinion of the results of the work done under Dr. Besant's term of office? Dr. Besant has worked over thirty years for the moral and political regeneration of your country and ours, and her whole life has been consecrated to the service of humanity, and these are the terms in which you acclaim her sacrifices! We feel infinitely sorry that you should have allowed yourself to put down on paper such wild statements. For, please, remember that these very words, in which you have unfortunately indulged, have been hurled

with equal irresponsibility, against the light-bringer --Madame Blavatsky. The passion of the moment precipitates us into extravagant follies, the cause of bitter regret in years to follow. Who amongst us dares to throw stones at those or at any who have striven so nobly and who have brought so much happiness to thousands, and who have gone through so much suffering for what they were convinced was truth? Your resignation from the Theosophical Society will cause many to feel sorrowful, but your pamphlet will be the cause of still greater sorrow.

2. Now we will take the second point, *i.e.*, that H.P.B. is the only source of true Theosophy. Again we cannot think that you intend to convey this idea in all its seriousness. It is this spirit, it seems to us, that has been the cause, throughout the ages, of religious wars, bitter persecutions, the cruel and fanatical inquisitions, and it is the cancer that slowly but surely poisons the primary purity of all religions. My God is the one God, and all other Gods are but evil Bhuts; this is the battle-cry of the ignorant and the blind. It is but a sacrilege to exploit her name in such a cause. One of the essentials of Theosophy, it seems to us, is that we should recognise truth wherever it may be, whoever may teach it, and in whatsoever religion it may be found. For

“Beware of prejudices! Light is good, in whatsoever a lamp it is burning. A rose is beautiful, in whatsoever a garden it may bloom. A star has the same radiance, whether it shines from the East or from the West.”

Such has been your earnest and sincere study in twenty years, that the light of truth comes in only at one window, or at least so it seems to us who differ from you. Can you not realise that all the true and the beautiful things which you say of H.P.B. find an echo in our hearts, not only for her, but her great successors, who have “toiled in the field of the Ancient Hermitage”? In the future, when our present leaders shall have passed away, the same spirit of bigotry will surely raise the cry: “Back to Besant,” “the lion-hearted, eagle-eyed spiritual Hercules,” “follow the straight line of the Masters of A.B.,” and, when asked why, “Back to Besant,” they will surely reply: “If not back to A.B., then forward to A.B. What concerns us is A.B.’s *teachings*, and the sacred duty of Theosophists is not to whittle away the doctrines of her books.” You, who are so fervent in destroying what you consider are the dogmas, the bigotries, the blind extravagances of those who seek other paths than yours, are the first to come forward triumphantly with your own priestess, shaped by your own imagination, in a church-like dogmatic Society of your own fabrication. It is so easy to find apt and pertinent citations from books to vindicate one’s own theories, especially when the authors themselves are incapable of explaining their true import. We think it was Talleyrand who said that, given a letter of some innocent citizen, he would find in it enough to hang the unfortunate writer. Surely it would be no difficult task to fill these pages with quotations from the books of

H.P.B. to prove that you yourself, my dear Wadia, are one of those against whom we should take warning. Indeed, you yourself have conveniently provided us with just such an excerpt: H.P.B.'s warning about "false prophets of Theosophy and their monstrous exaggerations and idiotic schemes and shams". Again: "Let no man set up a popery instead of Theosophy . . . ; no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatise." And would you have us all accept H.P.B. as our Pope, with you as her *only* interpreter? As a friend of ours said: "For my part, the tyranny of a book is heavier and more cruel than the tyranny of an individual, because it is less elastic and there is no appeal. And directly texts are used to bludgeon an opponent, it seems to me that their spiritual inspiration has disappeared." All the aspersions that you have unfortunately thought fit to cast upon the Theosophical Society, the insinuations against our present leaders, and the intolerant reflections that you have made against those members of the Theosophical Society who, exercising their right of independent thought, have arrived at conceptions of Theosophy at variance with yours, all these are supported by quotations from H.P.B., interpreted by yourself. This spirit of hard unfaith in those who have been your friends, companions and co-workers for nearly twenty years, is one of the many tragedies that seem to be necessary to ensure the success of our movement.

3 Our third point we have expressed briefly, and to dilate upon it would be an infringement upon the rules of friendship and courtesy.

4. Now we will deal with the last point, which draws attention to your sweeping declaration that "the Theosophical Society is no more a Society of the seekers of Wisdom, but an organisation where the many believe in the few, and blind following has come to prevail, where we have unverifiable pronouncements on the one hand, and extravagant credulity on the other; where we have false notions of devotion and allegiance, beliefs in false doctrines and worship of personalities".

These are some of your extravagant reproaches that you unkindly hurl at us, and which, in their turn, serve as a weapon against our leaders who have led us into the "muddy stream which quenches our thirst while at the same time poisoning us". You apparently strongly object to the present tendencies of the Society, because you say it has strayed from the path which the Masters desired it to take. Your reason for this statement is based upon your interpretation of Madame Blavatsky's teachings, and those who follow their own interpretations, exercising as much intelligence as yourself, and who have arrived at sincere beliefs contrary to yours, are all condemned by you as "children mistaking shams for realities," and the promptings of their intelligence and intuitions you condemn as "superstitions and false doctrines". You are willing to admit intelligence and a sincere desire for knowledge in those who arrive at the same conclusions as yourself; these you would welcome as

brother Theosophists and true; but, if they should choose to follow some other interpreter, your contempt for their intelligence, and even for their honesty, knows no bounds. They are no longer "seekers of wisdom" but gullible children. This seems to us again the same spirit of intolerance which predicts for all unbelievers eternal damnation. Innumerable members of the Theosophical Society are sincerely struggling to acquire the Divine Wisdom, and on their path they are willing to accept help from all who proffer it. Does not this constitute a Society of "seekers of wisdom"? If this does not suffice, what is your conception of a "seeker of wisdom"? A dogmatic Catholic, a fanatical Muhammadan and a bigoted Hindu—each will declare fervently that a true seeker can only be found in his own particular religion, and that outside of their religion there can be no wisdom, and each would point to the purgatory awaiting the infidel.

You, my dear Wadia, in your turn, assure us that we are drifting on to a "sandbank of thought where we will remain a stranded carcass". Why this dire prophecy? Because we have found Truth where you cannot find it; because we believe in things that you haughtily scoff at; because our intelligence has pointed out a different path from your own; because we accept and welcome as true Messengers, not only Madame Blavatsky, but also Dr. Besant and Bishop Leadbeater; because we would accept the interpretation of those who have been personal disciples, who have been trained by H.P.B., rather than yours; because "of the illumination their message brings and the inspiration to which it gives birth"; because the teachings given since the death of H.P.B. have the "overwhelming evidence of their validity"; because "their consistency is thorough"; because "we have tested with reverence and humility and the best of our intellectual capacity" the quality of these teachings; because we shall tread the path to our goal unhesitatingly, and because we also have seen the vision.

You further remark that the Society is now "an organisation where the many believe in the few and where blind following has come to prevail". This blunt statement seems to us rather a futile objection, because, in any school, all who think it worth while to attend it must of necessity follow the guidance of the teacher whom they have chosen, in other words "many believe in the few". This is so obvious that we need not labour the point. But your main objection seems to be that there should be so much belief in the particular "few" that you have in mind; and, since you yourself have no belief in this particular "few," you are positive that the belief of others in this particular "few" is merely blind following, not based on "enlightened intelligence and sound reasonableness". This seems to us one more example of the intolerant and dogmatic attitude which you adopt throughout the pamphlet towards the members of the Society which you have left.

We have ourselves heard, times out of number, in public and in private, both Dr. Besant and Bishop Leadbeater declare that it is their intention to amplify and to expound by independent investigation

the teachings first given forth by Madame Blavatsky. We have ourselves heard, times out of number, in public and in private meetings, both Dr. Besant and Bishop Leadbeater reiterate, with great emphasis, that the results of their clairvoyant investigations should be examined and weighed and that their teachings should not be accepted blindly, and that those who are willing to follow them should use their own independent judgment in all things concerned. Naturally, as in all movements of this kind, there are no doubt some followers for whom unquestioning devotion is the path to enlightenment; and, since you have lived for some time in India, you will of course understand what a glorious and noble rôle Bhaktas have played, and still do play, in Hinduism. You know us two well enough, and we have discussed the matter so often that you are well aware that blind acceptance is not our line of evolution, though we do not condemn those who take a wholly different path. Yet, the conclusions to which we have come are diametrically opposed to yours. We hope that you do not think that we presume too much when we say that we have exercised as much intelligence and honesty of purpose as you maintain you have. There are thousands exactly in our position.

Again you say that we have "unverifiable pronouncements on the one hand and extravagant credulity on the other". Do you mean to tell us, my dear Wadia, that you personally have verified and tested all the statements that H.P.B. has made in her books? We are sure that you cannot possibly make this superhuman claim. But what you do mean, no doubt, is that certain personal experiences have given you proofs that Madame Blavatsky was worthy of your confidence. All those other statements of H.P.B., which you personally have not had the capacity to prove for yourself, you do not condemn as "unverifiable pronouncements," unworthy of your attention, but you would take the attitude of a student who listens with profound attention and respect to the teachings of one who had proved his wisdom partially, and you would consider it an honourable duty to wait till you could personally establish their soundness before you could justly condemn them. In your lectures, we have ourselves heard you expatiate on details which certainly are not of your personal experience; yet, since you have placed such absolute faith in your teacher, you take the truth of some of her statements for granted. This seems to us to be one of the elementary understandings that should exist between a teacher and a pupil, whether in spirituality, chemistry, mathematics, or any other science. This sane and intelligent attitude seems to us to prevail among the deeper, hence more useful, students in our condemned Society. Your extravagant conclusion, that this attitude is not to be found among us, cannot be laid on the heads of the members, but we consider it to be the *ipse dixit* of the seeker who sets out on his search with preconceived opinions—"the fault, dear Brutus," is not in the T.S.

This reasoning, it seems to us, applies with equal force to many of your imputations against the Theosophical Society, but there is one statement which we cannot pass without comment.

In your letter of resignation to the President and to the General Council of the Theosophical Society you express your view that "the noble ideals of Theosophical ethics are exploited and dragged into the mire of psychism and immorality". Ever since the inception of our Society, this particular form of slander has been the favourite weapon of nearly every one who posed to be the only true "defender of the faith". In your zeal to hurt the Theosophical Society, perhaps you have forgotten that our Society has never seen such halcyon days of psychism as when our leader was the great Blavatsky. We are quite sure that all those who vied with each other to hurl filth at her, did not in any way affect the splendour of her message. We are also quite sure that she was often more amused than annoyed by their gross attacks; and prurient minds indulged in their favourite game, and sought to find in her morals a target for their base assault. These onslaughts on her character have in no way diminished the gratitude and the respect which the members all over the world feel towards her, nor is the brilliancy of her teachings in any serious degree tarnished. Now that she is dead, all those who have grievances against the Theosophical Society find, in her name, a useful weapon with which to bludgeon their opponents.

Your intense desire to denounce the Theosophical Society has led you to make this scandalous fabrication about the "mire of immorality"; it is so utterly false that it is difficult to grasp the thought that lies behind this statement. Do you intend to convey that individuals have been immoral? If this is the case, would one dare to assert that the ideals of some religion or sect have been "dragged into the mire of immorality" because some follower of that religion or sect had been immoral? If a weak brother fails on his path towards the truth, is that path any the less sacred? Surely this is a confusion of personalities and principles. We are indeed sorry that you have allowed yourself to join those whose passion for slander seems stronger than their desire for truth.

It would be no difficult task to find mere intellectual arguments to refute every one of the charges you make with such ease against the Theosophical Society, its leaders and its members; probably, if we set ourselves to the task, we ourselves could find innumerable imperfections in the fabric of our Society. None of us are so confident or so wilfully blind that we are not able to see the limitations and defects of our Society, and we are as enthusiastic in our desire to discover our weaknesses as any merely destructive critic. It seems to us that, in order to be a true and sincere Theosophist, one is bound to welcome all friendly and constructive criticism based on a real sense of brotherhood and a love of the Society. In the past, we ourselves have often indulged in irresponsible and vain criticism, which, though not without some foundation of truth, did not help the object upon which we passed our judgment, nor did it encourage true insight in us. In fact, the main function of this form of criticism is to bolster up our vanity and maintain us in our conceit.

Our Society has never lacked criticism, and we greatly hope that it never will; every Tom, Dick and Harry who considers he has a

grievance, based either upon some personal hardship or on some other equally puerile cause of distress, immediately thinks that it is his solemn and sacred duty to rush into print, and satisfy his hurt vanity in virulent language. Another noticeable fact is that these traducers have never been known to lack a grand and noble motive for their flow of abuse. Indeed they are invariably "standing on the lofty and serene mountain peak, with their feet planted on the eternal snow of pure reason," while those who are unfortunately traduced are also invariably "playing like children with empty shells in the valley of illusion". Though our carping critical faculties are in no way inferior to yours, we, for our part, would wish to remain faithful to this condemned Society, though many have deserted her to join other Societies which no doubt in their turn will receive their dread disapproval. We sincerely hope, and we wish to emphasise this especially, that the Society will always welcome fair-minded, generous and kindly criticism. But we would like to point out that all genuine and keen desire to accept criticism is blunted and deadened when the denunciation is harsh and vindictive. It has been a surprise to us that those who have been so assiduous in the study of Theosophical doctrines, at the first hearing of a faint rustle of trouble should forget to practise what they have so painstakingly learned. It is a pity that all those who break their lances in an attempt to injure our Society should lose all idea of proportion and sane judgment; the moment they turn against the Theosophical Society they seem to be incapable of exercising ordinary common sense, which almost in every case would solve the difficulty which they have created for themselves.

Many of the troubles, both grave and trivial, we believe, have had their beginnings in some personal affront or prejudice, or some personal bias, or because the sensibilities of some one have been unconsciously ignored, and perhaps trodden upon. Having thus been personally wounded, they proceed to gather material to keep open that wound, and by continually dwelling upon their injuries, they proceed to build up a mountain out of a molehill in their imagination. We are sure, the process of this gradual accumulation is in most cases entirely unconscious but, as time goes on, this purely personal matter has been evolved into a principle, affecting the very foundations of the Theosophical Society, and now they are convinced it is their duty to proselytise, to promulgate their prejudices, and to issue innumerable pamphlets. The rupture which once might have been healed by a little determination to judge impersonally, has now become so seriously widened that it becomes almost beyond cure. Then comes the time when former friendships, gratitude, reverence, and that most essential quality, kindness, are all forgotten. For now comes the time, surely somewhat late in the day, to unfurl the banner of impersonalities. Now comes the time when their questionable actions are to be excused, for they have discovered that they alone are fighting for the truth. Then follows the triumphal secession, and sudden and vociferous discovery of the only movement where one may safely seek for the truth. Finally,

weary of bickering, criticising and self-glorification, we settle down to the business of pointing out to the unenlightened world how much happier they would be if they would only follow the path of "true Theosophy," with us as exemplars, who have not yet learned to treat fellow Theosophists as brothers!

With the noble ideals enunciated towards the end of your pamphlet we are indeed familiar, for have we not heard almost the same words from the lips of our wonderful President, who has reiterated these splendid sentiments, times out of number? But even here the prejudices of the author mar the noble sentiments expressed. You will, we hope, forgive us when we say that we consider the the whole pamphlet to be a blend of half-truths and prejudices, and this, in our opinion, constitutes its greatest danger to those who are not aware of all the facts. All your friends will feel sorry that you have committed yourself to insinuations against the true successor of H.P.B., Dr. Besant, and that you have not seen the obvious wisdom of frankly stating your case: but perhaps you may consider this would be an introduction of mere personalities. Though you have not mentioned once the names of Dr. Besant and Bishop Leadbeater throughout your denunciatory pamphlet, yet all the disparagements against the present state of the Theosophical Society are undeniably reflections upon our great President, and there are many allusions, obvious to every Theosophist, aimed against Bishop Leadbeater. Not once have you candidly mentioned the names of the persons against whom the attack is intended, but perhaps this pamphlet is the forerunner of more open charges.

You have made a number of statements about the E.S., forgetting, no doubt, the sacred promise that you have given. Since it is a religious promise, we can hardly realise that an Indian has actually broken it. Yet the appearance, in black and white, bearing undeniable testimony of the breach of your honourable obligation, will bring, we are sure, intense remorse that you should have been betrayed into such an astounding course of action.

Perhaps you would not mind our suggesting that in your next pamphlet, my dear Wadia, it might be better for you not to employ again the most unhappy phrase that "I leave the Theosophical Society in the interests of Theosophy," surely a most unfortunate expression.

We have answered your statement, not in the vain hope of convincing you, nor with any vengeful motive, not to put forward our pet theories to counterbalance yours, not in a spirit of controversy, but that you may be fully persuaded that there is a point of view opposed to yours, equally sincere, equally well-balanced, and equally the result of honest and intellectual application. The serious discussions that we have so often had, will convince you that we are not impelled by simple, blind faith. There are naturally many sides to every question, and all will find enthusiastic, well-balanced and thoughtful supporters, but the great need of the world, to-day, in every branch of life and thought, is the unifying spirit, for it is the emphasis

of the separative instinct that is responsible for the present chaos, so full of despair. Take ourselves, as an example. We are all three of one mind as to the eventual goal for each one of us; so far have we advanced from the narrow influence of religious bigotry; yet, when we come to the means of achievement, the path to be followed towards the goal, we then see how little has been the advance from the devastating influence of bigotry. Why do we waste so much time, and the little energy with which we are blessed, in fighting with each other about which path we should take, when each one of us needs every atom of energy to reach any path at all. Let us reserve our feeble strength for the one really terrifying task ahead of us, that of scaling the precipitous peaks. How do we know that our two paths may not meet after the bend, or that they will not meet until the bitter end? Can we not wait to lampoon each other till we have reached the heights of Parabrahman?

Theosophy is the "corner-stone" of all religions; and we hope that our Society is tolerant enough to harbour and to give shelter to the reformers of all religions. Every Theosophist reformer will apply Theosophy to his religion according to his inspiration, and this will no doubt result in some practical movement; and all such movements will be opposed, we suppose, by all the intolerant members of the Society. It is one of our strongest desires to see, started in India, a movement which will elucidate and simplify Hinduism in the light of Theosophy; theoretically this will meet with but little opposition while this desire does not descend further than the mental plane, but when an active organisation begins to materialise and find some enthusiastic supporters, the orthodox Hindu will join with the intolerant Theosophist in an effort to crush such a reform. In the Society a cry will be raised that the Theosophical Society is being **Brahmanised**, that Theosophy is being exploited for the sake of **Hinduism**, and other complaints, with which we are now being familiarised, will again be heard. Theosophy, as you say, is the "Cause of our Motherland," as it is the Cause of every country. This phrase, which you have used, makes us hope that you will give us your tolerant help in India, when the time comes to apply Theosophy to Hinduism.

Your action in leaving the Theosophical Society, in our opinion, may be likened unto a son who has been nurtured with care and who abandons his mother on some trivial misunderstanding, which he would fain present to the world as a serious breach. We hopefully await the day of the happy reconciliation, and it lies entirely with the son to bring this about.

We remain always your sincere friends,

J. KRISHNAMURTI

J. NITYANANDA

Supplement to this Issue

TO
THE PRESIDENT AND MEMBERS OF
THE GENERAL COUNCIL OF THE
THEOSOPHICAL SOCIETY,
ADYAR, MADRAS, INDIA

DEAR MADAM AND COLLEAGUES :

Herewith I beg to tender my resignation as a member of the General Council of the T.S. I have worked in and for the Society for eighteen years and in severing my connection with it I would like to put on record my deep appreciation and heartfelt thanks for the help rendered and co-operation given by officials and members at the Central Headquarters at Adyar during my stay of over a decade, and in my own Indian Section, and in the following Sections which I have visited in the service of Theosophy : America, Belgium, Canada, Denmark, England, France, Holland, Norway, Scotland, Sweden and Switzerland. I am deeply grateful for the opportunity of service given in all these countries.

It is but meet that I should state my reasons for this step which I am taking. As I deal at length with the matter in the accompanying document, I will be content here with giving in brief my reasons and draw your attention to my letter to all Fellow-Theosophists.

I have come to the conclusion that the T.S. has strayed away from the "Original Programme" inspired by the "Original Impulses" whereby the Masters brought it into existence through the help of Their Messenger, H. P. Blavatsky. It is no more a Society of seekers of the Wisdom, but an organisation where many believe in the few, and blind following has come to prevail; where shams pass for realities, and the credulity of superstition gains encouragement: and where the noble ideals of Theosophical Ethics are exploited and dragged in the mire of psychism and immorality. Theosophy as a system of thought put forward by the Masters through H.P.B. has ceased to be a serious subject of persistent study, and that which has taken its place has little resemblance to the original virile, healthy and profound teachings. The T.S. as it exists to-day, is disloyal to Theosophy and its Holy Cause, and I regard that those who remain loyal to Theosophy cannot be loyal to the T.S.

I have earnestly and honestly endeavoured to bring the above fact to the notice of the members by the only straightforward course of preaching the Truth as H.P.B. taught it. Time, energy and money spent in the T.S. have brought the further knowledge that the existing conditions in the T.S. are so

deep-rooted and so widespread that the disease is incurable. The T.S., as feared by H.P.B., has drifted on a sandbank and is, spiritually speaking, a dead body.

Under these circumstances there is but one honest course to be pursued by the sincere Theosophist, and I have chosen it: to leave the Society from which the life of the Lodge has departed; and must continue to work for Theosophy, loyal to the true Founders and to their Message, co-operating with all those brother-Theosophists who hold to the unassailable basis for union—"similarity of aim, purpose and teaching" in reference to that Message.

May I request you, Dear Madam and Colleagues, to accept my heartfelt thanks for your past co-operation and to give official publicity to this my letter of resignation.

Yours Fraternally and Sincerely,

18th July, 1922

B. P. WADIA

TO

ALL FELLOW-THEOSOPHISTS

MY BROTHERS:

The accompanying letter of resignation from the Theosophical Society with its Headquarters at Adyar, outlines somewhat roughly the reasons which have led me to sever my connection with that body. As I have been closely associated with the Society for nearly twenty years, it is necessary that a fuller explanation be given for the benefit of enquiring friends, fellow-workers in the Great Cause, and all others who are or may become interested in Theosophy and the T.S., administered from and influenced by Adyar.

Having lived day by day for ten years at Adyar, the International Headquarters of the T.S., and having worked there in various capacities, I have an intimate knowledge of Adyar life and activities; and I am aware of the nature of the vitality which infuses that life and activity as well as the nature of the influence* which both radiate. Since 1919, when I left Adyar, I have worked and observed the working of the various Sections of the Theosophical Society mentioned in my letter of resignation; thus I also possess a fair knowledge of the position of Theosophy in these twelve Sections, and the influences which shape the work of the organisation in these lands.

WHAT WOULD H.P.B. DO?

Theosophy for me is the bread of life, its Cause the object of primary concern to me. No sacrifice is too great for that Holy Cause and I leave the Theosophical Society in the interests of Theosophy. My going out of the Theosophical Society is actuated by the ideal of a more strenuous service of Theosophy, which I cannot render within the Theosophical Society.

In coming to this decision I have gained illumination from the Wisdom-Light of the greatest Theosophist of our age, that perennial and never-failing source of inspiration for seekers of Truth on the Path of Spirituality

and all its by-ways—H. P. Blavatsky. Her clear and unequivocal words provide a great and worthy precedent, which the existing conditions in the T.S. compel me to follow.

Let me quote her words written in *Lucifer* of August, 1889, under circumstances which will become clear to any intelligent reader if he turns to the article entitled "A Puzzle from Adyar" from which they are taken. In reply to those who tried to commit H.P.B. to the Theosophical Society and "Adyar," she wrote:

"It is pure nonsense to say 'H.P.B. . . . is loyal to the T.S. and to Adyar' (?) H.P.B. is loyal to death to the Theosophical Cause, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood. Together with Col. Olcott, who is the chief Founder and Builder of the Society which *was* and *is* meant to represent the Cause; . . . therefore the degree of her sympathies with the T.S. and Adyar depends upon the degree of the loyalty of that Society to the Cause. Let it break away from the original lines and show disloyalty in its policy to the Cause and the original programme of the Society, and H.P.B. calling the T.S. *disloyal* will shake it off like dust from her feet. And what does loyalty to Adyar mean, in the name of all wonders? What is Adyar, apart from that Cause and the *two* (not *one* founder, if you please) who represent it? Why not loyal to the compound or the bath-room of Adyar? . . .

"I end by assuring him that there is no need for him to pose as Colonel Olcott's protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the President-Founder were capable of lending ear to insane accusations and turning against me, well—the world is wide enough for both. Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for "disloyalty;" if again, Colonel Olcott should be so blind as to fail to see where the "true friend" and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the Cause—it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those—who will follow me."

THE T.S. IS DISLOYAL TO THEOSOPHY

The events of the last few years when examined in their proper order of succession, and correctly linked up, produce a chain of evidence that leaves no doubt in the mind of the sincere student of the Wisdom and convinces him that the T.S. has proved disloyal to Theosophy and Its Holy Cause. It is necessary to see the chain of events forged; for each event in itself appears innocuous, and in certain instances even assumes a subtle form of correct Theosophy. When succeeding events in their true import and inner significance are linked up, the disloyalty to the "original programme" referred to by H.P.B. emerges, clear and unmistakable, before the observing vision of the student. Standing on

the lofty and serene mountain peak, with his feet planted on the eternal snow of Pure Reason, when the student observes with judicious care the valley of the Theosophical Society by the sunlight of the Wisdom of H.P.B. and her Masters, he does not fail to see the illusory nature of the ever-shifting shadows and empty shells that dance therein. The children in the Valley playing with the moving shadows lose sight of the Sunlight, and mistake shadows for realities. Unconscious of the fact that the shadows are phantoms they pursue them, believing that they are treading the narrow path which will lead them to the Tree of Wisdom. I have been in that Valley and have played at the tragic game for a season, spending precious time and energy, but fortunately—for which the Great Powers be praised—I had been for a while on the mountain top ere I descended to the Valley and the Vision remained enshrined in the heart of my memory.

That being so let me here make a confession. During all these years I have tried to promulgate the Theosophical teachings and have actively participated in the work of propaganda along many lines. Even while engaged in other fields of activity, I kept on with Theosophical work and in doing that work have erred through mistaking shams for realities, and moonlight for sunlight, and have believed, and led others to believe, that which I am now convinced is wrong. Even when the sacred memory of my early Vision on the Mountain Peak gave birth to suspicions, I put all doubts away, arguing with myself that perhaps I had not adequate knowledge. Thus for a while I was untrue to my own Higher Self, out of sincerity and humility; but good intentions or unselfish motives do not transform a wrong action into a right one. Thus I blundered and I hereby apologise to all concerned for the mistake, for which I blame no one but myself. False notions of devotion and allegiance, unverified acceptance of statements, belief in false doctrines and worship of personalities led me to influence others in these directions, for which Karma will demand its toll, and as earnest money I offer this sincere apology.

Theosophy as a system of thought, which H.P.B., the accredited messenger from the Lodge of the Masters, put forward, stands unbroken and unbreakable. I accept H.P.B. as a Messenger of the Great Lodge because of the intrinsic merit, value, and truthfulness of her Message. Because of the illumination which her Message brings and the inspiration to which it gives birth I accept the Messenger. The Messenger has always to be judged by the Message, not the latter by the claims of nor about the former. The internal evidence of the validity of her Message is overwhelming; its consistency is thorough; the soil in which it is rooted is the Field of the Ancient Hermitage, whereon succeeding generations of Master-sowers have toiled and on which succeeding generations of student-seekers have reaped the harvest, whose quality can be tested, and which has been tested by me with reverence and humility, but also with courage and to the best of my intellectual capacity. That system of thought is not an evolving system for it is part of the

“uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the ‘Wise Men’ of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents,

had passed their lives in *learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.”¹

Therefore I fully agree and heartily concur in the view that

“none of us has any right to put forward his own views as ‘Theosophy,’ in conflict with hers, for all we know of Theosophy comes from her. When she says ‘The Secret Doctrine teaches,’ none can say her nay; we may disagree with the teaching, but it remains ‘the Secret Doctrine,’ or Theosophy; she always encouraged independent thought and criticism, and never resented differences of opinion, but she never wavered in the distinct proclamation, ‘The Secret Doctrine *is*’ so-and-so . . . Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian churches that have forgotten CHRIST, any more than they may whittle it away for the sake of propitiating Materialistic Science. Steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it . . . The condition of success is perfect loyalty; let the churches climb to the Wisdom Religion, for it cannot descend to them.”²

But a careful examination of the great quantity of “Theosophical” literature put forward during the last few years proves that the writers have been false to the charge “not to whittle away the *Secret Doctrine*” and when one calmly reviews the effects of these teachings on the outer activities of the T.S., in “orders,” “leagues,” “temples,” “churches,” as also on the life of its members, one does not fail to see the significance of the warning words of prophecy which H.P.B. uttered in the closing chapter of the *Key to Theosophy* which deals with the “Future of the T.S.” Picturing certain causes she drew the conclusion:

“the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.”

Those causes feared by H.P.B., and against which she warned the T.S., have been upon us for several years past and, alas!

“the great need which our successors in the guidance of the Society will have of unbiased and clear judgment”

has been sorely felt, till to-day its complete absence has caused many, and among them myself, to despair of the *life* of the Society, though it may be that as a soulless corpse it may thrive like the lifeless temples and dead churches in East and West.

¹ *The Secret Doctrine*, Vol. I, pp. 272-273 (1888 ed.).

² “Theosophy and Christianity,” by Annie Besant in *Lucifer*, October, 1891.

And on what sandbank of thought is the T.S. stranded? On that of a ready-made programme of spiritual advancement, which has become a creed, with its saviour-initiates and eternal hell of lost opportunities, and the devil of jesuitical black magicians, and the permanent Garden of Eden 750 years hence in Southern California for the faithful who obey and follow like soldiers of a fanatical army, zealously if not too wisely; Pseudo-Theosophy has taken the place of Theosophy. The straight and virile doctrine taught by H.P.B. of seeking the God within, "The Initiator of Initiates," has been forgotten, and people are encouraged to look for Initiates in the kingdom of mortality; and a threshold of divinity is laid down in the world of flesh, and a gateway erected thereon for the true believers to pass through; H.P.B.'s warning about "false prophets of Theosophy" and their "monstrous exaggerations and idiotic schemes and shams"¹ has gone unheeded. A hierarchy of "initiates" has been set up within the T.S. and blind following and ludicrous worship of personalities has been rampant. This has happened in spite of the sterling words of H.P.B. written in 1888:

"It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts."

How very different is the existing state of things in the T.S. if we think over the other words of H.P.B.:

"Let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatise."²

Instead of fellow-students and pupil-teachers, the former hearing what had been heard by the latter, we have in the T.S. unverifiable pronouncements on the one hand and an extravagant credulity on the other; even a kind of "apostolic succession" has come to be an object of belief in the T.S., mainly through the secret and private organisation of the E.S. Senseless pleas on behalf of "successors" of H.P.B. are put forward as serious arguments to bolster up false doctrines and crude teachings. It is forgotten, and allowed to be forgotten, that the only true "apostolic succession" is that of the Teaching and never of the people who claim teachership. Members have forgotten the method of checking up teachings and ipse dixits; and that "so and so said it" is all that is required. Thus a Theosophy, as different from H.P.B.'s as night is from day, has come to prevail—and, alas! thousands of the members do not even know it.

The unconscious effect of some of these teachings, and the unexpected influence thereof, has produced some strange anomalies. Thus, the "Brothers of the Brotherhood," who ought to be of one mind, one will, one aim, one purpose, fingers on one hand, struggle and fight like adherents of diverse fanatical sects. This is the direct outcome of the fact that the ethics of Theosophy have been neglected and psychism has been installed. Here too the straight warning of H.P.B. has not been heeded:

"Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and

¹ H.P.B. on "Pseudo-Theosophy" in *Lucifer*, March, 1889.

² H.P.B. in a letter to the Annual Convention of the American Section, T.S., April, 1888.

ethical foundations of the Society may be wrecked in a similar way."¹

For what is wrecking it if not psychic pronouncements and the materialisations of spiritual facts, the creation of half-gods which drive the Gods away? H.P.B.'s work, *Isis Unveiled*, was

"directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint."²

And to-day some F.T.S. are even teaching "forgiveness of sin" and "absolution"; *Isis* described apostolic succession as "a gross and palpable fraud," but now there exists a "Theosophical Church" with all the "pernicious ecclesiasticisms," including "apostolic succession," by Masters! Said H.P.B.:

"the world needs no sectarian Church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by anyone who can find the way—the pure in heart see God."³

But to-day places of worship with their priests and officers, their ritual and ceremonials, their mummery and paraphernalia, are encouraged as Theosophical.

The holy names of Masters are used on every occasion and at every turn. One cannot belong to "*Their School*" if politically one works in the non-violent, non-co-operation movement of the great Indian leader, Mr. M. K. Gandhi;

"No one can attack the L.C.C. and remain in the E.S.";

"Members must choose between the E.S. and the Loyalty League; they cannot remain in both";

all must believe in the near coming of a World-Teacher to be in the E.S.: one must actively participate in certain movements because they are reported to be blessed by the Bodhisattva or the Christ, to be in the E.S.; messages, orders and instructions from "Masters and Devas" are issued, not only indicating what subsidiary activities a "loyal" Fellow should join, but also on the playing of church organs, on how quarrelling youths should behave, on how to dress and what to chant in manipulating co-masonic rituals, and on a dozen other topics. These orders show absence of all sense of proportion, enlightened intelligence, and sound reasonableness. Obey and follow, follow and obey, is the instruction to the people who are inoculated with the virus of the psychic madness which passes in the name of Theosophy.

When I first observed these tendencies, I accepted them with the true Asiatic devotion of a student towards more advanced students; but that same devotion compelled me to seek to understand that which was not clear,

¹ H.P.B.'s letter to the American Convention of April, 1889.

² Preface to *Isis Unveiled*, Vol. II, 1877.

³ *Isis Unveiled*, Vol. II, p. 635.

and by a persistent demand for adequate knowledge, through years of observation and reflection, I came across conclusive, definite and unbreakable evidence which brought the logical conviction that those tendencies were untheosophical, and that the T.S. was slowly but surely straying away from the straight Path which the Masters had made for it through H.P.B. and that it was drifting on the sandbank to which H.P.B.'s finger of warning had pointed. The reward of this persistent search brought in its train the sense of responsibility to my co-members in the T.S. Event followed event which gave me one opportunity and then another, and I made such use of them as my capacity and discrimination directed. The only sure method of helping the Society was to bring before the members the true teachings, the "original programme," the tendencies of the "original impulses," and this I did. With the message (1) of the Power of the God within and the living of the spiritual life, (2) of the untheosophical nature of blind following, (3) of the dangers confronting the T.S., (4) of the ancient, eternal and constant doctrine of Theosophy as against an evolving science, (5) of the Wisdom-Religion to be understood and lived and not the many creeds or one of them to be believed in, (6) of Service by life and not by words or works, and (7) of conforming intelligently to the teachings which H.P.B. did not write, invent or create, but with the help of the Masters, *recorded*, I journeyed through many countries, covering thousands of miles. I delivered that message in hundreds of members' meetings, in scores of public lectures, through innumerable interviews, while keeping up an incessant correspondence. The message was courteously listened to and was even welcomed in a measure. Then, the members heard and read that the study of H.P.B. recommended by me was the result of influences emanating from Jesuits and Black Magicians; strange motives, to say the least, were attributed; the name of tolerance was invoked and warning against getting dogmatic about H.P.B. was issued. It was asked, "Why 'Back to Blavatsky'?" to which I made response, "If not 'Back to Blavatsky' then 'Forward to H.P.B.'." What concerned me were H.P.B.'s *teachings* and the sacred duty of Theosophists "*not to whittle away the Secret Doctrine*". But this was falsely described as an effort to belittle the present-day leaders and as being actuated by hatred.

Reviewing the work done, the effort made, the energy expended, the time spent, I have the genuine satisfaction that large numbers of the T.S. members have been made aware of the conditions within the T.S. and of what the true line of teaching is. The members who have been subjected to the peculiar psychic influences referred to above were temporarily awakened to the fact of the existence of H.P.B.'s truly spiritual presentation of Theosophy; yet the habit of belief in personalities and of the acceptance of certain things as fully established facts wherefrom to consider all events and teachings, is so strong that the moment the whisper of "Black magician" and "Jesuitical influence" was heard, many of them with simple credulity turned to the "successors of H.P.B."—"the eyes for the Society"—instead of using their own power of vision, moral and intellectual. I do not say this to criticise such members; almost all of them were ignorant of the true inwardness of the situation, ignorant of the fact that the original programme of the T.S. inspired by the original impulses which came from the Masters are both of them *non est* in the Theosophical Society.

Convinced of the fact that the T.S. had been fast drifting on a sandbank as prophesied by H.P.B., I tried on the one hand to the best of my

ability to sound the bugle of alarm and warning, while on the other hand, I endeavoured to get at the source of the trouble. I began comparing with studious care and impartial exactitude the H.P.B. teachings; taking my *Secret Doctrine*, I began not only re-reading but also comparing its teachings with the contents of the later-day books and found them different. In some instances the later pronouncements flatly contradicted H.P.B.'s teachings and even the contents of Masters' letters published by her. With care I pieced together the teachings and found where and how the clear crystal waters of Theosophy were made a muddy stream which quenched the thirst of thousands while at the same time poisoning them, as it moved on fast and faster through strange places. Tracing the course of the muddy stream to where it swamped the clear current I came to the spot marked, in H.P.B.'s language, as the end of the Cycle—1897.

Prior to that on the plain between the two streams of white and grey waters more than one pitched battle had occurred, and as always material victory has been a spiritual defeat.

This is not the place to detail events of 1884-1885, nor of 1888-1891, nor of 1891-1893, nor of 1894-1895 and the physical defeat but moral victory of 1896.

Thus I was led to apply H.P.B.'s teachings to the events in the T.S. and the world at large with which the emanating of the teachings was intimately connected. Having studied some of the events of the pitched battle of 1894-1895 I proceeded to what is always a more important thing for the student, the causes of the war, and lo, they were there even prior to the publication of the *Secret Doctrine* by H.P.B. I found that lion-hearted, eagled-eyed spiritual Hercules, H.P.B. herself, had tried to check the advance of the hordes of barbarians who wanted to be masters of the white waters, for she perceived in them the tendency to colour them; she had succeeded but her passing away produced the catastrophe, and the close of the cycle in the T.S. and the world coincided.

To continue my own narrative: I went in search of the remnants of the physically defeated but morally victorious army, and in many lands with open eyes and with ears alert to hear the whisper of the Lost Word, I roamed as I tried myself to teach the truths for which the war had been waged. On the superb heights of Switzerland, on the fascinating beach of the Pacific Coast, in the enchanting Valleys of Tyrol, in the secret and silent crypt of Southern India, as also in the busy centres of New York like a pilgrim bard singing his simple songs, and begging for the bread of life, I wandered, and the search has not been in vain.

The scattered soldiers had banded together, had actually erected a fortress, had unfurled the true Theosophical flag, and were sending forth the old familiar message.

In leaving the T.S. I think it my sacred duty to put on record one particular resultant of my study, referred to above, so that the present-day members may have the opportunity, and the future members may have the warning, in reference to the teachings of Wm. Q. Judge. With H.P.B. and Col. Olcott, he was the founder of the T.S. and worked by the right method of teaching with all those who came in his contact. His life and work must be judged by the same standard which I have always applied to —H.P.B.

the illumination⁴ and inspiration of his teachings; the internal evidence of the validity of his message and its consistency; and in addition, the dovetailing of his teachings with the teachings of the *Secret Doctrine*; and I accept him as a good and true Theosophist who lived and toiled, who fought and died, leaving behind his own legacy to the Theosophical Movement of the century which began with 1875—a valiant servant of the Lodge and the Masters, who has been wronged in the T.S. and whose teachings remain unknown to this day to its members.

I accept Wm. Q. Judge as a true Theosophist, not only because of his own fine character and his own wonderful ethical teachings, but because he stuck to the line of the Masters and remained unto death faithful to the Original Programme which They laid down.

The small band of students who have gathered round the old flag and who have erected their Home of Service are known as the United Lodge of Theosophists, whose Declaration is as follows :

“The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organisation. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

“The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realisation of the SELF; a profounder conviction of Universal Brotherhood.

“It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is “*similarity of aim, purpose and teaching*,” and therefore has neither Constitution, By-Laws, nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

“It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organisation, and

“It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.”

With these friends I will render such service as I am capable of to the Cause of Theosophy, by adopting the only true method of earnestly studying and honestly proclaiming the Message of the Great Ones given in the last quarter of the Nineteenth Century. The assimilation and promulgation of this message is the task of our humanity which will take us to the promised year—1975.

In closing, I must utter a word of appeal to the thousands of the members of the T.S.

MY BROTHERS :

Theosophy, the Source of all philosophies and faiths, needs devoted servants who would give their lives for its Cause. It is mightier than any Society or organisation and its Service far more important than that of any Society which endeavours or claims to speak on its behalf. In championing its cause sometimes we are blinded by the feuds of warring personalities: in the dust raised by conflicting bands of strivers we lose ourselves.

Theosophy re-proclaimed by H.P.B. under the guidance of the Lords of Wisdom and Compassion is Living Truth; the Masters who worked through her are living embodiments of Wisdom, and labour to-day by the same ancient and time-honoured rules of Love and Altruism. They are our Elder Brethren and hence the Servants of Humanity. Their Wisdom is different from the wisdom of our world of science: Their Compassion different from that of our world of religion; Their Altruism different from that of our world of ethics; Their Service different from that of our world of philanthropy. Not by charity do They strive to establish the solidarity of Brotherhood, but by illuminating our minds and inspiring us "to work with the tide and assist the onward impulse," reminding us that "it is always wise to work and force the current of events than to wait for time".

In Their Service is perfect Freedom and that service is its own reward. Guided by the sure knowledge of H.P.B.'s teachings, inspired by the words of the Great Lords, I am choosing what to me is the right course, with hatred towards none, with love for all, in a spirit of uttermost impersonality—disregarding the sweet silvery voices of loved and revered personalities so easy to follow—because the Inner Ruler commands in a Golden Word: "Follow the Straight Line of the Masters of H.P.B."

Those of you who are seeking That will find it, provided you are true to yourselves—intellectually honest, of pure motives, persistent in your search. I have tried to serve, and avenues of Service are never closed. That service of the Wisdom of the Masters through thorough self-sacrifice; through complete effacement of the lower self; through the repeating of what has been heard and tested, and fearlessly admitting ignorance where knowledge has *not* been tested; through walking humbly, but in serene self-confidence, on the Path of Spirituality—that Service I will try to render. Those of you who have been gracious enough to accept it in the past shall have the opportunity to do so in the future. In thanking you for co-operating with me in that Service in the past, I appeal to you to continue fearlessly and with a sense of justice, to go forward in the future. The Sun of Wisdom always shines brightly, on the just and the unjust, on the saint and the sinner; it never sets for anyone. To the spiritually healthy it gives more Life; from the sickly it removes all dross. Ours the task to avail ourselves of Its Radiance and to toil from ill-health to health, from weakness to vigour, from one glory to another. Be honest with your Selves, true to the Inner Ruler. Choose not "whom will ye serve" *but what, and where, and how will you serve*, for the central Truth of Theosophy takes us away from the province of Personalities to the Realm of the Impersonal. "Be Theosophists, work for Theosophy; Theosophy first and Theosophy last" was the cry of H.P.B., and

those who teach the Theosophy that H P B taught, are her true successors those who serve Theosophy in the light of those Teachings are the true Servants of the Servants of Humanity

Your Faithful Servant,

B P WADIA

18th July 1922

504 METROPOLITAN BLDG ,
BROADWAY AT FIFTH STR ,
LOS ANGELES, CALIFORNIA

July 18 1922

TO
THE GENERAL SECRETARY,
INDIAN SECTION T S ,
BENARES CITY

DEAR SIR AND BROTHER,

I hereby beg to tender my resignation as a member of the Indian Council and of the Indian Section T S. Allow me to draw your attention to the accompanying two documents. In doing so let me thank you and all those who have given me opportunities to serve the Motherland through Theosophy.

It is not necessary to narrate herein my special experiences in that service or to expatiate on the conclusions drawn therefrom, those brothers and friends in India, who, fired by the Wisdom of the great Masters which H P B taught, desire to learn about my views and opinions, about my present work for Theosophy in the new world and about my future plans of Theosophical labour on the sacred soil of our Motherland can communicate with me at the above address, and it will be a joy and a help to hear from my co religionists and my countrymen, from whom I am separated by thousands of miles but with whom I am united in the spirit of aspiration for and service of the ancient and glorious Āryavarta—for, the cause of Theosophy is the cause of the Motherland.

Fraternally and sincerely yours,

B P WADIA

Supplement to 'The Theosophist'

TO FRIENDS IN THE T S OUTSIDE INDIA

MANY will remember that in 1918, during the year that Dr Annie Besant was President of the Indian National Congress, I opened a fund called 'The President's Fund'. I said then:

There are thousands of members all over the world who follow with sympathy and admiration all the activities of Mrs Besant because they are utterly convinced that all her energies are consecrated to the service of God and Humanity and that all her many activities are guided by a clear and true plan of realisation. These members gain from her heroism, unflinching enthusiasm and courage for the performance of duty in their own lives; they are therefore eager in every way to help her so that she may do her work as swiftly and as efficiently as she desires. They know that with her all work is holy, and that if, while President of the T S, she is just now active in the political field, it is because she can serve best the world with her gift of spirituality in the domain of politics.

Hundreds of members all over the world responded, and it was a great satisfaction for them to know that the President's tasks were made lighter by their generous help.

Once again I make a similar appeal. Our President has spent lavishly all she has earned in the service of humanity, and this year the strain of helping with money the many movements in India has become so great, that she has been compelled to appeal to the Indian members of the T S to share with her some of her burdens.

A fund known as the "T S Public Purposes Fund" has been organised in India, and it is hoped to get each Lodge in India to donate from Rupees 5 to 10 and upwards monthly, as a regular contribution to the Fund. In addition, individual members have promised contributions.

The contributions will be disbursed by the President to help the Theosophical Schools and Colleges, such as those at Guindy (Adyar) at Benares, and at Madanapalle (the birth place

of Mr J Krishnamurti), to assist the Order of the Brotherhood of Service, whose services, especially to Theosophical education in India, are supremely essential and to enable *Theosophical India*, Dr Besant's daily paper, to continue to assist her political work. This paper, which during the height of her political popularity rose to ten thousand subscribers, has now, because she has steadily and forcibly opposed every tendency to excess, to meet a heavy monthly deficit yet it is the one paper in India which never shrinks from courting unpopularity, on the one hand by boldly and openly fighting every move towards revolution, and on the other by vigorously developing political issues so that India might become a Self Governing Dominion of the British Empire with as little delay as possible.

I shall also be thankful when through this Fund there is some money available, so that our President when travelling need not stint herself, owing to additional expense, of a few comforts which make her work easier.

Will members outside India who desire to contribute, send their remittances to me addressing their letters as follows —

C JINARAJADASA, ESQ.,

c/o A SCHWARZ, ESQ.,

Theosophical Society,

Adyar, Madras, India

I particularly request that letters to me for this Fund be addressed *care of Mr A Schwarz*, the Treasurer of the T S, who will promptly acknowledge them for me, should I happen to be away from Adyar. A receipt will be sent acknowledging each contribution.



C JINARAJADASA

